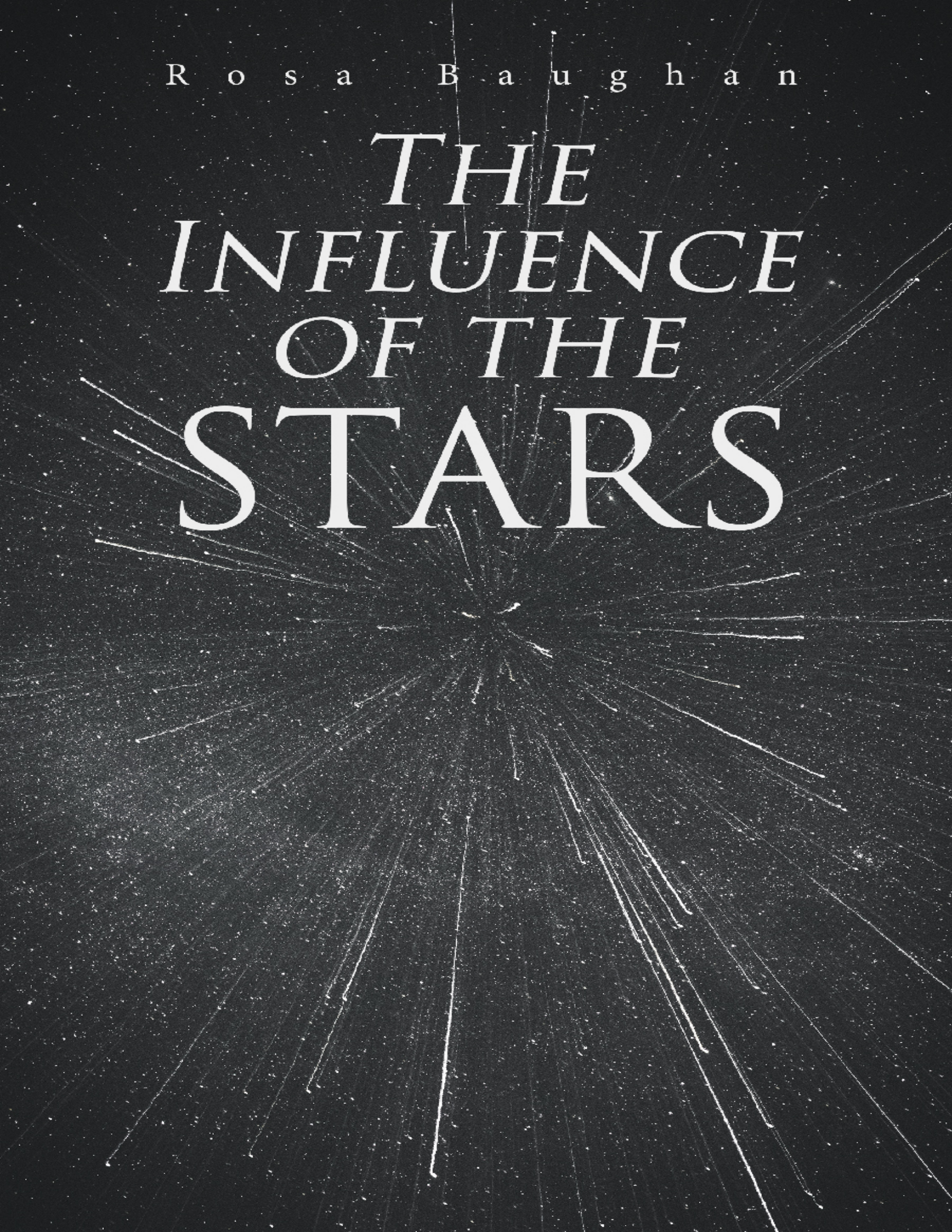


R o s a   B a u g h a n

*THE  
INFLUENCE  
OF THE  
STARS*



**Rosa Baughan**

# **The Influence of the Stars**

e-artnow, 2021

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EAN 4066338119186

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"Ye stars which are the poetry of Heaven!  
If, in your bright leaves we read the fate  
Of men and empires—'tis to be forgiven,  
That in our aspirations to be great,  
Our destinies o'erleap this mortal state  
And claim a kindred with you; for ye are  
A beauty and a mystery and create  
In us such love and reverence from afar,  
That Life, Fame, Power, and Fortune have named  
themselves a star."

Byron.

# FOREWORD

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Of all subjects that have at any time engaged the attention of the world, there is none more ancient than astrology. In the East—where it first arose at a period of very remote antiquity—it still holds sway and in every part of the world (especially among the learned) it reigned supreme until the middle of the seventeenth century. That it not only ruled the daily actions of individuals but swayed the councils of princes, is shown by the records of every nation that has a history (and by none more fully than by that of England); yet the present generation seems never, until quite lately, to have cared to inquire on what basis this belief could have been for so many ages supported. During the past ten years, however—possibly from a reaction growing out of the realism by which we have been so long oppressed—a new interest in these old-world beliefs has sprung up and it is to satisfy that interest that this book (containing the results of many years' study) was written.

