

*MANUAL OF
CARTOMANCY
AND
OCCULT DIVINATION*



GRAND ORIENT

A MANUAL OF CARTOMANCY

“ Another mode of divination . . . is illustrated by . . . *The Cabalistic Calculations of Pythagoras* . . . , which I came across in an interesting little book on *Occult Divination* by GRAND ORIENT. . . . *The Wheel of Destiny* is the first part of an interesting Oracle of Human Destiny. . . . It is partly numerical, partly astrological, and wholly magical. . . . The mysterious device . . . called *The Golden Wheel of Fortune*, . . . is said to have been used by Cagliostro. . . . An account of this Wheel is given by GRAND ORIENT, who states that he selected it from an old Latin manuscript on Astrology.”
—MR. J. HOLT SCHOOLING on *Fortune-Telling by Cards—and Otherwise*.



THE GOLDEN WHEEL

[Frontispiece.]

G762m A MANUAL OF
CARTOMANCY

FORTUNE-TELLING AND OCCULT
DIVINATION

Including
The Oracle of Human Destiny, Cagliostro's
Mystic Alphabet of the Magi, The Golden
Wheel of Fortune, The Art of
Invoking Spirits in the Crystal,
The Various Methods
/ of Divination

By
GRAND ORIENT

FOURTH EDITION, REVISED AND ENLARGED
WITH PLATES

WILLIAM RIDER AND SON, LIMITED

164 ALDERSGATE ST., LONDON, E.C.

1909

PREFACE

THE curiosities of esoteric literature, separated from the grandeurs of esoteric philosophy, are not without their individual interest, and the byways of practical occultism are not without their importance. It is desirable that they should be rescued from the mutilations of charlatans and distinguished from the worthless impostures which are foisted on public credulity as genuine remains of the ancient and traditional science perpetuated by the traditional Kings of the East.

This little work has been compiled for the use of those persons, so numerous at the present epoch of psychic inquiry, who are desirous to test their intuitional faculties by some of the innumerable divinatory methods which were used in the past. They are offered at their own value to be tried by the results of experience, without putting forward any specific claim concerning them. A few matters more curious than useful have been introduced for the sake of variety, but the chief aim has been to collect what is simple, practical, supported by the kind of authority which can be expected in matters of this kind and following to a certain extent the accepted lines of procedure. Some of the materials are presented for the first time to the English reader, and these, in particular, have been gleaned from remote and comparatively unknown sources.

It will be understood that the successful conduct of all psychic operations depends on the temporary predominance of the intuitional faculties in the Seer, and the errors and uncertainties which commonly characterize the results are referable to the disabilities, limitations and untrained condition of these faculties in the great majority of men. The student should not be discouraged by several initial failures ; intuitive perception exists in all minds, and practice will ultimately develop it ; as it is otherwise a natural faculty, when once it has free play, it will perform its operations with the accuracy that characterizes all the intellectual powers.

A word must be added on the abuse of divinatory methods. It has not been unusual in the past to invest them with an inherent virtue of their own ; this is an ignorant superstition. Whatever the process, whatever the instruments, they are simply aids to elicit clairvoyance, and to cast the Seer for the time being into a subjective or interior condition. It should be also remembered that any attempt to force the oracles, for the utterance of a favourable augury, makes void the whole operation. The application of the bias of an interested person in the direction of the voice of prophecy, obviously renders the prophecy abortive, and befools all who consult it.

GRAND ORIENT.

CONTENTS

	PAGE
PREFACE	v
INTRODUCTION: THE LESSER SECRET SCIENCES AND THE TRADITION THEREIN	i
THE ORACLE OF HUMAN DESTINY; OR, THE NINE HUNDRED ANSWERS TO THE THIRTY LIFE-QUES- TIONS OF PYTHAGORAS	7
THE MYSTIC ALPHABET OF THE MAGI	87
THE GOLDEN WHEEL OF FORTUNE	89
THE ART OF INVOKING SPIRITS IN THE CRYSTAL	97
AN EGYPTIAN METHOD OF FORTUNE-TELLING	108
THE ENGLISH METHOD OF FORTUNE-TELLING BY CARDS	111
AN UNIVERSAL ORACLE, GIVING ANSWERS TO ALL QUESTIONS	119
THE BOOK OF THE SECRET WORD AND THE HIGHER WAY TO FORTUNE	125
HOW TO FIND LUCKY NUMBERS WITH DICE	145
TO READ A PERSON'S CHARACTER BY MEANS OF KABALISTIC CALCULATIONS.	147
THE MATHEMATICAL FORTUNE-TELLER; OR, HOW TO LEARN ANY PERSON'S AGE	152

	PAGE
ASTROLOGICAL PREDICTION AS DEDUCED FROM THE CHARACTER OF THE SIGN OF THE ZODIAC ASCENDING AT THE BIRTH OF THE INDIVIDUAL: THE PROGNOSTICATIONS FROM THE RULING SIGN . . .	154
JUDGMENTS DRAWN FROM THE MOON'S AGE . . .	188
THE VIRTUES AND INFLUENCES OF PRECIOUS STONES	192
SOME UNHEARD OF CURIOSITIES	196
THE HOURS, VIRTUES AND COLOURS OF THE PLANETS	200
THE ART OF RULING BY THE LAW OF GRACE . . .	203
FATALITY OF DAYS AND PLACES, INCLUDING FATAL PRESAGES :—	
PART I.—HOW TO DETERMINE THE LUCKY AND UNLUCKY DAYS OF ANY MONTH IN THE YEAR . . .	207
PART II.—FURTHER MISCELLANEOUS NOTES ON THE OBSERVATION OF TIMES AND SEASONS . . .	212
THE ARTS OF DIVINATION :—	
PART I.—SOME MISCELLANEOUS METHODS . . .	220
PART II.—A SUPPLEMENTARY LEXICON OF THE ART	229
OF DIVINATION BY DREAMS	237

INTRODUCTION

THE LESSER SECRET SCIENCES AND THE TRADITION THEREIN

IT will be understood that this is scarcely the place for a methodical and extended discourse on the philosophical basis of occult art, and still less of mystical science ; but, though the object of the present compilation is in the main one of diversion, it will not be out of place to indicate quite briefly and simply that on one side it leans towards seriousness. As a fact, in the body of the work one or two illustrative examples are given of this more important phase. Speaking for the moment of only one general principle, it is certain that the intuitive faculties do exist in man, and they are often developed by the induction of a pathological condition, of which the most recognized instance is the hypnotic state. There is no need to say by what methods this state is brought about usually, or that the occasional result is trance, clairvoyance, vision at a distance, the conversion or translation of certain senses, and the other evidences that our human organism contains within itself the elements of many things which were once grouped conventionally under the generic term of Magical Power.

The induction of hypnotism is by means of artificial pretexts—that is to say, by the use of objects in which there is no resident virtue on the hypothesis of the art; but old Ceremonial Magic proceeded by the use of pretexts in which an occult power was supposed to reside—as, for example, in talismans properly prepared, and duly charged and consecrated. This is one illustration of the fact that there was a kind of secret priesthood in Magic, the succession of which was from master to pupil of the tradition concerning magical elements. By this communication the pupil was ordained authoritatively within the sphere of the particular mystery. But as in the true ordination of the Divine Priesthood of religion there is one thing which, on the hypothesis, goes before the imposition of apostolical hands on the part of a bishop, and that is the vocation of the postulant, so in the priesthood of practical Magic there is presupposed an antecedent faculty which corresponds to vocation, and that is the existence in the subject of natural, intuitive, psychic and occult gifts. The principle is contained in a nutshell, because the true magician is like the poet—born and not made. But as priests are sometimes ordained who have no vocation, so the elements of Magic in the past were no doubt—and perhaps often—communicated to persons who did not possess the dotations. These made poor and incompetent magicians, as the others make for the most part indifferent or bad priests.

There is another analogy in distinction between the two hierarchies, for that which is communicated to the priest—that he may in his turn communicate it to others—is Divine Grace through sacramental

channels, while that which was communicated to the magician was the tradition of occult power. For example, by the hypothesis of his art, he could call spirits, could compel their appearance and ensure their obedience to his commands. This art was divided generally into White and Black Magic, otherwise, Celestial and Infernal; but in the records the line of demarcation is often exceedingly thin, and in the liturgical and ritual procedure which has come down to us, nearly everything is composite in character. *The Key of Solomon* is supposed to be White Magic, but it has the blood sacrifice which characterizes the Black Art. It is indifferently dangerous in both orders; and as it is madness in the one case, so in the other it works upon a preposterous principle, being the old doctrine that there is a power resident in words, which are sacred by fact or imputation, and that these words, used with science, can exercise a species of compulsion on high orders of planetary spirits, and even the Holy Angels.

Where the power did reside was in the psychic nature of the operator, trained and developed in accordance with a traditional knowledge; and what he did encompass was at most a sporadic, uncertain and unproductive intercourse with beings in possession only of rudimentary intelligence on the unseen side of life—those natures concerning which we cloak our ignorance under the names of Elemental and Elementary Spirits. At least the operator induced that state of hallucination in which it is given to every man accordingly as he biologizes himself.

Behind the poisonous folly of these practices perpetuated for centuries in secret, behind the pretence

of this illicit hierarchy and priesthood *à rebours*, there was another order of experiment, of which these were a coarse travesty, and as here at least there is no very serious reason to quarrel with accepted terminology, it may continue to be termed the Higher Magic. This was the research and consequent experience of man when he had transferred the field of his observation from the world without to the inward world of his soul. There is some colourable or presumptive evidence that a few old writers who treated of Ceremonial Magic were really concerned with this subject, and may have hoped by a curious and not wholly exonerable device to draw readers who could look behind the veil somewhere in the direction which they were travelling on their own part. We must remember in relation thereto that it was a dangerous period for people to betray knowledge, outside the beaten track, concerning the mysteries of the soul, unless, indeed, they lived in the Sanctuary of official religion, and there even research was liable to be resented if it departed at all conspicuously from the traditional lines. It is only necessary to add concerning the Higher Magic that this also presupposed its faculty, its gifts, its vocation. The reason is that although the saint is made rather than born, he is made in reality because he has been born first—that is to say, with certain definite tendencies. But this statement must not be understood according to predestinarian doctrine—that old iniquity of heretical speculation, the product of independent private judgment put upon the written word of Holy Scripture and divorced—as it was always—from the true light of the word. It must be understood rather in the sense of St. Paul,

when he speaks of the gifts of the spirit—the tongues, the discernments, the prophecies, and so forth.

We are reaching a point which will not seem less than unaccountable as the preliminary to what is, for the most part, a budget of trifles, the paradoxes of divination and of fortune-telling ; but the reason has been explained in the preface—that the trickeries, the masks and the vestures of those subjects which move on the borders of occult science conceal the psychic faculty, and that this is at work in divination, as it is in all other branches of the art. We may even go further and say that the seeress who can use with success a pack of divining cards—either to forecast or discern—is putting in operation in the lowest degree that power from within which, if exercised with high intent for a spiritual object, might make her a saint, because the work of the soul is the soul's work in all its phases and regions. This being so, it is to be reckoned to us for righteousness that in engarnering these innocent amusements and a few more fantastic trifles, something has been also recorded—lest we should miss what matters—concerning divers things connected with and arising therefrom—to wit, the whole universe of consideration in the inward heart. The hands which are used in stealing might be the hands of healing, and when we are thinking evil we are exercising the same faculty which might be directed to things divine. If, therefore, these words of introduction should make any one of its readers, who has a taste for interpreting the stars or studying the lines upon the hands, remember that there is a more excellent way, this compilation will have justified itself ; and it can do no harm other-

wise. Some of the methods are rather good in their way—that is to say, after their own kind ; and some of them are of little worth. Speaking generally, fatal days are nonsense, but to work out a riddle in divination with due regard to the old lore on this subject does not carry a fatality, even if any person should turn preternaturally serious. In conclusion, we wish for all who try them good luck thereat, and a fund of entertainment. If they are very successful, they will have the better reason to know that there is another Star in the East, which takes the true Magi to adore in Bethlehem. But the Three Kings were not led otherwise than by the intuitive and directing light within.



[To face p. 7.]

THE ORACLE OF HUMAN DESTINY; OR, THE NINE HUNDRED ANSWERS TO THE THIRTY LIFE-QUESTIONS OF PYTHAGORAS

HOW TO CONSULT THIS ORACULUM

In order to obtain a correct answer to any one of the Thirty Life-Questions of Pythagoras, it is necessary first to look at the diagram of the Wheel of Destiny.¹ Opposite each letter there will be found a number. Take the number allocated to the letter of your Christian name ; add to this the date of the day of the month on which you were born, and then refer to the numbers of the planets and days. If you ask the question on a Monday, take the number that is enclosed in the square with that day, and also the number of that day's planet. Add all these together, divide by thirty, and whatever the remainder may be, there is the answer to your question.

EXAMPLE

Suppose that a person named Helen or Harold were to ask the question : " Shall I obtain my heart's desire ? " Suppose that this were done on a Thursday, and that

¹ See accompanying plate.

the party asking were born on the 20th of any month in the year.

Date of birth	20
Number opposite H	28
Number enclosed with Thursday .	31
Number of Thursday's planet .	78
Total	157

The division of 157 by 30 leaves a remainder of 7. Turn to the table of mystic numbers and letters of the stars, and on a line from the third question (which is the one asked) you will find under the seventh column of figures the symbol of $\triangle$; follow this column down till you come to the line of the third question, and there you find the letter I. Then turn to that letter in the oracle of futurity and look for the zodiacal sign $\triangle$. This is the answer: *There will happen first three crosses; the fourth effort will bring success; but there will be, and now is, a bitter enemy in your way.*

N.B.—Persons who do not know the date of their birth must take the date of the month on which they ask the question.

THE THIRTY LIFE-QUESTIONS OF PYTHAGORAS

1. Shall I be fortunate or unfortunate in this world?
2. What epochs of my life will be richest in fortune?
3. Shall I attain my heart's desire?
4. What are the initials of that unknown person's name, about whom I seek intelligence?
5. Will the sick person amend, or have a relapse?

6. Am I born to a long or short life ?
7. What is my planet or sign, and my consequent destiny ?
8. Will a promise made be fulfilled ?
9. Shall I gain where I now reside, or must I remove ?
10. Is my friend true and trusty ?
11. Will my present ill-fortune turn to good hereafter ?
12. What kind of weather will there be on the occasion which I have in my mind ?
13. Will the particular day that I think of prove fortunate ?
14. What day of the week or month will be of most importance to me ?
15. What will be my fortune in marriage ?
16. What can you tell me of goods lost or stolen ?
17. Shall I gain or lose the law-suit ?
18. What will be the lady's fortune in marriage ?
19. Shall I be fortunate in my family ?
20. Is my absent friend happy or in trouble ?
21. If I bet, or play, shall I lose or win ?
22. Have I more friends than enemies ?
23. To what part of the world should I travel ?
24. Will there be a change this year in my life ?
25. Is it good for me to travel or voyage ?
26. What has fortune in store for me during the next seven years ?
27. Will the ship arrive safely, or be lost ?
28. In what calling or business shall I prosper ?
29. Will the business speculation which I propose prove fortunate ?
30. Who is to win in the coming battle ?

THE MYSTIC NUMBERS AND LETTERS OF THE STARS

Questions	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
	γ	δ	Π	Σ	Ω	μ	⋈	♍	♎	♏	♐	♑	♒	♓	♈
No.	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O
1	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O
2	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P
3	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q
4	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R
5	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S
6	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T
7	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U
8	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V
9	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W
10	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X
11	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y
12	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
13	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z	a
14	N	O	P	Q	R	S	T	U	V	W	X	Y	Z	a	b
15	O	P	Q	R	S	T	U	V	W	X	Y	Z	a	b	c
16	P	Q	R	S	T	U	V	W	X	Y	Z	a	b	c	d
17	Q	R	S	T	U	V	W	X	Y	Z	a	b	c	d	A
18	R	S	T	U	V	W	X	Y	Z	a	b	c	d	A	B
19	S	T	U	V	W	X	Y	Z	a	b	c	d	A	B	C
20	T	U	V	W	X	Y	Z	a	b	c	d	A	B	C	D
21	U	V	W	X	Y	Z	a	b	c	d	A	B	C	D	E
22	V	W	X	Y	Z	a	b	c	d	A	B	C	D	E	F
23	W	X	Y	Z	a	b	c	d	A	B	C	D	E	F	G
24	X	Y	Z	a	b	c	d	A	B	C	D	E	F	G	H
25	Y	Z	a	b	c	d	A	B	C	D	E	F	G	H	I
26	Z	a	b	c	d	A	B	C	D	E	F	G	H	I	J
27	a	b	c	d	A	B	C	D	E	F	G	H	I	J	K
28	b	c	d	A	B	C	D	E	F	G	H	I	J	K	L
29	c	d	A	B	C	D	E	F	G	H	I	J	K	L	M
30	d	A	B	C	D	E	F	G	H	I	J	K	L	M	N

N.B.—Whenever the answer to a question falls in any sign in the letter U, look for the same sign in the letter V; and whenever an answer falls in any

sign in the letter V, look for the same sign in the letter U. A correct answer is thus obtained.

THE MYSTIC NUMBERS AND LETTERS OF THE STARS

Questions	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
	♀	♂	☉	☾	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓	***
No.															
1	P	Q	R	S	T	U	V	W	X	Y	Z	a	b	c	d
2	Q	R	S	T	U	V	W	X	Y	Z	a	b	c	d	A
3	R	S	T	U	V	W	X	Y	Z	a	b	c	d	A	B
4	S	T	U	V	W	X	Y	Z	a	b	c	d	A	B	C
5	T	U	V	W	X	Y	Z	a	b	c	d	A	B	C	D
6	U	V	W	X	Y	Z	a	b	c	d	A	B	C	D	E
7	V	W	X	Y	Z	a	b	c	d	A	B	C	D	E	F
8	W	X	Y	Z	a	b	c	d	A	B	C	D	E	F	G
9	X	Y	Z	a	b	c	d	A	B	C	D	E	F	G	H
10	Y	Z	a	b	c	d	A	B	C	D	E	F	G	H	I
11	Z	a	b	c	d	A	B	C	D	E	F	G	H	I	J
12	a	b	c	d	A	B	C	D	E	F	G	H	I	J	H
13	b	c	d	A	B	C	D	E	F	G	H	I	J	K	L
14	c	d	A	B	C	D	E	F	G	H	I	J	K	L	M
15	d	A	B	C	D	E	F	G	H	I	J	K	L	M	N
16	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O
17	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P
18	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q
19	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R
20	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S
21	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T
22	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U
23	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V
24	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W
25	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X
26	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y
27	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
28	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z	a
29	N	O	P	Q	R	S	T	U	V	W	X	Y	Z	a	b
30	O	P	Q	R	S	T	U	V	W	X	Y	Z	a	b	c

NUMBERS OF THE PLANETS

$\♄$	$\odot$	$\circ$	$\♂$	$\♂$	$\♂$
Saturn,	Sun,	Moon,	Mars,	Mercury,	Jupiter,
55	34	45	39	114	78
					Venus,
					45

NUMBERS OF THE DAYS

Saturday,	Sunday,	Monday,	Tuesday,	Wednesday,	Thursday,	Friday,
55,	106,	52,	52,	102,	31,	68,
ruled by Saturn.	ruled by the Sun.	ruled by the Moon.	ruled by Mars.	ruled by Mercury.	ruled by Jupiter.	ruled by Venus.

THE ORACLE OF HUMAN DESTINY ; OR, THE NINE HUNDRED ANSWERS OF PYTHAGORAS

A.

Signs

THIS sign indicates that the asker will be fortunate in earthly life, commencing one year from this day. He will have a fair habitation, and will enjoy the luxuries of wealth.

γ

Doubtless you are the favourite of the planet MARS, and you will conquer those who oppose you.

♂

Propitious signs surround you ; one, however, indicates a few months' delay. Be cautious.

Π

The aqueous signs influence this particular part of your life. If you would prosper, choose the sea, or dealing in oils, fish, or liquors.

☿

The vessel has been driven about by tempest ; deep waters have threatened her ; but she is safe.

♂

You will be invited to a feast or a wedding ; expect three mischances, also a funeral (not probably of a near relation), a perilous journey, a jovial gift.

♊

Mark well ! By land there is safety. Do not imperil yourself on the water. Avoid travelling when the moon is past the full.

☾

A removal—probably sudden and unexpected ; plenty of employment, but some of it tedious. Here, too, is indicated the help of a kind friend.

♊

Signs

♂ Travel eastward from the place of your birth, or the place where you now are. Otherwise, go not at all. Do not journey westward.

♂ Fortune is yours ; what more would you ? Still your designs are even now doubtful.

♂ Six of them favour you, four are against you ; therefore your friends preponderate.

✕ The absent person has recently changed residence ; evil stars have prevailed lately ; news will reach you shortly.

♂ This portends a small family ; two fortunate children are allotted you.

♂ A slow and tiresome courtship, but a quick marriage to one of tall stature, erect and free in carriage, portly and handsome ; one also who is fortunate.

♂ The longer purse will belong to your enemy, but if you can keep away false witnesses, fear not.

♀ Look carefully : a woman is concerned in the matter, if it be of theft. If it be of loss, search the apartments where females sleep.

♀ The querent will marry a prudent and clever lady—a stranger from the west—dark, handsome, and one whom he can love.

☉ SUNDAY will be the day of your greatest success and happiness ; a FRIDAY will prove the most sorrowful day of your life.

♂ Some of the planets are now frivolous and opposed ; some are decidedly evil. Be on your guard.

♂ A dry, pleasant season, and fertile ; if you ask of a day only, it will be wet ; if of a month, pleasant.

♂ There is a change in the future ; within three months you will perceive it. In three years there will be a still greater change.

Beware of red-haired people. The planets warn you against deceit, hate and cunning. Signs
✱

Were you to remove at present, it would increase the evils now around you. Beware of changing under four months. △

This speaks of some secret snare or artifice, designed to mislead you. Fate is opposed to your wishes. □

You are born under SATURN, and the sign is CAPRICORN (the Goat ♑). Up to your thirty-third year you may expect but little luck. The middle of life, from thirty-three to fifty-one, is full of care; after that there is happiness. ♄

It were better not to inquire further into this matter; for, before you reach your forty-second year, perils must be withstood; you should bear these with patience. ⊕

Here are ominous signs of a mysterious relapse; by all means change the physician and avoid the danger, if you possibly can, by keeping the sick chamber free from draughts of air, except at the *top* of the windows. +

The name which you seek is of some length (in syllables). It begins with H or I, and is of unfrequent occurrence. **

Unless manifold cares are taken, some delay will be caused, perhaps even a dilemma. One remarkable difficulty is very likely to take place. ×

It is foreshadowed that your fate will be evil at twenty-two, and perilous at thirty; temperance and fortitude will assist you in preserving your life. ***

B.

Your youth is fraught with many vicissitudes,

Signs

some calamities and disasters: there will be three narrow escapes, three years of fickle fortune, but then prosperity will arrive.

The planets indicate that you are destined to a fate replete with vicissitudes and changes.

The taller of the two will overcome the shorter, either personally or by proxy; and the weaker will afterwards become the chosen friend of his conqueror.

This foretells, in the present instance, happy success.

Deal in merchandise or the produce of the earth, and you will become rich.

The ship is now in harbour, or at least free from the dangers portended in the earlier part of the voyage.

Five long and tedious journeys are allotted to you, three of which will be on water; twice you will attend funerals.

Beware of short, thick-set people, with reddish and coarse hair, and generally marked with scars on the face. This is a sign of deceit and danger. Defer your intentions for a period of nine weeks, if you would have a fair chance of success.

A fair, tall person, with yellow or brown hair, in high life, will ere long become your bosom friend.

In the south and south-east (in a hilly country) your fortune lies. Do not live on the water-side, but on hills, near high or rich people's houses.

The planetary bearings are moderately fortunate; but one person will strive against you, of whom you should beware: he will be an enemy under the garb of a friend.

The star of your history is now obscured: for a season of three months your fate is crossed and untoward.

He (or she) has been sick and in trouble ; but for a time his (or her) tribulations will vanish. Be not uneasy about him (or her). h

Your children will be at once your joy and your sorrow : one of your boys will become the commander of many. He will bring you joy and wealth. u

Twice will she wed : one of her choices will be a dark-haired, elderly man ; the other light-complexioned, and now, or until recently, a stranger. The second marriage will be the happier. d

He who expects to gain shall, in this instance, lose. The present hour is evil ; and evil-minded persons will vex you. Try the oracle to-morrow. ♀

If the thing be lost only, look for it in high or lofty places, and where books or papers are kept. If it be stolen, one under fifteen years of age has committed the theft. ♀

You will love many, deceive some, and will meet your match in marriage after all. ☉

The third day of the month is ever evil for you, and SUNDAY is always unfortunate ; yet it shall be the most noted day of your life.)

Although some of the planets show fortunately, this day will result in evil. Be discreet and watchful. ♂

Is it of to-day or to-morrow you ask ? If so, rain is in the air. If of a future period, expect, in summer, thunder ; in autumn, hail ; in winter, snow ; and in spring, gales. ♂

Doubtless it will. This is the forerunner of wealth, happiness and prosperity. ✱

Few in number, and rare, are worldly friendships ; yet some real good is near at hand, or is now occurring. Δ

Remove not until eighty-eight days are passed ;

Signs

□ then remove quickly. It will be the luckiest migration of your life.

♂ In part it may, but numerous interruptions will happen first.

⊕ You are ruled by the sign ARIES (the Ram, ♈); and the SUN (which is your planet) *will shine gloriously on your life*. It bodes good success.

+ A spell of sickness is before you, and, until this is over, the planets will not point out the length of your life.

* * A crisis, yes, two of them, are past already. The heavenly stars foreshadow good, and bid you cherish hope.

× Do you inquire of a lover? if so, the letter is O; but if of an enemy or thief, it is N or R, and the name is short.

* * * Whatever your misgivings, the stars speak in favour of good fortune.

C.

♈ Take all heed that you are not too ardent in your wishes, for there is a serious mischance at hand of which you little think.

♏ Between the ages of fifteen and twenty-two your life is vivid in scenery, fair in prospect, yet subject to some evils. Between thirty-five and forty it is exceedingly good.

♐ You have sought that of which you had better not ask further particulars for three months; otherwise you may be vexed at the answers.

♑ Both shall, in a manner, lose; but the rounder in visage is more favoured than the other, and you will be annoyed thereby.

Three perils cross the adventurer. He will be near giving up the project, and success is doubtful—at least, for a year to come. Ω

Your sign speaks of gaining by the rich ; perhaps you will not profit by your own exertions in business. In trading you will often lose. ℥

This is a sign of safety, and of news within twenty-nine days ; also of some false alarms. ⚖

A total change in your business and pursuits, and three accidents by fire, blows and bruises. One of the seven years, however, will be the most fortunate of your life. ℥

Begin your journeys on the increase of the moon, at least seven days before it is full, and on MONDAYS. By so doing, success will attend you. If you travel this year, expect alarms. †

There will be, both at the shortening of the days (23rd of June) and the falling of the leaf (21st of December), and in one or the other season there will be a journey taken, or a removal. ♀

Towards the highest part of the state or county where you now reside ; shun the water. ☿

One will assuredly play false ; therefore be on your guard, and stake not freely ; play not at random or in haste. Some of the signs are very mischievous. ✕

At present you cast an omen of rancour, malice and of adversaries, both known to you and unknown. Remember and have caution. ♀

Your friend is happy ; all goes well. ♄

One of your household will be skilful as a doctor, or in war ; another will travel in foreign lands. Generally speaking, you have your desires. ♂

Disappointed in your first love, you will for a time

Signs

(three years) mourn over your apparently evil fate ;
 ♀ yet be cheerful, for many bright scenes await you within four years.

Either false witnesses will rise up against you, or
 ♂ you will be foiled for want of testimony. Therefore you cannot be too cautious.

One of the thieves will be overtaken by justice
 ⊙ ere a year ; but you will not yourself recover stolen goods, for he has gone from you.

Your fate is to marry one whom you have never
) seen ; but if you are already married, your fortune is subject to many and annoying changes.

TUESDAY is the most pernicious day of your life,
 ♂ and the seventh day of every month is the most fortunate.

Harm will be near ; defer your designs on the day
 ♂ thought of for at least three weeks.

If you seek concerning a day, it will be clear and
 * fine ; if of a certain season, it will be mild and fruitful.

Who shall doubt it ? The planets foreshadow
 △ successful and happy changes.

Though his mind may waver and doubt, he affects
 □ you as yet truly ; his cause is your own. Anger him not.

A removal well contemplated would answer ; but
 ♂ go not under twenty-nine days, for fear some evil may follow you.

If of money, it will scarcely be. If an offer of
 ⊕ friendship, it may be. But he promises more than he can perform.

GEMINI (the Twins, ♊) own you, and MERCURY
 + is your planet ; your destiny is to be famous and renowned in your day and generation.

There are four, perhaps five, dangerous periods that possibly may cut short the thread of your life. Temperance, sobriety and watchfulness are preservers. Live carefully. * *

Even while you ask the question, the disease is undergoing a change; but in three days comes a crisis: good or bad is the result. x

If you ask to know the initial of your future partner in marriage, it is S; if concerning a thief, it is P; and in either case the name is bold in sound, and perhaps uncouth. * * *

D.

If you seek the name of one of whom you are enamoured, it begins with T, and is of several syllables. If any other name, L is the letter. r

Peaceably and quietly you may not; but after some strife you may. The omens are not decisive: therefore, be not too elevated. 8

There is much trouble in your life, even at the present time. Much has already passed, and more is to come; but your middle age, from thirty-nine to sixty years, is fortunate. II

This sign tells of poverty near you, and then of a sudden elevation in your fortune. 25

The fairer of the two loses in the combat; one is backed by powerful friends, and the encounter will end curiously enough. 2

The stars say that the right road of fortune is before you; but one enemy will cross your path. 11

Deal in books, pictures and music. Success is promised in these. 1

Three perils attend the ship; one by privateers

Signs

or pirates, one by fire or lightning, and one by storm.
 m She will not escape them all.

Four times to wear mourning ; a faithful friend ;
 trouble by a female relation ; a desired aid ; a jour-
 † ney ; a wound ; a powerful enemy ; and a rich
 present.

Begin the journey when the moon is in this sign
 w (CAPRICORN, the Goat), and you can travel safely—
 either on land or water.

There are three changes : one caused by death, one
 w of residence, and one in your family.

To low and watery places ; to the south and south-
 * ward ; to great or large cities ; and to small island
 kingdoms.

A cross destiny at this time is yours ; if you win
 h now, you will lose in the future.

You have more friends than foes at present ; but
 a year ago it was the reverse. Fortune is now your
 † favourer. Use her for your future benefit. She stays
 with you seven years.

Since the absent departed, some sudden peril has
 crossed his (or her) path ; three weeks or three
 † months ago, troubles and cares were near him (or her),
 and until now he (or she) is not entirely clear of evils.

The planet VENUS foretells that in your family
 ♀ will be born a maiden of great beauty ; but the good
 fortune of which you ask is to come.

She will be courted by three fair suitors, but will
 ♀ wed one of dark visage, with eyes of black or hazel—
 a clever person, tall and well proportioned.

⊙ The verdict may be in your favour ; but there are
 few signs of profit.

If stolen, it is gone over water, and will never be

recovered. If mislaid, look in closets, places where water flows, and in wells or sewers.)

To wed one whom you will love lightly, yet prize highly; to have a bountiful favour of fortune at one period of your life in wedlock. 8

The most remarkable day in your life will be a SATURDAY. The 14th of September and the 3rd of July are each days of peculiar good or bad fortune. 8
MONDAY is your worst day.

If you are in earnest about the future when you inquire, know that fortune in your case is *very* favourable. *

A cloudy and obscure air; if you ask in winter, sleet; if in spring, rain; if in autumn, whirlwinds; if in summer, clouds and rain. Δ

You are destined to suffer greatly for a year to come, before the evil is past in your life. □

Great deceit is manifest, either in the choosing of your birthday, or in the friend of whom you inquire. 8
It is well to be exceedingly watchful.

The planets are now obscured. Try this again before you leave the house—say, an hour hence. ⊕

A great part of the promise will be kept, and, more than this, something not promised shall be given. +

TAURUS, the Bull, and VENUS, the Star, are allotted to you in your fate; but other stars foretell a life full of changes—now elevated, now depressed, and then a happy change. **

The perils of the first five years, the third seven years, and the fourth year therefrom, are doubtful; in the thirty-third year fate is also silent concerning you. x

There will be an important change for the better

Signs

*** in four days ; but if the sick person is not careful, there will be again a relapse.

E.

τ The sick person is in jeopardy, but will escape ; the third and seventh days hence are critical ; the fifteenth day decides the matter.

υ If you inquire of a thief, he bears three names. The principal name begins with C. If you ask of a lover, it is E. The name is short.

π The stars beam joyfully on your request. It is your lot to succeed before fifty-eight days ; be joyful.

σ Every seventh year the planets are untoward, and cross your fate ; but you will enjoy a full store of this world's wealth hereafter.

ω Fortune and a full share of happiness will be yours. But you will have many enemies.

μ Both will rue the woeful aspects under which they fight ; yet the lighter is the more skilful ; fate will vanquish the shorter of the two.

ϖ Your desires are over-elated. Trust not too much, for the stars are full of flattery at this time.

η By dealing in drugs and chemicals, also in medicines invented by those south of where you live, you will prosper greatly ; by degrees you will amass a substantial amount of wealth.

θ Three times has the ship been in danger, and one more danger is near her ; yet the stars promise deliverance.

υ Two years of unsettledness, during which you will roam and wander ; you will weep, woo and marry. But beware of the third summer hence.

ω Slow and tedious omens proclaim themselves to be

the shadow of your footsteps. Go not on the ocean.

Several changes will befall you ; one month from this you will be surprised and gladdened. The year brings increase of cares, but will be gainful. *

Travel not far from the land or state of your birth. The stars indicate evils and perplexities. Avoid going northward. h

It is foretold that you will be a winner many times ; and if you are serious when you consult the stars, play boldly, for fortune is on your side. 4

Do you ask this ? Then the stars presage many and bitter opponents ; but your own star will in the end be the victor. ♂

The friend is reclining on a couch of peaceful ease, and is now blessed with many approvals of fortune. ♀

Three of your family will shine as stars in their day and generation ; one will be very studious and learned. ♀

After rejecting a host of admirers, she will marry one who will be a light to her feet and a lamp to her path : he is not now far off. ☉

Fickle enough is your fortune : an opponent will much vex you, of whom you know not yet. By all means change your present measures.)

Part will be recovered, if stolen. If mislaid or lost, search in the bedrooms. ∞

You will be outwitted woefully by the flirtations and caprices of the fair sex before you wed. ♂

FRIDAY is the day that you will most repent of in your life ; MONDAY, the day on which you must be most careful ; and the 29th of September will prove your brightest day every year. *

Signs

△ The stars near you are harmonious and good ; fortune in a great measure is in your favour.

□ In the winter, the ground will be bound with frost and inclemencies. In other parts of the year, things should be more pleasant.

♂ Before prosperity arrives, some evil is likely to happen ; there is a great and remarkable bearing of the planets hereafter.

⊕ As true as you are yourself ; but in three months, or three years, a difference will arise.

+ Remove your dwelling-place, change your occupation or pursuits within three months, and go towards the south. There are signs of a great alteration.