Chiromancy and Physiognomy are both based on astrology and are, therefore, quite in place as the second and third parts of a work treating of the influence of the stars. Many of the modern writers on Chiromancy seem disposed to deny its affinity to astrology, with which it is, however, inseparably connected. Dr. Saunders, in the preface to his exhaustive work on Chiromancy and Physiognomy, published in 1671, and dedicated to his friend Lilly, the great astrologer, says: "For our more orderly

proceeding with the body of this work, it is in the first place necessary to be observed that there are seven planets, named *Stellæ Errantes*—wandering stars—which have each of them its separate character as they are used in astrology; the which stars have great power over inferior bodies and do, each of them, govern some part or other of man's body and they *especially have their material existence in the hand* and without astrology Chiromancy could not subsist and be subservient to true wisdom."

Now, why, in the face of this and many other equally forcible words among the old-world authorities, do the modern writers try to force their own crude theories upon us? To drag the time-honoured study of Chiromancy into the turmoil of nineteenth-century existence and—by robbing it of its mysticism—to strain it into unison with the realism of modern thought, strikes the earnest student with the same sense of incongruity as would the hanging of a carnival mask over the mystically calm features of an antique statue.

Rosa Baughan.  
*November, 1904.*



# **PART I. ASTROLOGY**

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"To doubt the influence of the stars is to doubt the wisdom and providence of God."—Tycho Brahe.

# CHAPTER I.

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That a certain power, derived from æthereal nature, pervades the whole earth, is clearly evident to all. Fire and air are altered by the motions of the æther, and these elements, in their turn, encompassing all inferior matter, vary it, as they themselves are varied, acting equally on earth and water, on plants and animals. The Sun, not only by the change of the seasons, brings to perfection the embryo of animals, the buds of plants and the springs of water, but also, by his daily movement, brings light, heat, moisture, dryness and cold.

The Moon, being of all the heavenly bodies the nearest to earth, has also much influence, and things animate and inanimate sympathise and vary with her. By her changes rivers swell or are reduced, the tides of the sea are ruled by her risings and settings, and animals and plants are influenced as she waxes or wanes. The stars also produce in the ambient <sup>1</sup> many impressions, causing heats, winds and storms, to the influence of which earthly things are subjected. The force of the Sun, however, predominates, because it is more generally distributed; the others either co-operate with his power or diminish its effects. The Moon more frequently does this at her first and last quarter; the stars act also in the same way, but at longer intervals and more obscurely than the Moon. From this it follows that not only all bodies which may be already in existence are subjected to the motion of the stars, but also that the

impregnation and growth of the seeds from which all bodies proceed are moulded by the quality in the ambient at the time of such impregnation and growth. When, therefore, a person has acquired a thorough knowledge of the stars (not of what they are composed, but of the *influences* they possess), he will be able to predict the mental and physical qualities and the future events in the existence of any one whose actual moment of birth is accurately given to him. But the science of astrology demands great study, a good memory, constant attention to a multitude of different points and much power of deductive judgment; and those persons who undertake to cast horoscopes without possessing these qualities, must necessarily make frequent mistakes in their judgments, which, perhaps, accounts for much of the disbelief which exists as regards the power of astrology; but it is unfair to blame the science for inaccuracies which are only the result of the ignorance of its exponents. No one should attempt to pronounce judgments on the influence of the stars without having first given years of study to the subject; and even then, unless he should have been born under certain influences,<sup>2</sup> he will never become a proficient astrologer.

The practice of observing the stars began in Egypt in the reign of Ammon (about a thousand years before the Christian era), and was spread by conquest in the reign of his successor into the other parts of Africa, Asia, and Europe; but it appears to have been taught in the earliest ages by oral tradition only, for there is no good evidence of its having been reduced to written rules before some years after the first century of the Christian era, when Claudius

Ptolemy (who was born and educated in Alexandria) produced a work called *Tetra-biblos*, or *Quadripartite*, being four books of the influences of the stars. In this treatise (translated into English by John Whalley—Professor of Astrology—in the year of 1786) Ptolemy seems to have collected all that which appeared to him of importance in the science. Another translation of the *Tetra-biblos*, rendered into English from the Greek paraphrase of that work by Proclus, was made in 1822 by J. M. Ashmand and this is, by most people, preferred to the translation made by Whalley. Somewhere between 1647 and 1657, Placidus di Titus, a Spanish monk, published a system of astrology, founded, to a great extent, upon Ptolemy's calculations. This work was printed in Latin and is called the *Primum Mobile*, or *First Mover*, and was translated by John Cooper in 1816; other translations have appeared, but his is the best among them.