** The portents at this period speak of fulfilment, unless, indeed, you are sick at the time that you ask the question.

× The SUN is your planetary genius ; your nativity foretells many great exploits. Be ambitious to excel all around you.

** Several accidents will befall you : once by fire ; once by the fury of a horse, a dog, or an ox ; and twice you will be in peril at the hands of men.

F.

γ At times you are fated to be beset with perils, but there is no fear of the sudden termination of life.

♂ Recovery will be delayed, but the aid of a new and skilful physician will preserve life.

π V or W is the initial of the name of your unknown partner in marriage. If you are sincere, you speak the name often.

∞ Three or four hindrances are to come ; but if the desire be of wealth, business, or friends, of any-

thing indeed save love, it is fated to be fulfilled.

You are born to inherit wealth in your old age, that is, after fifty-five years. Ω

The planet MERCURY and the MOON indicate that you will be a lucky adventurer. ☿

The darker in hue shall beat the fairer ; but both will be severely hurt, and one of them dangerously. ♊

MARS foreshadows deceit, and there is a doubt for three months hence how far the matter will succeed. ♈

Seek employment or office under the Government ; there is great chance of success. But avoid speculations, for you will lose by them. ♉

The beginning of the voyage will be unsuccessful, the middle more prosperous ; but the end portends dangers, bad weather and storms. ♊

A blow or wound on the head ; death of a relation ; sickness in your family ; three removals ; one tedious journey ; a legacy ; and a noble friend. ♋

Begin the voyage on a fortunate day, and it will be safe ; for travelling on land, consult this oracle again before setting out, and mark well the beginning. ♌

There doubtless is ; but planetary signs are now above you which will cause you to wish there had been none. ♍

By travelling eastward you will gain ; by going westward you will lose. You will travel both ways ; but avoid hilly and mountainous countries if you wish to succeed. ♎

If the arts of cheating be not practised, you will win, but at first lose a trifle. ♏

It is foretold by VENUS that ladies will be generally your friends ; but now you had better mistrust some of them, for they flatter you. ♐

Signs

✂ The fate of the absent is diversified, much subject to the fickle frowns of fortune. You will soon have news from him (or her).

◎ Some of your offspring are born to be rich, some to attain renown at home, and some to roam over foreign lands. They are all fortunate.

♪ To marry one bred up to the sea, or a rover by profession—fair-haired, comely and well favoured : born to enrich her in money and goods.

♂ Three times your evil star will prevail ; but the fourth time you will obtain the mastery.

♂ If lost, they are buried in the earth, or fallen into some foul place ; if stolen, you will never recover them ; but the thief will be punished ere a year—for another crime.

* You will woo and wed one from a distant part of the country—mayhap, a foreigner ; she will be beautiful and respected as a damsel of worth.

△ A sickness near unto death will seize you on a FRIDAY. WEDNESDAY is your fortunate day. The ninth day after the new moon will be a day of dread. The first of each month is favourable.

□ Ill reports and slanders are foretold by the stars : be on your guard, that you pursue nothing unworthy on that day.

♂ If you ask of a day it will be wet and rainy ; if of a season of the year, look for it to be very tempestuous.

⊕ Avoid all useless speculations, and your prospects will amend. There are still some grounds of alarm.

+ The friend may be esteemed true.

Give your present position a fair and candid trial before you remove. There is sometimes “ luck in

leisure." Better signs are approaching, and they ^{Signs} * * are not far off.

If you have not asked an impossibility, it will be performed ; but there will be, and now is, a slight x difficulty in the way.

Born under the MOON, your fate will often be a perplexing one. Fortune will be fickle in your life. * * * CANCER (the Crab, ♋) is your constellation.

G.

The sign LIBRA, the Scales, bears rule over you ; your fate tells of the hazards of chance ; a rise much beyond your present expectations ; a pompous name ; and the gifts of wealth. VENUS is your planet. ♎

If the forty-second year be passed without peril, it will be your lot to enjoy a length of years beyond that of your family generally. ♏

The most critical time is past ; the harbingers of health await destiny. ♐

If you wish to know whom you will wed, O commences the name ; it is long and seldom spoken. If the question be of theft, the letter is E. ♑

If of gold, silver, or the gifts of fortune, you shall ; if of love or marriage, you shall not ; or, if you do, you will sorely repent it. ♒

In your middle age fortune will favour you with her choicest boons ; but beware of the thirty-third year, and also the forty-first. Evil stars proclaim these years disastrous. ♓

Your fate is uncertain as the wind, and but little of the past has been good ; yet yours is a fortunate planet, and better days await you a year hence. ♐

The more cowardly of the two will win the fight,

Signs

♎ for when the stars rule, "the battle is not always to the strong, nor the race to the swift."

If the adventure relate to war, the signs are propitious; it is otherwise in love matters; if it relate to the golden idol (money), it is good, yes, flattering.

By mysterious and secret medicines and arts, by the writings of others, by learning difficult things, and by contending against present notions, you will gain.

♊ It were well for the bold mariner who guides this barque to be careful of the shoals and quicksands which lie in his course.

During that period you will be twice elevated, three times cast down, once near imprisonment; you will attend a scene of sorrow, a marriage feast, and gain much money.

♋ If you believe in what you seek, your fate is woeful; you should avoid travelling.

♌ Your benevolent planet is fast leaving evil bearings, which, it seems, have been lately against you.

♍ In travelling you are unlucky; but if you will travel, go northward, and keep near dry, level lands; dwell near a factory or rich mansion.

♎ At play you will win but little; therefore avoid it. The stars promise nothing in that way.

♏ Your acquaintance is large; it will be still larger; but steadfast friends are few.

♐ The friend is about returning. You will soon hear good news from him (or her). He (or she) is circumstanced moderately well.

♑ Twice, says the MOON, you will be fortunate: once four years hence; once eight years hence.

She will not marry any one whom she has yet

loved, but one who is now a stranger—a fair, slender ♂
man. She is destined to happiness in wedlock.

Villainy and treachery are visible in the future ;
take heed, or you will be wronged assuredly. 8

Part thereof you will recover, unless, perchance,
the thief has taken them across running water, which *
is not likely. If anything be lost, search around you.

Your fate in wedlock, although wholesome and
pleasing, has in it both the sweet and the bitter. Δ

SATURDAY is the most eventful day of your life ;
and on the 5th of a certain November will occur a □
change in your destiny for the better or worse.

It may prove rather the reverse ; for while you
deem yourself secure, a turmoil may happen : it 8
were well, if possible, to shun the evil.

If in the spring, the air will be strong and cold ;
if in the winter, there will be thick fogs ; if you ask ⊕
in the summer, rain is at hand ; in the autumn,
there will be fair weather.

The future promises much ; bear with patience
the fate that now destines you to poverty for a +
brief season.

As are gall and honey, so is his friendship ; now
faithful, and then doubting ; then friendly ; and **
you yourself waver in regard to him.

You had better remove as soon as convenient ; x
signs of ill luck are around your present abode.

Confide not too much. Something is doubtful in
the questions which you ask. If a fair girl has pro- ***
mised you something, you will regret its fulfilment.

H.

There is now insincerity in the stars. Seek your

Signs

fortune in a day or a week hence. You are not sufficiently earnest.

MERCURY is your birth-star. It foretells riches and honours. TAURUS (the Bull, ♉) is your constellation.

The planets speak fairly for the future, no matter how delicate the asker may be. If thirty-seven years be past, he (or she) will see sixty-two years, and more.

At first a relapse is foretold ; then better health ; then a worse and more critical period. The physician and the sick person disagree. A change is beneficial.

If you ask of a thief, the name commences with Y or Z, and is of several syllables ; but if of love, it begins with A.

You will be near giving it up three different times ; but fortune will favour you in the end.

You will be well off in early youth, and in old age will attain many tokens of wealth. The period from thirty to thirty-five is full of remarkable events.

If a male, ambition will at times possess your whole soul ; if a female, love is your foible ; but either will be fortunate after the thirty-eighth year.

The taller of the two will overcome his adversary, if they fight ; but here are signs of frustration, as if suddenly thrown up, which may change the whole matter.

Delay it till twenty-seven days are passed ; then you are sure of success.

By dealing in portable articles, in the pursuit of law or religion, or by affairs wherein rich people will aid you. In any of these seek your fortune.

Some mischance attends the master of the ship.

Rough weather has been experienced. The end of the voyage is doubtful. ✕

An unexpected change in your pursuits : three times to witness the death of those near and dear to you ; if married, the birth of children ; if single, marriage (if of proper age). ♄

Renounce all fear of alarm. JUPITER, a fortunate star, befriends you. ♃

There will be one before forty-four days, and two others before the year ends ; even now there is something of import in your destiny. ♂

To the east, if you mean to cross the ocean ; if you mean to travel inland, to the south-west. Dwell near theatres, or concert-rooms. ♀

MERCURY indicates that many persons mean to cheat you if they can. This is not fortunate. ☿

Your fate has many crosses in it, and there are many enemies at hand ; therefore, it is difficult to solve the question correctly. ☉

Changeable as the MOON. Your friend has lately felt his destiny at work. ☾

You will have a daughter, who will wed highly, or beyond her sphere in life ; and, with few exceptions, you will have your wishes in reference to what you desire to know. ♀

To marry one in public life, whom she has either seen or now knows ; who will be also a suitable husband for her, and will raise her in life. ♂

By attention at the hands of justice, you may win, although your opponent is more powerful in the law than yourself. ✕

If you have lost or mislaid it, seek in places high above ground. If it was stolen, a female was the thief, and you will not recover it. △

Signs

- A painful and laborious life in the wedded state is foretold ; but if you marry twice, your destiny will be mitigated the second time.

♄ THURSDAY is your fortunate day. The sixteenth of every month will prove of the greatest consequence in life and actions.

- ⊕ A proportion of good and evil fortune is fore-shadowed by the planets. By care you may remedy a part of the evil.

- + If in summer, rain ; in autumn, wind ; in winter, severe cold ; in spring, hail and frost ; if of a day you inquire, it will be pleasant and serene.

- * * Discord and contention are shadowed forth ; but there will, four months hence, be a change from bad to good fortune ; and the change is a powerful one.

- × When you count on your friends, hypocrisy and deceit will frequently be your lot.

- *** Remove quickly ; there are signs of gain by so doing ; “ delays are dangerous.”

I.

- ♈ While you seek, your mind changes ; try again to-morrow night. You are not destined to know the first time.

- ♄ If the promise is in regard to love, it will. If it concerns money or friendship, it is doubtful.

- ♄ JUPITER is the star that rules you ; your fate will lead you to mighty doings before your forty-fifth year, and you will achieve much, yet enjoy but little. ♊ GEMINI (the Twins, ♊) is your constellation.

- ♄ You will reach a reasonable age ; but you are liable to diseases of the breast and stomach, and will have a weak constitution. Guard your health carefully.

There is considerable danger ; let the physician take warning. Something is wrong in his treatment.

♊

The initial of your future partner, if you seek it, is T. If you ask of a thief, it is L ; and it is frequently spoken.

♊

There will first happen three crosses ; the fourth effort will bring success. But there will be, and now is, a bitter enemy in your way.

♊

Seven years hence will be the best part of your life. Your past time has been vexatious and often crossed by fortune's frowns.

♊

Inconstancy and care will embitter a great part of your life ; but you will, after your fortieth year, possess much gold and silver.

♊

A surprise awaits you in reference to the combatants ; for he who is expected to lose the day will win.

♊

Only partly so. There are difficulties in the way, if the matter is intrusted to others, although your star claims the mastery.

♊

You must choose some public occupation, wherein there is an appeal to the masses ; otherwise, you should sell wines, liquors, syrups, etc.

♊

At this very moment the ship is in great danger.

♊

A joyful scene ; three merry adventures ; a powerful friend ; marriage, if single and of proper age ; if married, birth of children ; a long voyage ; and a year of bad luck.

♊

This planet foretells storms and shipwrecks, piracies and robberies. Begin not your journey this month.

♊

There is ; you will taste of the joy of love and wedlock ; the stars show other flattering changes, but also some not so real as flattering.

♊

♄ You should not travel for three years ; then go towards the south, and reside in cities, near merchandise warehouses.

☉ One described by the planet as a dark man will dodge your steps ; and a pale red-haired man will cheat you. You are not fortunate at games of chance.

♃ Inconstant and changeable is your fate in this matter ; you know this by your own experience.

♂ Fortunate, probably ; but a great change approaches : it is even at the door. Mark well what will happen.

♂ You will have a troublesome family, who will require all your exertions to provide for. One of your progeny, however, will be fortune's favourite.

* She will wed a witty and discreet person : one who will be her joy as well as her plague ; one whom she will love, but at times quarrel with. He will be highly respectable—perhaps a fair-complexioned man.

△ The signs in your life give you a great advantage over your opponent ; but there are omens of deceit in writings, oaths and promises.

□ Search near fire-places for anything, if you have mislaid it ; if it be small, in jars or shut-up receptacles. But if it is stolen, you will never recover it.

♂ You will marry one whom you will love, who will be discreet, but possessing qualities that will cause you to have less freedom than you now enjoy.

⊕ On a WEDNESDAY will occur the most remarkable event of your life ; and on that day of the week you will be fortunate, but unfortunate on THURSDAY. You will have good cause to remember one of these days.

If you ask of money, it will ; of a marriage, or

intrigue, or pleasure of any kind, it will not. If +
you seek of aught else, it is dubious.

If you ask of a particular day, it will be contrary **
to your wishes, whatever they may be ; and the same
if of any particular season of the year.

A great change in three years ; another and better x
one after that.

Trust not every friend ; but if you are sincere ***
when you ask, your wishes are fulfilled.

J.

The friend whom you ask after is as you wish r
now ; but this does not refer to the future, which
may be different. Be careful a year hence.

Had you not better consider more seriously ? s
There will assuredly be a change, if you remain.

There are signs of some deceit and delay. II

MARS is your star. Your fate is thus : one with
whom fortune will play many frolicsome games ; s
you will be rich, and yet poor ; honourable in
reputation, but void of real friends. CANCER (the
Crab, ☉) is your constellation.

In your twenty-second, thirty-fifth, forty-first,
and forty-second years, expect maladies ; in the s
earlier part of life, accidents ; but a fair chance of
long life lies before you.

The state of the sick person is dangerous for three m
days hence : the third week decides the whole matter.

If you ask of a lover, the initial is R, and the name n
is one of frequent occurrence ; if of any other unknown
party, it is D—a quaint and strange name.

Seven days hence, something will happen that will m
materially affect your wishes.

After your fortieth year, your planet wanes : therefore make the best of her gay and favourable gifts, that you may not die in obscurity.

Your destiny will be as inconstant as the elements—a fate now steeped in sorrow, now fraught with joy, now rich, now depressed, but never poor. Such is your lot in life.

Three times will a peacemaker try to part them ; but if they fight, the shorter wins.

The planets are on your side, and the omens are flattering. If your adventure be of aught but love, you will succeed wonderfully.

In none on your account ; but seek rather some place, office, or inferior situation ; you may gain by churches, vaults, graves and dreary mansions.

Even while the vessel sails through the foaming billows, a mighty star tells you that she is safe.

If married, a son and daughter ; if single, marriage ; two funerals ; a narrow escape ; a false friend ; an honest adviser ; six months of very good fortune.

All things go contrary to you in this respect : by land, perils will attend your steps ; by water, a sudden alarm ; therefore, be careful.

Take advantage of fortune when she offers ; be also on your guard ; and there will be ground for rejoicing ; but some imprudence may mar all.

To the east, if by land ; to the south, if by water ; but you are not fortunate in travelling for seven seasons—a year and nine months.

One will face you, who will cheat and lure you to loss. Be cautious : evil omens are now around ; escape them if you can.

This foretells three friends : one dark and tall ;

one fair, and near you ; and one female. But a private enemy at this instant is against you. 8

He (or she) is in danger from enemies, and now subject to trouble both of body and mind ; but he (or she) will escape them. 8

Some of your family will be born to power and command ; some will be more unfortunate ; but none are destined to any particular calamity, though subject to cares. *

To marry one both tall and handsome—one from a distant part, and a fortunate person. Δ

There are three opponents in this case—one of whom you least expect ; a delay will arise to vex you ; but be of good cheer. □

Things lost are totally so, and will never be recovered. Stolen things you will hear of, and may recover. 8

To marry a dark female, with dark eyes and hair ; one born at a remote distance ; who will live happily with you a long time, and bring you money. ⊕

THURSDAY is the day of greatest note, SUNDAY the worst day, and FRIDAY the best. The fifth day of the moon you will have cause to remember after twenty-two. +

It may, possibly ; there are some signs favourable, others unfavourable. **

If you ask of a particular day, the weather will be pleasant ; if of any month or season of the year, the omens are dubious, and can give no answer. ×

The mysterious stars assuredly bespeak for you better fortune than you have already enjoyed. Be gay and joyful. All things will work well in two years ; and even in a year they will become better. ***

K.

Three times there will be evil changes ; then there
 r will pass seven weeks with no change ; after that,
 there is hope.

The signs are variable ; some are better than
 8 others ; but the result of your wishes is far from
 promising.

You cannot remove at present ; some time—say,
 three months—must needs elapse before you will
 II have the requisites ; but the omens promise fairly
 enough.

After several secret anxieties, after numerous
 56 disappointments, it will.

Your life is diversified ; SATURN rules it : you
 52 will be enriched, however, by the labours of others.

There are signs of a weak constitution visible ; but
 50 the life-planet gives a better prospect.

A speedy relapse ; but in a month all signs of
 52 sickness will be gone.

If you seek after the name of a lover, or one whom
 you would wish to marry, it is I or E, and a long
 50 name, seldom spoken, but easily sounded ; if of a
 thief, it is V or W.

There are still a few fortunate signs left to you,
 47 one of which says that you shall.

Ill luck reigns from twenty to twenty-five ; better
 luck, from twenty-eight to thirty ; evil, from thirty-
 50 two to forty ; and afterwards, the planets promise
 good fortune.

Beginning in trouble, even until your middle age,
 50 fate will cross and gainsay your endeavours ; but,
 after all, riches and dignities are your lot.

It is to be doubted whether a battle will take place ; if it should, the weaker will win. ✕

The planets imply a fate most perplexing ; and the adventure, therefore, will happen accordingly. ♄

By bargaining and selling in goods used by the rich ; and if not, follow in the footsteps of some powerful person. You are fortunate. ♃

In the midst of a deep sea, a storm will arise that will astound the hearts of the boldest seamen. ♂

Love, marriage, friendship—three noted events in any one's life. Moreover, you will four times remove, twice travel, once have damage by fire, lose a relative, be elevated and depressed, and, finally, hail your good fortune. ♀

Take heed that you are not robbed ; look well after your purse ; keep an eye on your associates. The signs are mixed and somewhat dangerous. ♀

There will be a change within twenty-nine days, two other changes in fifty-eight days, and a still greater alteration a month later. ☉

You had better reside near the water, either by creek, river, bay, or sea. In travelling and removing a great part of your life will be spent. ♄

Even on your winning, there are signs of care and trouble ; and there may be disappointment and sorrow. ♁

You are to have many private enemies in life, and but few real friends are visible ; therefore cherish them. ♁

Of late trouble was visible, but now the star of his (or her) fate is better placed. ✕

Twice will the goddess Fortune visit your dwelling, and each time will one of your offspring experience her goodness. The signs are certain. △

□ To be terribly mortified, vexed and crossed therein is your lot ; but you will afterwards marry, of which you may rest assured.

♂ Petty jarrings and troubles will arise in the affair, and, it may be, a false witness ; some of the planets show malignity, tediousness and irritability.

⊕ If things have been lost, seek near a door, on a shelf raised above the ground, or where there is but little light ; also near iron. If a theft has been committed, the author is a young person, with small legs, quick in walking, full of talk and business, and not a common thief.

+ You will marry a prudent, sensible person—fair and with grey eyes ; one born near you, met by chance, and who has rich relatives ; these will despise or condemn you.

* * The longest day in the year, 21st or 22nd of June, will be one of the most noted days in your fate ; but MONDAY is always prosperous for you in your adventures, business and designs.

× Several of the signs speak affirmatively—probably in love or friendship. There is something foreshadowed which is very prosperous.

* * * Do you ask of to-morrow, or of a certain day near at hand ? If so, it will be cloudy and rainy ; if you ask of a season of the year, the air will be foul, cloudy and unwholesome.

L.

∩ In winter, clouds and rain ; in summer, fine weather, but stormy at intervals ; in autumn, thunder ; in spring, thunder, clouds and hail.

Next month changes it ; yet it may not be for any good : but hereafter it will be so. 8

You have slanderers and backbiters, and the planets say that these are not far from you ; but you have at least one faithful friend, which is a rarity. 11

If you wish to remove, do it quickly ; for it is evident, by these signs, that delays herein will foment strife and dissensions. 25

Even while you inquire, the promise may be broken or put off, so that it will vex you. 29

VENUS is your ruling star ; your fate in life will cause you to travel, to cross distant lands, to see strange kingdoms, and to return to your native country in prosperity. VIRGO (the Virgin, ♍) is your constellation. 32

There are many signs of weakness and debility : health is the surest guide to long life ; but it would be too flattering to speak to you of the duration of your existence. 36

The sick person will be in extreme danger, and some unorthodox treatment may effect a perfect cure. 40

If you ask of a lover, E is the letter—a short name ; if of a thief, there are two concerned ; one whose initial is I, the other, D ; and the names are uncouth. 44

The planets for a little season are opposed to you, and perverse omens will thwart you ; but despair not ; all will be as you wish hereafter. 48

If you are a female who asks, between the ages of nineteen and twenty-two fortune will be perverse ; if a male, imprisonment may be near, but after thirty-five is the best season of your life. Beware, however, of thirty-nine ; it is a dangerous year. 52

Signs

✕ Fortune's gifts, without your seeking, will raise you to wealth, which you will afterwards lose.

h They will not fight. Were they to do so, death would claim both.

4 On the third day from this, the planets denote a variety, perhaps a change of intentions. Within twenty-nine days it will be decided.

♂ In laborious trades, where others will be employed ; also in the handicrafts of life and useful arts ; but there are signs of a humble sphere for many years first.

♀ It was in a lucky hour that the ship sailed ; for the star VENUS gives pleasure, and a safe return after a certain delay.

♀ A voyage ; two accidents—one by fire, one by the fall of a ponderous weight ; a death to vex you ; five journeys ; a change of friends ; two years of good fortune ; several surprises.

⊙ It is ; but seek not for gain ; the signs are those of safety, but not of profit, or of enriching yourself by any procedure of the kind.

☾ Evil fortune will be manifest in twenty-nine days ; but there is a great change ere the year is out, and travelling, or a removal.

♂ Due east, if you wish for gain ; due north, if for health ; but choose generally seaport towns.

♂ Failures, falsehoods and cheatings are too visible in the stars to speak of gain : therefore, beware !

✕ Enemies are quite manifest ; but there is a powerful friend approaching.

△ Lately he (or she) was in grief and trouble ; but the signs have changed and better omens are visible.

One child will be born to vex you ; two children

will thrive in the world ; but, generally speaking, you will not be fortunate with your family. □

To marry one, after manifold crosses and perplexities ; and even then there will be want of money. ♂

There are tokens of bribery in this sign, as well as much falsehood, which will materially affect your interests. Be as much on your guard as you can. ⊕

They will never be found, if lost ; if stolen, part may be hereafter seen, but never recovered. That was a cunning thief, and all hopes of restitution are futile. +

You will marry a virtuous lady, but your friend will oppose the match. You have seen and conversed with her already. **

WEDNESDAY is your most noted day for good fortune ; SATURDAY for evil ; and the seventeenth day of every month will be a day of great note. ×

Three or four stars augur favourably ; but a spiteful foe may draw nigh to hinder it ; yet after all, it will be successful. ***

M.

Be not depressed in spirit, for the goodly stars above proclaim a run of fortune. It is yours to seize the lucky moment. r

In winter, deep snow ; in summer, thunder and hail ; in spring and autumn, storms. If, however, you ask of a certain day, it will be bright and clear. ♂

In deep anxiety—if you in truth ask this question ; but the omens are right joyfully in earnest about the thing that you have most at heart. II

He is discreet and capable of firm friendship ; why, then, do you doubt his truth ? ☿

Signs

Ω Beware of hazardous enterprises, of foolish conceits : thus speak the stars ! Have due caution as to where you bend your steps.

♊ It will be forgotten or not fulfilled ; for the omen here visible is dubious.

♌ VENUS is your natal star, and your fate is of a very peculiar kind : first you will travel ; then have troubles in your house and family ; then enter into some public business ; and you will rarely be rich in substance. LIBRA (the Scales, ♎) is your constellation.

♍ The signs denote perils by water and poisons, with a dangerous time in your thirty-fourth year.

♎ The appearances are flattering, and may go near to give health ; yet there is still some doubt, if not also a sign of coming danger.

♏ If you ask of an admirer, it is F—a name of an indifferent length, often spoken in your hearing ; if of a thief, O is the letter ; and it is a long name, not often heard in conversation.

♐ The planets foreshadow losses, crosses and anxious cares. In such a case, the wish is doubtful.

♑ The next two years will be unfortunate ; but in less than four years you will thrive greatly ; and after forty-two you will be still more prosperous.

♒ Sorrow and care will in a great measure be your lot ; manifold omens deny any large amount of wealth.

♓ That combatant who faces the south, when the fight begins, will gain the victory.

♈ There are evidences of trouble and care ; you must beware of getting into dilemmas through want of due caution and vigilance.

You will succeed by dealing in ornamental goods, buying and selling small articles, or in any ingenious line, such as paintings or engravings. ♀

This is a sign of furious storms and danger to the ship. ☿

Long journeys; a promotion in life, which will stir up enemies; a year of misfortune; a dangerous sickness; a funeral; a feast or wedding; danger by a fall; once only, fear of imprisonment; and then the indulgence of fortune. ☺.

The planets signify danger by drowning, if you change not your present intentions; by land also there will be many mishaps. ♄

There are two changes—one for good, one for evil; you will have an eventful year, and some part of it will prove troublesome. ♁

Stay all your life near the place of your birth, and tempt not the dangers of travelling. ♃

There are more signs of loss than of winning now, and you must take heed. ✱

The stars show two friends—one dark, elderly and in humble life, the other fair and better off; but the signs generally show more enmity than friendship. △

In heavy trouble, doubtless; for the planets now act as workers of calamities, evil reports, news and cross purposes. Letters will soon arrive. □

You are warned by the heavenly bodies to be more than usually circumspect with your offspring. Look carefully to their welfare. ♄;

If you are a female under thirty years of age, you will be married three times: one husband—a plague to yourself and friends; one wealthy—but plain featured; one a beloved and esteemed character. ⊕

Signs

+ A dark, cross, elderly man will be the cause of your losing the suit. He is thin-visaged.

* * If you seek for lost things, look in jars, pots, pent-up places, or in vaults and cellars. If they are stolen, the thieves are far off.

x Do not marry early in life ; fortune will cross you in every direction. If you be a widower, you will have your match in wedlock.

* * * SATURDAY is the most fortunate day for you, and you will die on that day ; but the ninth day of every month will be of great import in your life. Your birthday is unfortunate. Do no business on that day.

N.

r THURSDAY is the chief day of your life, both in adversity and prosperity. Look to your past life, and you will find it so. The month of *January* will ever be unfortunate to you ; and the waning of the moon (from full to new moon) will always prove fatal for business.

x " All is not gold that glitters " ; therefore do not be too sanguine in your expectations. The stars are not wholly in your favour.

II Fine clear weather in summer ; mild and warm in winter ; torrents of rain in autumn ; and showers in spring. If you ask of a day, it will be pleasant.

☞ Do you know the dangers that are before you ? It would seem not ; but hereafter there is much good. You would do well to improve it.

Ω Your friend is as true as you could wish ; but take care that you do not try his (or her) spirit overmuch.

You cannot remove early enough to seize the first of the good planetary bearings above you. Therefore, remove as soon as convenient. ♀

It is one sign of a narrow mind to trust too little ; and yet you must not trust too much : there are indications of deceit, which warn you to be on your guard ; but they are not overpowering. ♀

You are born under the planet MARS. Bend the sails of your desires to a good harbour, and be cautious of the rocks that are to be met with on the passage. Your fate is a remarkable one—strange, marvellously so. ♀

Your disposition threatens to embitter your existence, and wellnigh shorten your life ; curb this, and there is hope. ♀

Relapse ; therefore look well to the physician ; it may be that there are blunders in the treatment. ♀

If of love, L is the letter—a short name ; if any one else, U. ♀

Hope, the deceiver of the human heart, will urge you on ; but there are defects in these signs to-day. Try to-morrow. ♀

In the morning of your life, happy ; in the noon appears a sombre cloud ; yet a rainbow of hope surrounds your fate for a season. Your middle age, from thirty-three to fifty-two, is the best. ♀

Why seek riches ? But the stars allot you many years of good fortune. ♀

The strife will be cruel, and one will lose life ; that one is he whom you think will be victor. ♀

You have the goodly star VENUS to protect you ; a little caution will secure your adequate success, at least equal to what you deserve. ♀

By keeping stores of books or papers ; by publishing the writings of others ; by manufacturing and selling the medicines of those living in the west and south ; for you are evidently under the planet MERCURY, which makes a person of talent and mind.

☉ The stars foretell boisterous and stormy weather, which will cause great danger ; but one good star protects.

☾ Sickness and disease ; three funerals ; one wedding ; two births ; seven great changes ; a gross fraud ; a loss by theft ; an alarm by fire ; an adventure.

♊ You must take heed, and there will be safety.

♋ There are four changes—one of residence ; one of friends ; one of money ; and one in pursuits.

* If you travel, let it be inland, and near mountains and hills ; avoid salt water ; if you choose a residence, let it be in high parts of towns or cities.

△ There are indicated signs of winning ; therefore, be not murmuring and repining. Good fortune is before you.

□ There is the sign of a bitter enemy ; take heed that you are not the dupe of evil deceivers.

♊ Deeply in trouble ; for there are signs of manifold heaviness and cares mingled with many unlucky forebodings.

⊕ Some of your family will rise to be rich in money and goods ; some will lord it over you, some go far away, but one will comfort you.

+ To marry a dark, tall man, with hazel eyes and brown hair, who will be the heir to wealth.

** A friend will forsake you ; an enemy rise up suddenly ; a heap of cares must be passed through

before better omens appear : therefore your suit is troublesome.

Stolen things are too far away to be recovered ; but if you ask of lost things, look in closets and drawers. ×

You are doomed to many disappointments ; but there are omens, which promise success later ; and *** you will enjoy your wishes herein after a delay.

O.

You will have a great adventure in love, and a surprise in marriage ; but you will be lucky therein, which is a great deal. (r)

MONDAY and FRIDAY are your chief days of fortune ; but when the MOON is in TAURUS (the sign ♉, which you can ascertain in any almanac), then is your prosperous time. ♂

Your inquiry, it is more than likely, is vain ; if not, it is fickle and insincere : try once more—an hour from this time. ♀

If you ask of a day, it will be wet ; if of any season of the year, the weather will be unpleasant, and contrary to your mind, wishes and desires. ☿

It may ; but there is one aspect of the planets which foretells something untoward at first. ♁

The friend is well-conditioned, and will not easily be persuaded to relinquish the connexion that now is entertained. ♃

The stars proclaim good and faithful friends, which may cause you to change your intentions. ♄

The planets are threatening wiles and deceits : you must form your own judgment, but take care ♅

Signs

that you ask not " mountains " where even " mole-hills " are too much.

Thus runs your fate : once near imprisonment, but saved by a sudden stroke of fortune ; twice high
 † in reputation ; two downfalls ; a series of evil fortunes ; once in power ; but never rich. VENUS is your star ; LIBRA (the Scales, ♎) is your constellation.

Something points to a peculiar destiny : to be near
 ♀ death between thirty-two and forty-three. If you get past that period, you will be long-lived.

☿ Twenty-nine days bring a change.

If you wish to know of a thief, it is B ; if of a lover,
 ✕ D is the letter—and a short name.

Beware of your actions ; look well to your desires,
 ♄ for there is an evil omen before you. Signs of trouble are seen dimly. Be on your most circumspect guard.

You will be rich before any great age is attained ;
 ♃ and the stars will often be on your side in a marvellous manner.

Dissimulations, labours and cares will often beset
 ♂ you ; there is foreshadowed a world of difficulties ; but you will finally overcome all enemies.

A feminine influence is at work, which will prevent
 ♀ the combat, and both parties will be bound to peace.

Three times, the stars say, you will be thwarted
 ♀ in your designs before it will be as you think and wish.

Work in metals ; deal in fruits or the produce of
 ☉ the earth, in gold, silver, or steel ; adventuring in merchandise will enrich you.

Furiously will the storm rage and howl ; deep and
 ♃ dark is the abyss over which the ship is led by a single thread of fate ; but she will return safely.

♊ Many surprising events, and some good ones also.

Voyage not at all, neither travel, if you seek either wealth, health or safety ; a great danger is threatened. 8

There is none of any evil import ; and if there were, a friendly star protects you. *

Eastward, southward, or westward, but not northward. Move to a low land, close to a town, well peopled and near a river. Δ

Do you say win ? Expect rather a loss first. □

There are many enemies, and but few, very few, real friends. 8

Your friend is about to travel, or return from where he (or she) is now, and then you will know. ⊕

There are three portents of sorrow, but there is one exceedingly happy omen. You will assuredly in the end be fortunate in your family. +

To marry a rich, elderly man—if she chooses ; but let her beware of marrying a youthful spendthrift,—to whom her thoughts and inclinations now bend. **

The suit will be postponed, and some doubt will arise relative to the cause of the weaker party, but you stand well now. ×

Look near cellars and cisterns for lost goods. If a theft has been committed, you will have tidings hereafter. If it is of gold or silver, you will never recover it : it has been melted ere this. ***

P.

Give up your quest after stolen things, because you are over-reached in the matter. If goods are lost, search near fire-places, near brick walls, and near where coal and wood are kept. r

You are too general a lover, and, besides, fickle-

Signs

♈ minded. You will have many fair chances but few real opportunities to marry well.

♏ FRIDAY will be that day; besides the eleventh day of every month is an important one in your fate.

♍ The stars now are not over-fraught with good towards you, but something imperceptibly may arise to alter your fortune.

♌ If you ask of a particular day, it will be dry; but if of a season, then in summer, it will be a mixture of fair, wet and dry; in winter, hazy and cold; in spring, lowering; in autumn, stormy.

♋ The constellation now ascendant speaks of a change, and for the better, in a month hence; after that change—say, three months—comes a bitter disappointment.

♊ The planets tell of flattery and untruth; but there is a doubt whether or not it be the person after whom you inquire, or another.

♑ Remove not: give your present place of abode another trial.

♒ Both the party promising and the thing promised are here indicated to be fleeting.

♑ MERCURY is your planet; GEMINI (the Twins, ♊) is your constellation. Your lot is to be immersed in labours and cares when young, but when old you will experience happiness.

♑ You will have many escapes from death in infancy, youth and mature age, but you will survive them all.

♑ Recovery is certain.

♑ If you ask of a lover, or of the one whom you will wed, E is the letter—and a name longer than ordinary. If you ask of a thief, it is P—and a short name.