The planetary orbs, which the ancients recognised as having the most powerful influence, were seven in number (now known under the Latin names of the principal deities of the heathen mythology), viz.: Jupiter, Saturn, the Sun, Mercury, Venus, Mars and the Moon.

It may be objected that science has long since revealed to us many more planets than the seven known to the ancients; but, in considering a study so mystical as that of astrology, it is better to adhere to the theories of the old-world writers. In the earliest ages almost all the inhabitants of the earth led pastoral lives—were, in fact, merely shepherds—but amongst these shepherds there naturally arose, from time to time, men of superior intelligence,

whose imaginations (purified and strengthened by solitude and the constant communion with Nature which grew out of that solitude) led them to the study of those distant lights which they saw, night after night, appear and disappear in the wide expanse of the heavens above them. Of purer lives and more impressionable than we moderns, they were necessarily more open to the influences of nature; and all their thoughts being given to the study of the mysteries by which they felt themselves surrounded, their intuitive perception is likely to be a safer guide on mystical subjects than the scientific conjectures of our day. Besides, as the results produced by their methods were astoundingly correct, why should we imagine ourselves capable of bettering their theories? Jupiter, Saturn, Mars and Mercury are *still* the most important planets, whilst the Moon (though so small) has a more subtle influence in consequence of her nearness to us; whilst of the Sun's power over us and the whole creation there can, of course, be no question. Each of these seven planets is in the ascendant once during the space of the twenty-four hours forming the day and night; and according to the junction of two or more planets under which a person is born, his outward appearance, character and fate, will be influenced. The sign of the zodiac, too, under which a child comes into the world, possesses a power to produce a particular form of body and mental inclination, always, however, *subject to the influence* of the seven planets.

It must also be borne in mind that the planets dominating the lives of both parents would, to a certain extent, have an influence not only during the pre-natal period of our

existence, but also in arresting or hurrying forward the moment of our advent into life. The father's influence is strong at the moment of conception; the mother's during the whole period of pre-natal existence. In this way we can account for the resemblance between parents and children, and also for the physical and mental qualities which we see constantly reproduced through a long line of ancestry. It is rarely that one planet is the sole influence of a life, for the child at birth may, and more generally does, receive influences from several planets, and some not those of the father or mother; and thus we can account for the innumerable differences of mind and body to be found among members of the same family.

For the benefit of those who object that there is too great a leaning to what they would call "the dangerous doctrine of fatalism" in these old-world beliefs, it may be well to quote a few reassuring words from a very able and voluminous writer on these subjects, Dr. Richard Saunders, who modestly styles himself on the title-page of his learned work (published in 1671) student in astrology and physic. "The stars," he says, "have such an influential power over us that we act by them and, though *they are but second causes*, their influences do so necessitate us that we cannot avoid their fatality, *unless* we have recourse to the First Cause which governs this all." In other words, though the stars influence us, God rules the stars.

# CHAPTER II.

## THE ALPHABET OF ASTROLOGY

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The Science of Astrology consists of four branches, namely, *Mundane Astrology*, which is the art of foreseeing, by the aspect of the stars, at certain periods, the events likely to happen to nations, such as pestilences, wars, inundations and earthquakes; *Atmospherical Astrology*, which is the art of foreseeing, by the positions of the heavenly bodies, the quality of the weather at any particular time or place; *the Casting of Nativities*, or the art of foretelling, from the position of the stars at the moment of birth, the fate and character of the native; and *Horary Astrology*, or the art of foreseeing, by the positions of the heavens at the moment, the result of any business or circumstance.

As the two former branches are treated in the astrological almanacks issued every year by Zadkiel, Raphael, Orion, and others, it is needless to go into them; but as the casting of nativities and the answering of horary questions require individual treatment, the working of these two branches of astrology (*after the ancient methods*) shall be described as clearly as possible.

Before the student can do anything in astrology he must master its alphabet—that is, he must make himself thoroughly acquainted with the symbols used to represent the planets, the signs of the zodiac and the aspects.

The planets recognised by the ancient astrologers are, as we have seen, seven in number, and are as follows, with

their symbols:—Saturn, ♄; Jupiter, ♃; Mars, ♂; Sol, ☉; Venus, ♀; Mercury, ☿; Luna, ☾.

There are also the Dragon's Head, thus symbolised, ♁; and the Dragon's Tail, ♁. These are neither planets nor signs of the zodiac, nor constellations, but are only the nodes or points where the ecliptic is crossed by the Moon. One of these points looks northward, where the Moon begins her northern latitude, and the other points southward, where she commences her south latitude. The head of the Dragon is considered of a benevolent nature; the tail of the Dragon is of evil tendency.