You shall in truth attain to what you now seek,
and that speedily. ♃

Rough and stormy between fifteen and twenty-two; active and changeable between twenty-three and twenty-eight; flattering between twenty-nine and thirty-one; truly unlucky between thirty-two and thirty-three; very prosperous many times afterwards, but more especially between forty and forty-five years of age. ♂

The planets denote afflictions through woman, but also joys of prosperity. Afterwards you will be again cast down; but you will rise a year after your fall. ♀

Falsehood and bribes will pass between the parties; one will flee from the other; and that one is the better able to conquer. ♀

If you consult in earnest, you shall have your wish. ☉

You will be enriched by inheritance; but in general dealings, barterings, buying, exchanging, and in travelling, you will also enrich yourself. ♃

Three days hence, some storm that now threatens the vessel will pass away, and then there is no more danger. ☾

An illegitimate offspring or untimely intrigue; a short but severe sickness; three journeys; one voyage; two changes in business; a loss of money; a huge labour; an infirmity; a persecution; a friend; a funeral; and great gains. ☾

In travel by land there are no signs of any particular evil but what you may overcome; by water the planets are ominous of evil. *

Ninety days hence the star of your fortune will

Signs

△ enter a less cloudy atmosphere : this bids you hope, at least.

□ Due north ; but if not there, north-west, avoiding the south and south-east. It would be imprudent, however, for you to travel till a year has elapsed.

♂ The planets deny winning ; they threaten, moreover, that you are likely to lose. Better gamble not at all.

⊕ One false and deceitful planet is visible. Enemies —is the starry reply.

+ A stroke of fortune, apparently evil, shows visibly in the heavens ; but the trouble is soon no more.

** You will, and one of your offspring will be potent and renowned.

× Look well to your intentions, lady ; the course of your love will be that of a shallow brook, which, dashing over numerous impediments, is yet thwarted by a mountain. A prudent husband, however, is your lot, after the trouble of getting him is past.

*** It would be better for you to seek some means of agreement in this matter.

Q.

γ Beware of deceitful things. There is something wrong about those who will try to advise you in this matter.

♂ If you ask about lost things, look in low, obscure places, jars, cupboards, or vaults. If you seek concerning a theft, trouble yourself no more : you are doomed to be a victim.

Π To marry one who will bring money ; a fair, elegant female ; but to have domestic broils, discords and impediments in the way of happiness.

WEDNESDAY is one of the most remarkable days out of the whole seven ; and on that day, at a certain period of your life (not far off), something will happen that will permanently fix your future destiny. ☾

The stars speak not in favour of money ; but they are good in friends, love and pleasure. ♏

Wet and windy in summer ; in autumn, cold and cloudy ; in winter, frigid and frosty ; in spring, severe. If you ask of a day, it will be stormy, especially if the moon be past the full. ♐

There will be some more evil first ; then a cessation ; but it is some three months yet ere a beneficial change comes. ♑

Expect the worst, and hope for the best ; then draw a middle line between the two : even so is the truth in this matter. ♒

Remove quickly : in three months' time some remarkable event will happen in your dwelling ; and it is of this that the stars forewarn you. ♓

Be neither lifted up with foolish joy nor cast down by despair ; the promise will be in part fulfilled ; but were it all fulfilled, you would not be satisfied. ♈

The SUN, and LEO (the Lion, ♌). Be of good cheer ; you will rise to renown and great esteem among your friends and kindred. Many will envy you ; but few will reach the pinnacle of your fate. Gold and silver too are your portion. ♍

The stars do not promise long life. But a life well spent is the main matter. ♎

Doubtless the stars are threatening ; the omens are cross and evil-predictive ; but try what medicine can avail the sick person. ♏

N, if you ask of a lover ; Y or V, if of a thief :

Signs

♄ in either case, it is a strange name, seldom spoken.

♂ After three heavy crosses and five cares, the desire will be partly fulfilled. But one described by MARS (with red hair)—a bigot, or wrathful man—will thwart you.

♀ After forty-three, and before twenty-two; and you will owe your rise in life to many mysterious circumstances.

♂ An ominous star overwhelms your destiny in youth and middle age; when it recedes, you will drink of the cup of joy; but first there is woe.

☉ The tall, light-haired man with rosy visage is the victor; but a strange tumult arises first.

♃ The stars are not for you; they are indeed against you.

♄ Fortune will favour you mostly in private life; yet you will be prosperous in the useful arts and mechanics. But by all means avoid the sea.

♂ Look not into this matter now too deeply. The planets seem baleful, and danger is abroad.

* First to be worse off than you now are; then, suddenly your fortune will change; again a relapse; a journey; a grievous malady; the death of a relative and also of five friends or acquaintances; a wedding feast; a foe; and good fortune after all.

△ If you set off on a lucky day, and choose the best opportunities, you will go safe as to person and purse.

□ One may happen, but it is not for a year yet. Next year fortune favours you better than ever.

♂ East and eastward, seek to reside in inland, dry and populous towns, avoiding the evils of places adjacent to water; if you travel, let it be either east

or west, but in no other direction ; you would do better not to travel.

The planets show favourably ; yet are they so arranged that few will be fortunate in the game, ⊕ except cheats and swindlers.

Three certain friends are yours ; but there is a bitter, backbiting enemy. You have, moreover, a rival ; do not be off your guard. +

The omens speak of safety and success. **

You are not sincere enough now to know in reference to your family. No answer is given ; try again an hour hence. x

To marry an expert and clever person, whom you will love, and who will adore you ; but beware of *** jealousy.

R.

The signs indicate a prosperous marriage, with one tall and good-looking, having brown hair ; a great favourite with both sexes. r

Perchance you will be somewhat subject to vexation and sorrow ; but there are signs of success, unless some unseen false witness arises against you. s

More than one thief did this deed, if you inquire of a thing stolen, and part thereof will be recovered. If articles are lost, look in high rooms and garrets. π

There are visible but few signs of marriage : be on your guard against the fair lures of VENUS, whose enticements, if unlawful, are ever roses surrounded by thorns. You must be very cautious, or there is trouble for you in this matter. ∞

SUNDAY and FRIDAY will be the most noted days in your life—the latter day being the most eventful.

Signs

♄ Avoid doing business of any kind on the thirteenth day of every month.

You will have some trouble in the matter before the wish which you harbour in regard to this day will be fulfilled.

♎ Snow, sleet and piercing winds in winter ; unusual rains in spring ; but in summer or autumn, usually warmer than generally happens. If you ask of a particular day, that day will be pleasant.

♍ After a succession of particular cares and diversities, the planets denote good.

♊ If you ask in sincerity, you may expect truth in your friend, for the stars are favourably placed.

♋ Try the oracle at another time. The stars now deny answer to your question.

♏ The planet SATURN bears rule ; and this star indicates great disappointments.

♊ Born under the constellation CAPRICORN (the Goat, ♑), with MARS as the ruling planet. Many sudden strokes of good fortune are visible—travelling, and an eminent name or title, among them.

♌ Pursue a path of temperance and sobriety, avoid evil riotings and abuse of health ; then a long life will be yours.

♈ Whatever appearances may portend, the planets promise health.

♊ There are three competitors for your hand, and the initial cannot be found. But if you ask of a thief, the name is long, and begins with O.

♏ Conspiracies will be organized ; but you may.

♏ The first seven, the second seven, and the fifth seven years are the best in fortune, counting from your birth.

Content and sorrow are intermixed in your life ; but reason and virtue may guide you happily through the mazes of fortune. ☉

The tallest is likely to become the victor ; but the aspects of the planets, as they now are, seem uncertain. ♃

Some difficulties are near ; but they are not irrevocable disappointments ; some of the planets are also fortunate. ♁

The stars foreshadow evil and melancholy. Perhaps you are brooding over some misfortune : therefore ask the question a day or two hence. ♄

Storms and tempests are indicated ; but the planets will protect the ship and save her. ✳

Great prejudice by means of women ; a tedious journey ; a sudden rise in fortune ; a burial ; a wedding ; a feast ; if wedded, a birth ; if single, marriage ; a great loss ; a removal ; a fear of loss by fire or thieves. △

Evidently not : the signs are ominous enough. □

Work, danger, sorrow and care, are now chiefly foreshadowed ; but four months will bring a change for the better. ♀

Keep in the popular cities and towns ; if you roam, return to where you now are. ⊕

Gaming sometimes is successful. In your case it brings trouble : avoid it. +

One enemy—a dark, bitter person ; but this is balanced by a tall, fair friend. Two supporters of your credit are near, and your lot is to overcome foes. ✳✳

Something singular and remarkable, you may rest assured, is even now happening, or on the eve of happening to him (or her). ✕

Signs

The stars of heaven speak affirmatively in the
* * * matter.

S.

Your offspring will be bold and venturesome ; the
r greater part of them will be fortunate in the main.

You will find it more difficult than you imagine to
s meet with unalloyed happiness in wedlock.

Provided you hearken to the advice of the stars,
II and follow the wishes of the wise, you may perhaps gain.

Look for lost things near ornaments, or in reposi-
s tories of apparel. If you ask about stolen goods, the chances are two to one that you will never recover them.

Hymen's yoke will at times press heavily upon
Q you ; but contentment helps towards happiness.

Every fourth and fourteenth day of the month
m will be either sorrowful or anxious enough ; and the most remarkable day in your life will be a MONDAY.

The planets rather tend to good fortune in this
n matter.

In winter, sleet and storms ; in spring, hail and
m lightning ; in summer, clouds and unhealthy weather ; in autumn, serene. If you ask, however, of any particular day, it will be opposed to your expectations.

f There are evident signs that it will.

It cannot be doubted that he now is ; but the stars
w will not vouch that he will remain so over three months.

You should not remove under a year and six
m months.

If the promise was made after the full moon, and before the new moon came, it will. ✕

VENUS, MERCURY and JUPITER are allotted to you as the genii of your fate ; and your constellations are AQUARIUS (the Waterman, ♒) and PISCES (the Fishes, ♓). You will have fortune of a marvellous kind ; and there is little doubt that you will become noted and rich ; but there will also be some heavy calamities. ♎

There is a singular malady foreshadowed in three years ; but you will yet be long-lived. ♋

Doubt is implied by the stars ; and one in the house of the sick person shares this doubt : there is danger to come, but recovery is certain. ♂

M, if you seek in relation to love or marriage—and a name of mean length ; if you ask about a theft, the initial is R—a short, uncouth name. ♀

If your desire is in regard to business, removals, journeys, or ought else but love, you will. ♄

Between the ages of thirty-two and forty-five years, and the beginning and the extreme of life. ☉

This may be doubted ; for so mutable is the star that relates to this question, that it is never certain. ♃

The darker of the two combatants will be the victor. ♋

Laborious enough, and requiring all your thoughtful industry. ♄

Wealth will come to you slowly, but trouble quickly, in any business ; merchandise and the sea are the best. Never lend your money or your name. ✕

The ship has been in extreme jeopardy ; sickness, if not death, is aboard ; contrary winds, sunken rocks, unseen impediments are before her ; but fortune still favours her, and she will end her voyage in safety. △

You will receive many a boon of fickle fortune ; but, in spite of the favours of the gentle sex, do not steel your heart against the voice of pity. The other bearings of the planets foretell a wedding, a long and perilous voyage, and numerous changes.

♂ To travel now, or for a year to come, is unfortunate. There will be changes in fate, fortune and destiny ;
 ⊕ moreover, you will be very unsettled for eight months to come.

By travelling due east you will gain in love, friendship and probably a gentle wife ; by going north, there is misfortune.

** Assuredly the planets indicate prosperity, either in what you inquire about or something equivalent.

× You have more friends ; though not long ago it was the reverse of this.

*** Your fortune for two years past has been as changeable as the fickle moon ; but your friend proposes shortly to return.

T.

At present, and for some time past, the signs indicate a troublesome season ; but it changes a week hence. Good planets will soon shine.

♂ A daughter good and beautiful ; a son who will rise to wisdom and eminence ; another who will be rich in money and goods. These will spring from your destiny.

♂ To meet with a gay and gallant admirer, who will torment her ; but afterwards she will marry richly. She will be very happy.

☿ Infinite trouble and ill-luck are foreshadowed in this matter. Expect the worst.

Stolen articles will be recovered in part : but lost goods are out of the house, and will never be found. Ω

Be faithful to the object of your choice ; she will be worthy. Such flatterers as you seldom have the best luck in marriage. You are more fortunate than many general admirers like you. $\cap$

MONDAY ; but the twenty-first of every month will be the most remarkable day. $\equiv$

Extraordinary precautions are requisite ; the planets bear the impress of evil. $\cap$

Clear and open, in general, especially if you seek the fate of a day, a week, or a short span of time ; but if you ask concerning a month or three months, it will be doubtful. $\dagger$

In three months it will change ; and in three years three changes for the better will take place. $\cap$

A constellation bears rule in your destiny which foretells fidelity. $\cap$

Remove in a short season, and go westward. $\times$

If a dark man promised, it will not ; neither will it be fulfilled if it concerns, in any way, money matters ; but the signs are favourable to steadfast adherents. $\cap$

Born under the SUN, ARIES (the Ram, $\cap$) and TAURUS (the Bull, $\times$) are your constellations. They foretell a long life, a great name, wealth and happiness. But three times in early years are you doomed to a singular peril. $\cap$

The stars show evil testimonies. Better seek what you now wish to know at another time—a week hence. δ

A good planet promises health. $\cap$

If you ask in relation to love or wedlock, the

Signs

♂ initial is I or J ; but if about a thief, it is S—and a tediously spoken name.

○ Conspiracies are visible ; but there are many signs of success.

Your friendly star looks smilingly between the
 ♪ thirtieth and fortieth years ; but before twenty-two, and after forty, take heed ; there will be trouble.

It is given you to outlive your contemporaries,
 ♀ outlive your relations, and die rich ; yet there are several toils and struggles in your life.

♂ A bloodless fight, if they come to blows. Money will overcome their anger.

* It is ; three planets say so.

△ By the skilful bartering of movables, by the investment of other men's money, and by articles of luxury, you would enrich yourself.

□ Storms will delay the vessel ; her progress is slow, and there is great danger.

♂ There are scenes of danger and loss : then comes a friendly star, and aids your endeavours : after this you will be a terror to your enemies ; but there are signs of sickness. To sum up all, the next seven years are the trial years of your life.

⊕ If you choose an auspicious hour and a safe vessel, you need have no fear, but do not go travelling on foot or on horseback.

+ Twice the stars allot a change—once good, once evil.

** To whatever part of the world you go, money will be yours.

× When engaged in play, deceivers will be near you : do not forget it, and be cautious of what you stake.

*** Several rancorous opponents are visible ; but still there is one good friend who will be near you ever.

U.

The planets are certainly fortunate ; be thankful. ʀ
Acquaintances, and these numerous, are in your 8
fate, but few real friends.

Your friend proceeds cheerfully to fulfil the destiny ʀ
allotted to him (or her), and is in good health. ʀ

The planets foreshadow a numerous progeny, and ʀ
fortune goes before them. ʀ

The yoke of Hymen will be imposed upon her by ʀ
the soft hands of love, and she will be contented and ʀ
happy.

This is a sign of confusion in papers or writings ; ʀ
be watchful in proceeding ; there is one who owes you ʀ
a grudge. ʀ

Search for things lost in the chamber of the mistress ʀ
of the house. Stolen things are irrecoverable. ʀ

After partaking of the bitter waters of disappoint- ʀ
ment, and drinking for a time of the sweets of love, ʀ
you will marry a highly accomplished and handsome ʀ
lady.

SUNDAY is a more remarkable day than any other ʀ
in your life : you will either wed on that day, or some- ʀ
thing of infinite importance will happen.

Fickle and versatile stars proclaim the fear of evil ʀ
and annoyance. ʀ

If you ask about a certain day, it will be stormy or ʀ
obscure ; if of the winter season, it will be gener- ʀ
ally frosty ; if of spring, fair and mild ; if of summer, ʀ
cold and heavy. ʀ

It is likely that it may. ʀ

The planets give a woeful and evil testimony. ʀ

It is better (within two months) to remove. ʀ

Signs

♂ Not, if of money, or if of love, assuming that a female is asking the question ; but if a male inquires, the smiles of VENUS are promised,

♀ The SUN and MERCURY are your ruling planets. Your fate is thus : at times fortune's favourite ; at others, her football ; you will roam through restless scenes, travel and experience numerous vicissitudes.

♂ The signs now cannot be depended upon.

⊙ A recovery is certainly near at hand.

♂ I, if of wedlock, love or marriage ; D, if of any other person whatever.

♂ Possibly you may.

♂ Be not thrifty over-much : it is not ordained for you to be rich for some years to come.

* Nothing is beyond the reach of genius, when strengthened by perseverance. Science opens for the industrious a path strewn with roses : therefore persevere.

△ The darker of the two will be vanquished.

□ Fortune gives a denial in this matter.

♂ By the exertion of your talents, or by travelling, and by supplying the wants of the rich.

⊕ Three times the ship will be in imminent danger, and once nearly lost.

+ An irregular train of events—some flattering enough, some the reverse ; a journey by land ; change of habitation ; trouble by scandalous falsehood ; gain by the death of another ; many gifts, many crosses, many losses.

** It is both good and safe.

× There is one approaching : take advantage of it.

*** You may travel southward ; but you would do better to remain in one place.

V.

At best the aspect of your affairs is deceitful, and you will do well to remember the caution here given. Be careful in whom you confide. r

In trouble, for there are numerous planets that so indicate, and one of them assumes a threatening aspect. s

In your family, fortune will run variously—neither flattering nor depressing, although at times inclining to either. π

Three times you will be in love ; but scarcely in one instance will it be returned. Yet you will, ultimately, wed well. σ

A bribe, or some treachery, is portended ; and there is a doubt whether your side of the cause is conducted well. Ω

A diligent search will recover lost things, or a chief part of them ; but if stolen, the loss is certain. μ

Your fate is to marry early, to follow your wife to the grave, then again wed and win a fortune there. ⸰

TUESDAY is your most fortunate day ; and the sixteenth day of every month will be noted, eventful and singular—both for good and evil. m

By a strict attention to certain particulars, it may. †

If you ask about any season of the year, it will be dry and pleasant ; if concerning a day, it will be the reverse. Generally, the weather will be satisfactory. w

It will be some time first ; for there are omens of evil around your house. w

The planets foretell annoyance where friendship should be rather expected. Beware of the hypocrisy and dissembling of pretended friends. x

h You are controlled by a mighty power, the impress of which is even now on your fate: therefore, a removal must be done cautiously.

4 Benevolent constellations, which now reign, will ensure a fulfilment.

♂ The MOON's influences, and CANCER (the Crab, ♋), prevail over your fate: you will travel far and near, roam and return, be frequently in distress, but never overcome.

♀ Twice will disease in your early life attempt to destroy your constitution; but if you live to forty-two, you will be safe.

♂ The complaint will change.

☉ If you ask about a thief, the letter is F—a short name; but if about love or marriage, the letter E is the initial.

▷ There will be impediments, probably a rival.

♂ Losses from twenty-two to twenty-eight; gains from thirty to thirty-five; persecutions, foes and trouble, for the next seven years; but it is your lot to enjoy a happy old age.

♂ Content and sorrow are astonishingly blended in your career; but reason and virtue will cause you to glide peaceably through them—though you will certainly feel many of Fortune's frowns.

* The red-haired person will have success.

△ Let not your desires be inordinate; if you ask about a money matter, it will succeed well.

□ Deal in fruits and other products of the earth, or in the sale of light, portable, perishable articles.

♂ Storms and tempests are threatened, and the vessel's fate is doubtful.

The death of three relations; a particular eleva-

tion by means of a very unexpected circumstance ; $\oplus$
 a journey ; four changes—three evil and one good ;
 a legacy ; and a victory over enemies.

Being now under evil planetary influences, it be- +
 hoves you to have great caution in this matter.

Something of a change is at hand : your planet * *
 will soon be very fortunate.

For gain, westward ; for honour or fame, east- x
 ward ; and your whole fate turns on a certain journey,
 taken before another year.

A conspiracy is against you. Be active and on * * *
 the alert.

W.

Westward, avoiding the sea, navigable rivers and r
 large bodies of water.

It may ; but take care thereafter : those who play 8
 at hazard are rarely winners in the end.

The signs are portentous of enemies and adversaries. II

For three months, at least, your friend will have 9
 evil luck.

A son, born to be rich, two others skilled in the 2
 customs and arts of life, and divers lucky events,
 are allotted to you and your family.

The bond of wedlock will unite her to a husband m
 whom she will esteem, and who will make her happy.

If it come up in the court within twenty-nine days, 2
 you will gain.

Stolen things are not to be discovered ; lost articles, m
 however, will be found.

To meet with all the happiness of a sympathetic f
 union. You should ask for no more.

WEDNESDAY is your best day ; THURSDAY, the

Signs

♄ most noted ; SATURDAY, the day of your evil fortune.
The first day of the new moon is also evil for you.

♁ The signs indicate good fortune.

In winter, floods, fogs and rains ; in summer, moisture ; in autumn, storms ; in spring, hail and frost ; but if you ask about a day, it is cloudy.

♂ There is danger from enemies : the planets indicate a poor condition ; but a month will bring change.

♃ There is no doubt : away with your suspicions.

♂ It is unsafe and even dangerous to remove.

The promise will hold, if it was made by a female ;
♀ but if by one of the male sex, it is uncertain.

VENUS and MERCURY are your planets ; VIRGO (the Virgin ♍,) is your constellation. Vainly will
♀ many of the paths of wealth open to you. Your prospects are fair and many ; but some you will not embrace.

☉ The planets foretell a long and useful life.

☾ The sick person is improperly treated, and more than one relapse is foreshadowed.

If concerning love and wedlock, R is the letter ; if
♁ about a thief, or any other person, it is W—and a name in common occurrence.

♂ The planets show trouble.

* The favours of fortune will be manifest in the more youthful and advanced stages of your life.

△ Your fate, though it does not promise a large amount of riches, is well enough. Be content.

□ The shortest and stoutest wins the day.

♂ There are evident signs of misfortune. The planets are clouded and unlucky.

⊕ By keeping a public place, by dealing with the wealthy, and by working in silver and gold, you will prosper.

Many dangers will surround the ship ; and death
may scent its victims from afar. +

An intersection, or cross in your fortunes, which
will cause murmurings and misfortunes, sickness,
much repining ; a bad beginning, but a good ending ; **
many dangers and journeys ; and many changes for
the better.

The day of the week ought to be attended to in
this case ; it were well for you to shun FRIDAY. x

Expect very great change. Something of con-
siderable import will shortly happen to you. ***

X.

Your fate is at present unsettled, and prone to
change. r

Eastward and southward, avoiding the other parts
of the country or globe, and dwelling near navigable
rivers. 8

By the exertion of a little diligence, you may win. n

The stars speak of friends. 3

The absent will soon return. 2

If a male, you will have a family born to achieve
the heights of fortune, and to be famous in their day
and generation ; if a female, the stars are now doubt-
ful. m

As she is so irresolute in her choice, the fear is that
she will make a bad one : let her friends choose for
her, in order to avoid—at least, not to deserve—her
threatened fate. 4

After a multitude of hopes, fears, scorn and re-
proaches, you may. m

Of things stolen, part only may ever be heard of. †
Things lost will not be found.

♂ Provided you know how to value your wife, and do not lose in dissipation abroad the advantage which you reap at home, you may be happy in wedlock.

☿ THURSDAY is pointed out as the most remarkable day in your life.

✱ Whatever you intend, diligently examine it once more, and use what measures you can to ensure success.

♂ In winter, snow and ice ; in summer, heat and clouds ; in autumn, cloudy weather ; in spring, serene ; but if you ask about a day only, it will be wet.

♂ As sure as the stars fill the canopy of heaven this night, it will.

♂ Subject to heats of passion, and yet true.

♀ Good may be derived from the removal ; arrange it between the new and full moon.

♀ This planet speaks of some hindrance in the matter, unless it is a scientific or inventive subject.

☉ VENUS rules you ; you are destined neither to pine in want nor live in affluence. Your excellent parts are more likely to be of use to others rather than yourself.

♂ Moderately so, if you are sincere.

♂ The omens will change shortly for the better.

♂ If you seek the initial of your future partner, it is C ; but if those of a thief, it is E.

✱ Something very favourable is implied.

△ After thirty-two years of age, fortune will favour you, and your old age will not be spent in poverty.

□ The exalted rank of your family will hide your nothingness from the public eye : otherwise, you will pass your life in a perpetual vicissitude of pros-

perity and adversity ; yet, after long journeys and troubles, you are fated to meet, at home, with peace and contentment.

The dark-haired person is the victor. ♂

It may, perchance, produce you money. ⊕

In any light, easy and reputable business. +

There are no doubt indications of storms and tempests ; but a safe arrival is foretold. **

Want of wealth will hardly prevent your talents and virtues from being buried in obscurity ; but remember that patience relieves sorrow ; after this, the stars presage prosperity. x

There are few or small fears of alarm. ***

Y.

Neither voyage nor remove for three weeks hence : there is an aspect of danger, loss by theft and personal casualties—especially if you start on an evil day. r

Be not too sanguine ; there is a sign of loss of friends—troubles, mischance and then good luck. 8

If you are really sincere, travelling will be always fortunate for you ; and the quarter of the globe is of little importance. II

Envious persons are near, but it may be done. ∞

The planets signify the friendship of a great person, but at the same time denote a secret foe. Ω

Harassed and perplexed by fickle fortune. ∞

Distrust not the stars ; you will. ∞

VENUS has presented herself with a magic girdle, and she will meet with success in love. Yet let her bear in mind that, with these personal attractions, she may be miserable, if prudence fails to direct her choice. m

Signs

♂ The trial is ambiguous, and a foe will press you hard.
 Search for lost things in cupboards or closets, and
 ♀ behind furniture, next the walls. Stolen goods will
 not be recovered.

Nothing can save you from the rocks of disappointment, with which the path of human life is interspersed.

♂ WEDNESDAY is your day of weal ; FRIDAY, of woe. The fifteenth day of the month is the most remarkable of all.

♂ Perilous, if not unfortunate, it is sure to be ; you must act accordingly.

♂ Snow and sleet in winter ; cold, even in summer ; but in spring and autumn, fruitful and calm.

♂ Many labours, snares and jeopardies must first be encountered.

♀ It is even as you wish.

♀ It is better to change either your dwelling or place of business.

⊙ Part will ; part will not.

♂ MARS is your planet, SCORPIO (the Scorpion, ♏) your constellation. They indicate that you will have a remarkable life, gaining great store of goods and money, but with difficulty.

♂ The signs are ambiguous ; try some other time.

♂ Faint, indeed, are the hopes of amendment.

♂ D, if it is of love and friendship ; if of a thief, it is L—and a long name.

△ The stars promise success, and who shall gain-say them ?

□ Two-thirds of your career will be sudden, strange and unaccountable ; the other part will be happy and felicitous. Fortune will in vain try to mock you.

More troubles are to come ; but all things have their limit of duration, and you will yet enjoy the goodly sunshine of success. 8

The combat cannot take place this season. ⊕

It may be, provided that it be not pursued too slowly ; delays are generally the obstacles of success. +

You will do well as a merchant or a lawyer, for ** either of which callings you are fitted.

Safety amid perils—such is the answer of the stars. ×

Many and totally unexpected changes. ***

Z.

If single (of either sex), marriage ; if married, increase of family ; funerals, feasts ; voyages ; removals ; a tedious lawsuit ; a year of misfortune ; three years of great changes ; an office or title. r

The signs of the stars are rather doubtful. 8

Such, indeed, there is, but not yet : there is a delay, with some fear and alarm. II

North, or north-west ; by the sea or rivers. ☾

Evidently the signs foretell cheating and fraud. ♀

The answer to this is not now attainable ; you are not sincere enough. m

Protected by the stars, he (or she) prospers. ♄

A son and daughter will be born unto you—one learned, the other beautiful ; but wealth is for one of them only. m

She will love too well to be beloved : her fair heart is doomed to be pierced with ingratitude. Let her beware of inconstancy. †

Assuredly stand in dread of loss. w

Lost things are on shelves, or in high places. Stolen things are not likely to be recovered. m

Signs

✕ Be not too impetuous : this may prove the bane of wedlock.

THURSDAY is the most noted day, but not the best ;
 ♄ from the new to the full moon are always the two best weeks of the month.

♃ There are but few doubts of it.

♂ Look out for foul weather. The planets are evil.

♀ The omens are favourable and auspicious.

♀ Real friendship is rare : recollect it.

⊙ Do nothing hasty in this, or without thought.

♃ The stars look deceitful.

SATURN is your planet, AQUARIUS (the Water-carrier, ♒) your constellation. Money is your lot—
 ♄ in heaps and masses. Be careful not to lose it when in your power.

♄ But a moderate age is foretold. Live temperately and in a Christian manner.

✕ There will soon be a change.

△ F, if about a lover ; in other cases, T.

□ Manifold crosses are predominant.

♂ In early life, perpetual troubles ; age opens a prosperous scene, and gives wealth.

⊕ You are fortunate ; but do not give all your thoughts to wealth. There are better things in this world—for instance, peace of mind.

✕ The short and corpulent one will win.

✕ Suddenly an obstacle will arise, which you must sweep away ; then hope for success.

✕ In skilful trades, in dealing with the rich, in attending to the wishes of the wealthy ; also in travelling and voyaging, in distant lands, and by foreigners, you will gain.

Evil news may arrive before long ; but there is little cause of alarm. * * *

a.

This portends rough weather, fatal to voyagers by sea ; but in the present instance, fortune may preserve what you wish. r

Part of the time will be spent in trouble, part will be joyful and happy enough. 8

This is an omen of success. n

Five months, and a change in your destiny takes place. 56

Westward and southward. Q

Defer all games of chance for two years. m

If a female asks, this shows a kind and amorous friend ; if a male asks, let him beware of deceitful enemies. 2

Most probably in heavy grief. m

Three times your offspring will experience a run of good fortune. f

She will wed happily. w

Success is predicted, after toils are over. m

Stolen things are divided among the thieves, and are irrecoverable. Lost goods are hidden, and are likely not to be found. x

You have a fortunate sign : mutual confidence lessens the yoke. Guide yourself accordingly. h

MONDAY, and the seventh day of the month. 4

Quarrelling and discord are rather to be expected. 8

Expect pleasant weather. 9

It will ; but there is some evil first. 9

Magnanimous and haughty, but true. 0

Signs

☾ The planets are too changeable for you to stay long in one place ; therefore beware.

♊ Most probably it will.

♊ JUPITER is your planet ; and you will have power over others ; in fact, you will make " a noise in the world," and have many attainments. Part of your life, however, will be troublesome.

* If beyond thirty-four, you are long-lived.

△ Health is promised.

□ If you seek for the initial of a lover, it is S ; if of a thief, P.

♊ Do not desire too much ; for not much is promised.

⊕ Many are your adversities between the twentieth and thirty-third years.

+ You are born to surprising good fortune.

* * The tallest will lose.

× It may succeed ; but you will first be near giving it up.

* * * By working in glass, fire, chemistry, or ingenious and skilful trades ; or as a teacher of others. These are the oracles of your wealth.

b.

♈ You will prosper in any business which it may suit you to undertake ; best, however, be a farmer.

♈ There is great danger to the ship. No certain answer can be given.

♈ A particular and almost total change in your pursuits ; travelling ; death of many relations ; losses by theft ; sickness ; recovery of past losses ; a rise in life ; great credit ; many disheartenings ; many adventures.

♈ This is one sign of a quick and speedy voyage.

There are two : one is good, one the contrary. ♀

Northward or north-east. You will prosper in country places, or in the suburbs of large cities or towns. ♀

This is a doubtful aspect of the stars. Trust it not. ♀

There never was greater danger of false friends, who are the worst of enemies. ♀

Afflicted, or in trouble. ♀

One of your lineage will become elevated, and will travel in far distant lands. ♀

Her triumph over mankind is certain. Wedlock will be her greatest happiness. ♀

In this suit there is a fear of loss—perhaps by hidden treachery and bribery. ♀

There is an omen of bad luck in this. ♀

You will have a partner who will be the means of enriching you, and will prove your joy. ♀

FRIDAY is your worst day ; and the seventeenth of each month is also unfavourable. ♀

It seems that fortune will favour you. ♀

Sultry in summer, mild in winter, cold in autumn, and stormy in spring. ♀

It will ; better than you expect ; and the time is not long. ☉

Your friend wavers ; but kindness towards you is visible yet. ♀

Better by far to stay than to remove ; of this you may be certain. ♀

Something will shortly happen which will cause you to change your wishes. ♀

The SUN and MERCURY rule you jointly. Your destiny is this : beloved, yet hated ; rich, yet poor ; ♀

Signs

the wonder, and yet the scorn of your day. Your life will be eventful ; but it will also be long.

△ Long life is predicted and good health generally.

□ The planets look darkly : beware.

♂ B, if about a lover ; F or G, if concerning a thief.

⊕ There is a doubt of it.

Know that your early life is vexatious ; your mature age unprofitable ; your middle age profitable and productive. Be wise and seize fortune by the forelock.

* * It is even the case ; you are born fortunate.

The fight will be fatal to neither ; nor will either gain the mastery this time.

* * * The signs are very doubtful.

c.

γ If you ask in sincerity, success is the answer.

δ By dealing in apparel, household furniture and land.

π The vessel will escape the storm that now surrounds her.

σ Improvement in person and purse ; marriage or love intrigues ; strange adventures.

Ω The signs indicate slowness, but it may.

μ More than one ; perhaps more than two.

Northward, and near mountains : avoid the sea-shore.

η A cheat will confront you ; but be of good cheer ; a friendly star protects you.

† You have but one tried, good friend ; be on the watch for deceivers,

Partly in either : the planets are mixed in nature, and somewhat ominous.

The planets now favour you : fate allots you a pleasant surprise hereafter.

To wed one who will be both the plague and the joy of your life.

An evil planet governs the hour. Be careful.

If for lost things, look in chests ; if you have lost gold or silver, give it up as gone. You will never get it. Other articles you may.

Roaming from fair to fair in your youth, you will be inconstant ; but you will wed in due season.

TUESDAY is the worst, WEDNESDAY the best day

If for business, travelling, or quick and hasty things, it will be so.

If you ask about a day, it will be rainy ; if concerning any particular season, unwholesome and strange weather for the time.

There are many changes approaching ere long. When fortune favours you, take heed not to be backward.

This is a sign of truth and constancy.

By no means act hastily in this matter : remove not.

Something will frustrate partly or cause delay ; but it may yet be fulfilled.

VENUS governs ; you will first rise, and then fall ; recover, and die a man of money.

Spend your life well ; for it will be a long one : live temperately and wisely.

Unless a skilful physician is at hand, the sick person will scarcely recover.

Signs

⊕ If it is a question of love or a wife, H ; N, if of any other matter.

+ You may ; but you must be active.

* * The sacrifice of pleasure in youth must take place, and thrift in middle age must secure wealth.

× Ill fortune first ; but afterwards, you are most fortunate.

* * * The handsomest and tallest will win ; but per-chance they may agree without fighting.

d.

⸗ This sign indicates bloodshed and treason. Defer fighting yourself, and deter others, if you can.

⸘ A few impediments may arise ; but not enough to cause misfortune.

⸢ By quick, active and ingenious trades ; by books and accounts, buildings, dexterous management, etc.

⸔ Fate preserves and wills a safe return of the ship.

Ω First to sink in the deep mire of adversity ; then to have a reaction ; to gain and lose ; to be elevated and esteemed ; subject to a sudden caprice of fortune ; and in the end lucky.