There are also the twelve signs of the zodiac, which are as follows, with their symbols:—

NORTHERN.	SOUTHERN.
♈ Aries	♎ Libra
♉ Taurus	♏ Scorpio
♊ Gemini	♐ Sagittarius
♋ Cancer	♑ Capricorn
♌ Leo	♒ Aquarius
♍ Virgo	♓ Pisces

Through these twelve signs the planets continually move, and are ever in one or other of them.

They are divided into *north* and *south*. The first six, from Aries to Virgo, are *northern*; the latter six, from Libra to Pisces, are *southern*; this is because the Sun and planets



when in the first six are north of the equator, and when in the last six they are south of that line.

Each point of the zodiac rises and sets once every twenty-four hours, occasioned by the earth's revolution on its axis once every day; therefore, when any given point is *rising*, the opposite point must be *setting*.<sup>3</sup>

As the zodiac consists of 360 degrees from the first point of Aries until we come to that point again, and as these are divided into twelve portions or signs, they must consist of 30 degrees each.

The aspects are five in number; they represent certain positions which the planets bear to each other as they move through the signs of the zodiac; they are as follows, with their symbols:—

♌ Conjunction, when two planets are in the same place, viz., in same degree of the same sign.

\* Sextile, when they are 60 degrees or two signs apart.

□ Square, when they are 90 degrees or three signs apart.

△ Trine, when they are 120 degrees or four signs apart.

♋ Opposition, when they are 180 degrees or six signs asunder.

The conjunction (♌) is rather a position than an aspect, as planets can hardly be said to aspect each other when they are in the same place. When Saturn is in the first degree of Aries, and any planet in the same degree of that sign, they are said to be in conjunction; this is good or evil, according to the nature of the planets thus posited.

The Trine (△) is the most powerful of all the good aspects.

The Sextile (\* ) is favourable.

The Square (□) is evil.

The Opposition (♋) is also very evil.


There are several other aspects (sometimes called the "modern aspects") invented by Kepler; but as they only appear to complicate what is at best a very intricate study, it is best to ignore them and adhere in this, as in the matter of the planets, to the old methods.

# CHAPTER III.

## CONCERNING THE SIGNS OF THE ZODIAC

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The zodiac is a band or belt, measuring about 14 degrees in breadth, but, as Venus sometimes appears to have more than her real latitude, it is more correctly considered to be 18 degrees in breadth. The *ecliptic*, or path of the Sun, passes exactly through the centre of the zodiac, longitudinally.

The ancients divided the zodiac into *ten signs*—Libra being omitted altogether, Virgo and Scorpio being merged into one, thus: Virgo-Scorpio. This accounts for the similarity of their symbols, .

Ptolemy divides the zodiac into twelve equal parts, of 30 degrees each. He says: "The beginning of the whole zodiacal circle (which in its nature as a circle can have no other beginning or end capable of being determined) is, therefore, assumed to be the sign Aries, which commences at the vernal equinox in March."

One of the many objections urged against Ptolemy's system of astrology is that the signs are continually moving from their positions; but Ptolemy seems to have been aware of this motion of the signs, and has met this objection by what he says in the twenty-fifth chapter of the first book of the *Tetra-biblos*, where he makes it clear that the respective influences he ascribes to the twelve signs were considered by him to belong rather to the *places* they occupied in the ambient than to the stars of which they are composed; and

he especially speaks of the *ambient* as producing the effects attributed to the respective signs of the zodiac when in the ascendant in a nativity; thus his astrology is just as applicable to modern astronomy as it was to his own.

The signs have been divided into four *triplicities*, thus: fiery ♈, ♉, ♊; earthy, ♋, ♌, ♍; airy, ♎, ♏, ♐; and watery, ♑, ♒, ♓.

The *bicorporal*, or double-bodied, signs are ♎, ♓, and the first half of ♊. The *fruitful* signs are ♑, ♒, ♓; the barren signs are ♎, ♉, and ♍.

These descriptions are useful in showing the modifications brought to bear (by the sign ascending) on the planet's influence. But, when no planets are in or near the ascendant at birth, the following descriptions of the temperament and form of body produced by each sign ascending at birth should be used.

Aries (♈) is a hot and fiery sign and produces a lean body, spare and strong, large bones, grey eyes, with a quick glance and sandy or red-coloured hair. The temper is violent. It governs the head and face; its colour is white.

Taurus (♉) differs greatly, in its effects, from the preceding sign; it is cold and dry, and gives a broad brow and thick lips. A person born under it is melancholy and slow to anger but, when roused, furious and difficult to be appeased. It governs the neck and throat; its colour is red.