⸎ Choose as fortunate a day as you can, and all will go on well, except for a slight delay.

⸏ One approaches, but direct your eyes to another that arrives afterwards. He is the more beneficial.

⸐ Southward, near watery places, rivers and the sea, or near a reservoir.

⸑ JUPITER befriends you, and you will win ; but play not the second time.

Most friends.

∞

A doubtful omen : he (or she) may be in perplexities.

∞

The stars are on your side, favourably placed.

×

Let her avoid passionate outbreaks, or she will mar her wedded life, which is foretold as a moderately happy one.

h

The planets are certainly in your favour.

4

Lost things are gone totally ; and to seek for what is stolen from you is folly.

♂

If you will woo fairly, you may perchance wed happily.

♀

MONDAY and FRIDAY are your most eventful days.

♀

The SUN rules, and it is auspicious.

⊙

Uncomfortable and gloomy, if in summer ; if in spring, windy ; in autumn and winter, fair.

☾

Ill luck lasts not for ever : therefore be comforted.

∞

Confide not too much, and be mindful.

∞

It is better to stay a little while longer.

×

The planets portend success.

△

MERCURY and VENUS rule ; your constellation is VIRGO (the Virgin, ♍). You are born to roam through distant lands ; to return and live happily ; and acquire money in great plenty.

□

Long life is predicted ; but in the fortieth year the signs are perilous.

♂

Signs and tokens of amendment are visible.

⊕

W or V, if it is of a future partner ; and you have already seen her. If of a theft, it is A.

+

Thwarted first. Fortune will yet help you.

✱✱

In old age there will be but little evil : some there is before that.

×

Signs

Many times fate will run cross, and you will deem
* * * yourself most unlucky ; but there will commence in
two years a happy and prosperous lot, permanent and
lasting.

THE MYSTIC ALPHABET OF THE MAGI

THIS occult and very curious mode of divination was used, and most probably invented, by the celebrated Count Cagliostro, who from a needy impostor is said to have been suddenly transformed into an initiate of esoteric wisdom by the discovery of a manuscript treatise on Egyptian Masonry.

According to the philosophy of this illuminated Sicilian, there is something antecedent to the birth of every child, which is its NAME, for, according to the doctrines of the Kabbalah, and other philosophical systems of antiquity, the name is not fortuitous; there is indeed a mysterious bond and alliance between the individual and the name which he bears.

It is possible further to discover in the names, titles and natal circumstances, tersely narrated, of all persons whomsoever, an interior, concealed sense, which unveils their future at the very moment that they come into the world. The answer to any conceivable question, assuming that it is of sufficient length to give scope to the action of the oracle, will be found enclosed in the question itself. The method is exceedingly simple. Describe, by means of a pair of compasses, a circle proportioned in extent to the length of the sentence or paragraph the prophetic significance of which you have determined to ascertain. Arrange in their proper order every letter of

this sentence about the circle, so that the eye can easily take them in. Fix your attention upon them ; let your intuitive faculty wander through the assemblage of letters. New words will begin to appear by degrees. Note them down, cancel the letters which they contain, and proceed till the whole have been exhausted. It will frequently happen at first that no sense can be obtained, when the operation must be recommenced with a fresh circle. By patience and perseverance the process will develop a kind of mysterious second sight, which will enable you to reject fortuitous combinations instinctively, and to extract without stumbling the prophetic utterances. Occasionally a few mute letters will remain when the true sense has been ascertained. With these you should proceed after the fashion of the antique Sibyls, and hold them as the initials of fatidic words which a little skill will supply to complete your previous intuitions. The most astonishing results were obtained in the French language by the use of this method of divination ; the decapitation of Marie Antoinette was found to be concealed in the names and titles of that unfortunate queen, and other sinister events are said to have been foretold in advance after the same fashion. It should be remembered, however, that success depends upon the exercise of the intuitional power, which is the instrument of seership in the intellectual world, as the formal divinatory ceremony is the instrument in the objective world. Strive, therefore, to diminish as much as possible the conscious exercise of the ordinary selective faculty, and to see rather than calculate.

THE GOLDEN WHEEL OF FORTUNE

THIS singular wheel¹ was much consulted in the Middle Ages, and this also is said to have been used by Cagliostro to aid him in his divinations. It has been selected from an old Latin MS. on astrology and translated into English for the benefit of those readers who are not conversant with the former language.

THE GOLDEN WHEEL OF FORTUNE SHOWS

I. Whether you will obtain the favour which you desire from a certain person.

II. Whether the querent will meet with the preferment that he desires.

III. Whether a sick person will recover.

IV. Whether the said sickness will be long or short.

V. Whether your wish or expectation will succeed.

VI. Whether it is good for you to marry, or otherwise.

VII. Whether the friendship of a certain person will prove advantageous or not.

VIII. Whether a person will become rich or poor, etc., etc.

HOW TO TELL FORTUNES BY THE GOLDEN WHEEL

The person whose fortune is to be told must place the Wheel of Fortune face downward, prick into a

¹ See Frontispiece.

number (it is better to do this with the eyes shut), and then refer to the following schedule for an explanation corresponding to the number which you pricked on the frontispiece.

The observations in the schedule answer for either sex ; the party trying this wheel must therefore read wife for husband, etc., as the answers suit either party.

ORACLES OF THE GOLDEN WHEEL

1. If this number be fixed on, it assures the querent that he or she will marry a homely but wealthy person.

2. Whatever your intentions are, for the present decline them. Those absent will return.

3. This shows loss of friends, bad success in things legal, loss of money, and infidelity in love.

4. If your desires are extravagant, they will not be granted ; but mind how you make use of your fortune.

5. Very good fortune, sudden prosperity, great respect from high persons, a letter bringing important news.

6. Look well to those who owe you money, if ever so little. A letter of abuse may be expected.

7. Your lover will treat you with truth and constancy.

8. A friend has crossed the sea, and will return with riches, by which you also will be much benefited.

9. A loving partner ; success in your undertakings ; a large and prosperous family.

10. Your husband will not have a great fortune, but with your assistance he is likely to live in middling circumstances.

11. A very sudden journey, a pleasant fellow-traveller, a result generally beneficial to your family.

12. You may regain that which you have lost with great perseverance and trouble.

13. A letter of importance will arrive, announcing the death of a relative for whom you have no very great respect, but who has left you a legacy.

14. By venturing carefully, you will gain doubly, though you will suffer great privation.

15. You will meet with many crosses before you are settled comfortably.

16. Too sudden acquaintance with the opposite sex ; this notwithstanding, the party should persevere, as it will be to his or her advantage.

17. An agreeable partner, a good temper, and a large family of children.

18. Let the chooser of this number persevere, for the schemes are good and must succeed.

19. You will marry young and will have dutiful children.

20. Your lover may be in low circumstances, but he will be affectionate.

21. Your marriage will add to your welfare, and you will be very happy.

22. A drunken partner, bad success in trade, but the party will never be very poor, though always unhappy.

23. Do not neglect your lover ; let your conduct command respect.

24. You have many friends, and will probably have a large and virtuous family.

25. Your travels will be prosperous, if you are prudent.

26. You have many enemies, who will endeavour to make you unhappy.

27. The luck that is ordained for you will be coveted by others.

28. Be very prudent in your conduct, as this number is most capricious, and much depends upon yourself ; it is, however, generally good.

29. Beware, or you will be deceived by the person to whom you are paying your attentions.

30. You love one who is affectionate, true and worthy of respect.

31. You refuse offers too fantastically. Be prudent when you accept, or you will be sorry.

32. You will be very unfortunate for a short time ; but be careful, and your situation will soon alter.

33. A fortune will be yours ; be not over anxious.

34. Alter your intentions, or you will be sorry when it is too late.

35. You will have a rich but jealous partner, and will live very uncomfortably.

36. You will have a sober, steady and affectionate but poor partner.

37. A very good fortune, sudden prosperity, a large family.

38. The persons who choose this unlucky number must look well to their conduct, or justice will overtake them.

39. Remain among your friends, and you will escape misfortune.

40. You will have an affectionate partner but no family ; you will be blessed with a large fortune.

41. If you have a fortune, be charitable ; if you have little, be frugal.

42. You will have a quarrel with your lover through jealousy.

43. You must bear your losses with fortitude.

44. You will get a handsome, young and wealthy partner.

45. When your conduct changes, your fortune will mend by marriage with a rich partner.

46. You have mixed with bad company, and you may depend on it that you will be brought to disgrace.

47. A large family of healthy children ; give them education, and they will honour their father and mother.

48. You will be very unfortunate at first ; but persevere, and then your schemes will be successful.

49. You have a number of secret enemies who will try to do you an injury ; but be on your guard, and you will prosper.

50. Your happiness will consist in doing good ; there are pleasing spots in the memory which affliction cannot erase.

51. You will die an old maid ; you have been too whimsical in the choice of a partner.

52. Your lover will travel in Europe, and will be very successful.

53. You will marry a person with whom you will have but little comfort.

54. This is a very lucky number ; whatever you do will always prove successful.

55. After much misfortune you will be fairly comfortable and happy.

56. Good conduct will produce much luck and happiness.

57. Through affection, you will marry unfortunately ; but you must make one another happy.

58. You have many lovers, but mind how you choose, or else you will suffer for it.

59. Your lover is on his return home, but he has met with severe losses.

60. A letter announcing the loss of money.

61. You have a secret enemy ; beware, as he will do you some harm.

62. This number warns you against the evil consequences of idleness, either in yourself or partner.

63. Your partner will be very rich but very neglectful.

64. You will be very poor and miserable, and will have one child.

65. Sincere love from an upright heart will be rewarded.

66. You will marry an old person, with whom you will be very unhappy.

67. Plenty of offers will come before the one that is worthy of acceptance ; be cautious how you make your choice.

68. You will play with the mouse till you lose it.

69. Take heed ; you are being deceived by your lover.

70. You will meet with great trouble ; you should have consulted your friends.

71. Beware ! The person you love does not love you, and is seeking your ruin.

72. If you marry in haste you will be deceived ; wait patiently, and you will be happy.

73. Hard work, hard fare ; little joy, and much care.

74. A scolding but wealthy wife.

75. Your partner will be very rich, but will have no children.

76. You have a rival ; be not deceived. Depend on our tablets, and you will better your condition.

77. You will have many children, but will be very poor.

78. Do not delay ; hasten your marriage, or you will lose your virtue.

79. Your wife will have no children, and will be addicted to intemperance.

80. Be honest and industrious, and you will triumph over your enemies.

81. You will have children, who, if you give them a good education, will make you happy.

82. You will fall into great difficulties ; you will lose your partner, and will marry a drunkard.

83. Hasten your marriage ; the person is faithful, and you will be happy.

84. You must break off the connexions which you have formed, or you will come to absolute want.

85. Your lover is jealous, and will break off the connexion.

86. You will travel on the Continent, and will be married there ; but you will have no children.

87. You will get married, but only in advancing age.

88. Beware, for you have a secret enemy, who will try and do you some injury.

89. You will die an old maid.

90. You will marry three different times, and will still be very poor and miserable,

91. The person to whom you are paying your attentions is deceitful.

92. If you marry, you will have great trouble, and many children. Be persuaded, live single, and so ensure your happiness !

93. You will live happily to a great age.

94. There is a young man dying with love for you, but see that you are not led astray !

95. You will marry in poverty, but will be rich in the end.

96. You are too whimsical and deceitful ever to be happy.

97. Be not flattered, though you have an amorous sweetheart.

98. A shocking accident will happen to you, or to your children, and will cause great trouble.

99. You will discover your false lover.

100. You will have a very handsome but artful partner.

THE ART OF INVOKING SPIRITS IN THE CRYSTAL

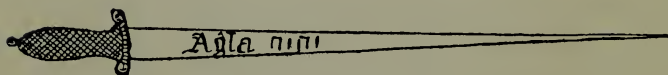
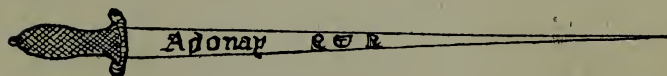
THE Art of Invoking Spirits in the Crystal has been always a most important part of Divination, and an old manuscript states that it was known and practised by the ancients, as all those who read sacred or profane history may discover for themselves. It is further said that the sacred texts contain many references to invocation performed by the Crystal, and, that in the opinion of many learned and eminent men, the *Urim* and *Thummim* of Holy Scripture were used for a similar purpose to that of the lucid pebble in our own day. The following Ritual is found in the document which I have mentioned, though it has not proved possible to trace its history ; it exhibits the laborious methods by which Magic in the past produced results that were identical with many which are now obtained in a much simpler manner, and perhaps with greater success. Those who are inclined to attempt the ceremonial experiment may rest assured that the use of an ordinary crystal with the simplest method of mounting will serve their purpose. The proper mode of inscription should be, however, observed, and also the other conditions before and during procedure, as carelessness in this respect is not only, by the hypothesis of the art,

calculated to void the experience, but it has been always regarded as dangerous. It should be understood that what follows is in the actual words of the manuscript.

Now all those who wish to obtain the assistance of the Good Spirits in the Crystal must lead a religious life, keeping themselves, as it were, apart from the world. The Invocant must maintain himself in an orderly, clean and pure manner, using frequent ablutions and prayers, for at least three days, before he begins his operations; and let the moon be increasing. The Invocant may, if he so choose, have one or two wise and discreet persons, as companions, to assist him in the procedure; but he or they must conform to all the rules and forms necessary to be observed in the practice of this Art. He must be firm, daring, strong in faith, filled with great confidence, and must be careful that no part of the forms or ceremonies be omitted, if he wish for success in his operations. The accomplishment of his design will depend upon the scrupulous performance of all that is prescribed herein. The Invocant may proceed to the work at any time of the year, providing that the two Luminaries, namely, the Sun and Moon, are in a fortunate aspect, with favouring planets; but when SOL is in his greatest Northern Declination is said to be the best time.

CONCERNING THE ROOM CONTAINING THE CIRCLE

In order to carry on his work, the Invocant must have a small room in some retired part of the house



THE MAGIC CIRCLE AND WEAPONS.

[To face p. 99.]

—as, for example, an attic, or a low and preferably vaulted kitchen. It should be devoid of adornments, since these might distract his attention ; but the floor must be perfectly clean and even, so as to receive the lines of the Circle and the characters to be traced thereon. The Circle may then be drawn seven feet in diameter and the characters with the Holy Names inscribed duly and clearly, in accordance with the following model—using consecrated chalk or charcoal. As it is unlikely that the Operator will have compasses of sufficient magnitude, he may use a cord attached to a peg as a centre and may secure the chalk or charcoal to the further end thereof. Alternatively, he may sprinkle the floor with fine sand and then inscribe the Circle and Characters with his Magic Sword ; but the previous method is the better, and as it is also more durable, it will serve in several operations.

The room must be kept free from the hurry of business, as well as from prying and curious intruders, with which object it should be locked when not in use. The Invocant must be further reminded that every preparation belonging to the Art must be made during the Moon's increase.

CONCERNING THE APPARATUS AND INSTRUMENTS TO BE USED IN THIS ART

The Operator must be provided with a small table, covered with a white linen cloth ; with a chain, which should be placed in the room ready for the time of the experience ; with the necessary materials for a fire, in order to burn the perfume proper to the planet governing the hour in which the work is

performed ; with a torch and two wax candles, placed in gilded or brazen candlesticks, highly polished and engraven, as shown, on the pedestals. He must have also a pair of compasses, some thread or cord, a knife, a pen-knife, a pair of scissors, a Magic Sword of pure steel, a Wand of hazel-wood—of a year's growth and a yard in length—engraven as shown—a box in which to place the smaller articles ; and in fine pens, ink and paper, or parchment. From beginning to end, all these instruments must be entirely new, and they must be consecrated prior to their use.

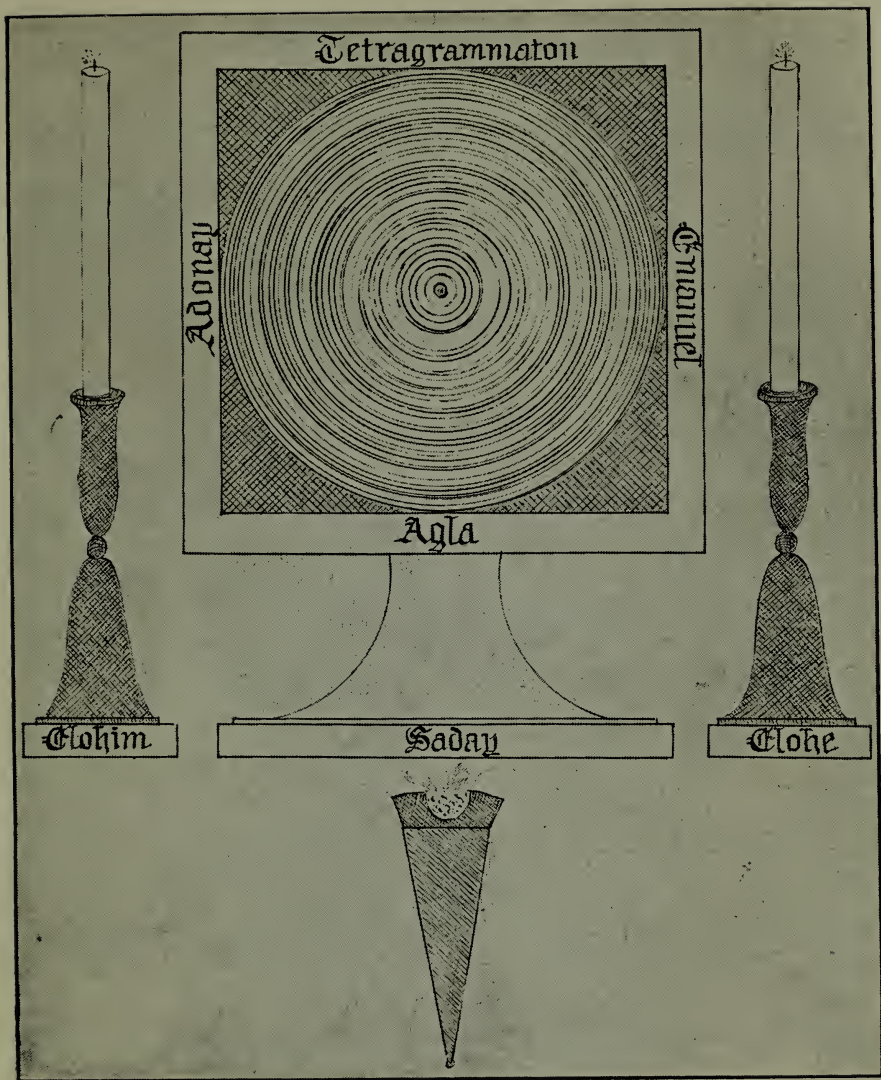
DESCRIPTION OF THE CRYSTAL

The Invocant must be provided with a Crystal of about four inches in diameter, or at least the size of a large orange ; it must be ground and properly polished, so as to be free from specks or spots ; it should be enclosed in a frame of ivory, ebony or boxwood, also highly polished.

The Holy Names must be written round about it in raised letters of gold. The pedestal to which the frame is fixed may be of any suitable wood, so only that again it is polished and the name thereon written in the manner aforesaid. The Crystal, like the other Instruments, must be consecrated before being used, and when not in use it should be kept in a new box or drawer, with lock and key, so as to be free from dust and inspection.

CONSECRATION OF THE GROUND

Bless, O Lord, I beseech Thee, this ground, even this place, and expel all evil and wickedness from



THE MAGIC CRYSTAL, CANDLES AND TORCH.

[To face p. 100.

this Circle. Sanctify it and make it meet, becoming and convenient for Thy servant to begin and bring to pass therein all his desires, through our Lord and Saviour. Amen.

Be thou blessed, O creature of this Crystal, be thou purified and consecrated ; in the Name of the Father and of the Son and of the Holy Ghost.

BLESSING OF THE LIGHTS

In the Name of the Father and of the Son and of the Holy Ghost. O Holy, Holy, Holy, Lord God, Heaven and Earth are full of Thy Glory, before Whose Face there is a bright and shining light for ever. Bless now, O Lord, these creatures of light, which Thou hast given for the kindly use of man, that, being sanctified by Thee, they may not be extinguished by the evil power or filthy darkness of Satan, but may shine forth brightly and lend their assistance to this Holy Work, through Christ our Lord. Amen.

CONSECRATION OF THE INSTRUMENTS

O God Almighty, Thou Who art a God of strength and greatly to be feared, Bless, O Lord, these Instruments, that they may be a terror unto the enemy, and that I may overcome therewith all phantasms and oppositions of the devil, through Thy influence and the help of Thy Holy and Mighty Names—ON, EL, AGLA, TETRAGRAMMATON—and in the Cross of Christ, our Lord. Amen.

The Operator must have the Seal of the Spirit whom he would invoke, as also the Pantacles and

Characters belonging to the day and planet which rule in the time of operation, the same written on virgin parchment and duly consecrated in the above manner.

CONSECRATION OF THE CRYSTAL

O Eternal God, Who by Thy wisdom hast appointed great power to the Characters and other Holy Writings of Thy Spirits, and hast given unto them that use them faithfully the power to work many things thereby: Bless this Crystal, O Lord, formed, framed and written by the hand of Thine unworthy servant; that being filled with Divine Virtue and Influence by Thy command, O Most Holy God, it may show forth its power and virtue, to Thy praise and glory, through Christ our Lord and Saviour. Amen. [*Then add*] I bless and consecrate this Crystal, in the Name of the Father and of the Son and of the Holy Ghost.

In consecrating all the Instruments and other things necessary in this Art, the Invocant must repeat the Forms of Consecration while placing his hands upon the different articles, having his face turned towards the East. These preliminaries being finished, he may place the table in front of the circle, with the Crystal thereon, the two candlesticks—one of them on either side—and in fine the remaining apparatus, so that all may be ready to his hands. He may then enter the Circle, with his companions—if any—on the day and hour of Mercury—the moon increasing—and may begin the operations by invoking earnestly—as, for example—the Spirit VASSAGO—in the manner following:—

THE INVOCATION

I exorcise, call upon and command the Spirit VASSAGO, by and in the Name of the Immense and Everlasting God, JEHOVAH, ADONAI, ELOHIM, AGLA, ON, TETRAGRAMMATON, and by and in the name of our Lord and Saviour Jesus Christ, the only Son of the Eternal and True God, Creator of Heaven and earth and all that is therein—FILIIUS, SOTHER, EMANUEL, PRIMOGENITUS, HOMOUSION, BONUS, VIA, VERITAS, SAPIENTIA, VIRTUS, LEX, MEDIATOR, AGNUS, REX, PASTOR, PROPHETA, SACERDOS, ATHANATOS, PARACLETUS, ALPHA and OMEGA—by all these High, Great, Glorious, Royal and Ineffable Names of the Omnipotent God and of His only Son our Lord and Saviour Jesus Christ, the Second Essence of the Glorious Trinity: I exorcise, command, call upon and conjure thee—Spirit VASSAGO—wheresoever thou art, East, West, North or South, or being bound to any one under the compass of the heavens; that thou mayst come immediately from the place of thy private abode and appear to me visibly in fair and decent form within this Crystal, Stone or Glass. I do again exorcise and command thee powerfully—Spirit VASSAGO—to come and appear visibly before me in this Crystal, Stone or Glass, in a fair, solid and decent form. And yet again I do bind strongly and command thee—Spirit VASSAGO—to appear vividly before me in this Crystal, Stone or Glass—which I have thus and before mentioned—even by the virtue and power of those Names whereby I can bind all rebellious, obstinate, refractory spirits—ALLA, CARITAL, MARIBAL, CARION, URION, SPYTON,

LOREAN, MARMOS, AGAION, CADOS, YRON, ASTRON, GARDEONG, TETRAGRAMMATON, STRALLAX, SPIGNOS, SOTHER, JAH, ON, EL, ELOHIM—by all aforesaid—I command thee—Spirit VASSAGO—to make haste, come away and appear visibly to me, as aforesaid, without further tarrying : In the Name of Him Who shall come to judge the quick and the dead, and the world by fire. Amen.

This Conjunction being repeated with patience and perseverance, the Invocant not being disheartened or dismayed by reason of any delay, the Spirit will appear at last, when he may be bound with the Bond of Spirits and conversation may be held with him. That this is a true experiment, and that the Spirit had been obliged to the fellowship and service of a Magical Artist heretofore, is very certain—as may appear by this ensuing Obligation, which the Invocant, if he please, may have written fairly on parchment, may place it before him and may discourse with the Spirit concerning it.

BOND OF SPIRITS

I, VASSAGO, under BARO, King of the West, not being compelled by command or fear, but of my own accord and free will, do especially oblige myself by these presents—firmly, faithfully and without deceit—to A. B. (*the name of the person who wishes to obtain the Spirit in the Crystal*), to obey at any time, in any place, whensoever and wheresoever he shall call upon me, to appear personally in this Crystal, Stone or Glass, there to fulfil his commands truly in all things, so far as to me is possible, by the virtue of all the Names of God, by that virtue wherewith the sun and

moon were darkened, and also my own planet, even by the celestial Characters thereof, and principally by this Seal, binding most solidly : In witness whereof, he commanding, I have signed this present Obligation with mine own Seal, which I acknowledge, and unto which I will adhere always.



SEAL OF THE SPIRIT VASSAGO

Having obtained the desired assistance and information of the Spirit, the Invocant may license him to depart in the manner following.

LICENCE TO DEPART

Forasmuch as thou camest in peace and quietness, and hast answered unto my petition, I give humble and sincere thanks unto Almighty God, in Whose Name I called thee, in Whose Name also thou camest ; and now mayest thou depart in peace, to me again returning, at what time soever I shall call thee by

thine Oath, or by thy name, by thine order or thine office, which is granted from the Creator. And the power of God be with me and thee, and upon the whole issue of God. Amen. Glory be to the Father and to the Son and to the Holy Ghost.

All aerial spirits are very powerful, but they are slow in their appearance, and so also in their departure: it will be well therefore for the Invocant not to leave the limits of the Circle for a few minutes after the Licence has been recited.

So ends the ancient manuscript which—it should be understood—is offered to the reader rather as a matter of curiosity than as containing an experiment which he is advised or likely to put in practice. That which is implied in the process is the very old doctrine of compulsion by the use of the Divine Names—a tradition which is older than Chaldea. The results supposed to be obtained in this instance are dealings with the spirits of the air; and though, according to tradition, Lucifer was himself of this order, it does not follow that communication with devils was intended. Many hierarchies were recognized by Ceremonial Magic, and among elementary spirits the Sylphs were attributed to the air. Vassago is evidently an imperfect spirit, who has to be controlled carefully or he may turn and rend the operator. On his own part, he can be intimidated and persuaded even to enter into a bond which will compel him. What happens in the event of his refusing to make the compact does not appear in the text; probably he would be licensed to depart with some extra

caution. The sub-surface assumption is that these kinds of beings are fools in the last resource, which is an old way of representing the devil himself in Christian folk-lore.

AN EGYPTIAN METHOD OF FORTUNE-TELLING

THE particulars hereinafter following—their title notwithstanding—are only a variant of the *Oracle of Human Destiny* adapted to a different purpose, and as such they are included here for the sake of completeness. The one is ascribed to Pythagoras and the other to Egypt ; but such allocations follow the pleasing faculty of respective inventors. Perhaps it will simplify matters to give in the first place the numerical equivalents of the alphabet as they are set forth in the *Wheel of Destiny* ; the system differs in the codices, but there is not much choice between them, and for the sake of uniformity it will be preferable for one system to be maintained throughout.

THE MYSTIC NUMBERS OF THE ALPHABET

A = 4	H = 28	O = 9	U } = 9
B = 6	I } = 11	P = 12	V } = 9
C = 26	J } = 11	Q = 17	W = 18
D = 18	K = 16	R = 12	X = 13
E = 12	L = 12	S = 14	Y = 2
F = 4	M = 19	T = 6	Z = 3
G = 21	N = 11		

An alternative, which may be disregarded, is as follows :—

A = 3	H = 6	O = 4	U = 0
B = 3	I } = 9	P = 10	V = 6
C = 13	J }	Q = 12	W = 0
D = 14	K = 15	R = 13	X = 6
E = 5	L = 12	S = 18	Y = 6
F = 3	M = 13	T = 3	Z = 7
G = 6	N = 15		

The numerical correspondences allocated to the days of the week are, according to the Egyptian Oracle, as follows :—

Sunday	= 16
Monday	= 27
Tuesday	= 15
Wednesday	= 25
Thursday	= 12
Friday	= 15
Saturday	= 3

The RULE OF THE ORACLE is to add the number of the letters in the Christian name of the Querent to the number of the day in the week and that of the moon's age. This sum must then be divided by 30 and the remainder interpreted according to the Good or Evil Omens in the scale hereafter following.

GOOD OMENS

The numbers 1, 2, 3, 4, 5, 9 and 0 signify, generally speaking, some preferment or good that is sure to follow. The numbers 11, 13, 14, 16, 17, 19 signify a substantial increase of wealth and worldly possessions. The numbers 20, 22, 23, 27, 10, 26 foreshadow great success in life. As it is obvious that these are wide indications, something must depend

either on the Diviner's intuitive faculty, to specify prophetically upon them, or he must have recourse to his knowledge of the Querent. The same remark will obtain in the

EVIL OMENS

The numbers 6, 12, 8, 7 prognosticate trouble and even misery. The numbers 18, 15, 21, 24 and 29 signify some very great evil to follow. The numbers 30, 28 and 25 portend trouble through friends and bad business.

EXAMPLE

The numerical value of the letters in the name Laurence totals 98, to which add the number of Wednesday = 25, on which it is assumed that the question is asked concerning him, and the number 14, being the imputed age of the moon on that day. The sum obtained is 137, and this divided by 30 will give 4, with a remainder of 17. The last number is found among Good Omens and will signify in a general sense that the Querent may expect an increase in his financial and other possessions. But it will depend upon the skill of the Diviner to enlarge, qualify, or differentiate, either by his skill as a seer or that which he knows or can infer concerning the bearer of the name. It will be seen that it is a precarious oracle and that it is allocated not without reason to the peculiar genius of the Sphinx. It has, however, the merit of simplicity, and continued practice accompanied by observation of results may produce a curious quality of shrewdness, which often answers to foresight.

THE ENGLISH METHOD OF FORTUNE-TELLING BY CARDS

IN Fortune-Telling by Cards—as in all games at which they are employed—the Ace ranks highest in value. Then comes the King, followed by the Queen, Knave, Ten, Nine, Eight and Seven, with the other numbers in their order.

The comparative value of the different suits is as follows:—First on the list stand Clubs, as they mostly portend happiness, and, no matter how numerous or how accompanied, they are rarely or never of bad augury. Next come Hearts, which usually signify joy, liberality, or good temper. Diamonds, on the contrary, denote delay, quarrels and annoyance, while Spades, the worst of all, signify grief, sickness and loss of money.

I am, of course, speaking generally, as, in many cases, the position of cards changes their signification entirely, their individual and relative meaning being often widely different. Thus, for example, the King of Hearts, the Nine of Hearts and the Nine of Clubs signify respectively a liberal man, joy, and success in love; but change their position by placing the King between the two nines, and you would read that a man, then rich and happy, would be ere long consigned to a prison.

I will, in the first place, give a complete list of

the cards, together with their precise significance, and then briefly describe the manner of their arrangement by English seers, with a view to the successful disclosure of their mystic oracles.

Ace of Clubs.—Wealth, happiness and peace of mind.

King of Clubs.—A dark man, upright, faithful and affectionate in disposition.

Queen of Clubs.—A dark woman, gentle and pleasing.

Knave of Clubs.—A sincere but hasty friend. Also a dark man's thoughts.

Ten of Clubs.—Unexpected riches, and loss of a dear friend.

Nine of Clubs.—Disobedience to friends' wishes.

Eight of Clubs.—A covetous man. It also warns against speculations.

Seven of Clubs.—Promises good fortune and happiness, but bids a person beware of the opposite sex.

Six of Clubs.—Predicts a lucrative business.

Five of Clubs.—A prudent marriage.

Four of Clubs.—Cautiousness against inconstancy or change of object for the sake of money.

Three of Clubs.—Shows that a person will be more than once married.

Two of Clubs.—A disappointment.

Ace of Diamonds.—A letter—but from whom and what about must be judged by the neighbouring cards.

King of Diamonds.—A fair man, hot tempered, obstinate and revengeful.

Queen of Diamonds.—A fair woman, fond of company and a coquette.

Knave of Diamonds.—A near relation who considers only his own interests. Also a fair person's thoughts.

Ten of Diamonds.—Money.

Nine of Diamonds.—Shows that a person is fond of roving.

Eight of Diamonds.—A marriage late in life.

Seven of Diamonds.—Satire, evil speaking.

Six of Diamonds.—Early marriage and widowhood.

Five of Diamonds.—Unexpected news.

Four of Diamonds.—Trouble arising from unfaithful friends; also a betrayed secret.

Three of Diamonds.—Quarrels, law-suits and domestic disagreements.

Two of Diamonds.—An engagement against the wishes of friends.

Ace of Hearts.—The house. If attended by Spades, it foretells quarrelling—if by Hearts, affection and friendship—if by Diamonds, money and distant friends—if by Clubs, feasting and merry-making.

King of Hearts.—A fair man, of good-natured disposition, but hasty and rash.

Queen of Hearts.—A fair woman, faithful, prudent and affectionate.

Knave of Hearts.—The dearest friend of the consulting party. Also a fair person's thoughts.

Ten of Hearts.—Is prophetic of happiness and many children; is corrective of the bad tidings of

cards next to it, and confirms their good tidings.

Nine of Hearts.—Wealth and high esteem. Also the wish card.

Eight of Hearts.—Pleasure, company.

Seven of Hearts.—A fickle and false friend, against whom be on your guard.

Six of Hearts.—A generous but credulous person.

Five of Hearts.—Troubles caused by unfounded jealousy.

Four of Hearts.—A person not easily won.

Three of Hearts.—Sorrow caused by a person's own imprudence.

Two of Hearts.—Great success, but equal care and attention needed to secure it.

Ace of Spades.—Great misfortune, spite.

King of Spades.—A dark, ambitious man.

Queen of Spades.—A malicious, dark woman, generally a widow.

Knave of Spades.—An indolent, envious person; a dark man's thoughts.

Ten of Spades.—Grief, imprisonment.

Nine of Spades.—A card of very bad import, foretelling sickness and misfortune.

Eight of Spades.—Warns a person to be cautious in his undertakings.

Seven of Spades.—Loss of a friend, attended with much trouble.

Six of Spades.—Wealth through industry.

Five of Spades.—Shows that a bad temper requires correcting.

Four of Spades.—Sickness.

Three of Spades.—A journey.

Two of Spades.—A removal.

The Court cards of Hearts and Diamonds usually represent persons of fair complexion—Clubs and Spades the opposite.

Any picture-card between two others of equal value, as two tens, two aces, etc., denotes that the person represented by that card runs the risk of imprisonment.

SIGNIFICATION OF DIFFERENT CARDS OF THE SAME DENOMINATION

Four Aces, coming together, or following each other, announce danger, failure in business and sometimes imprisonment. If one or more of them be reversed, the danger will be lessened, but that is all.

Three Aces coming in the same manner, signify good tidings; if reversed, folly.

Two Aces.—A plot; if reversed, it will not succeed.

Four Kings.—A consultation on important business, the result of which will be highly satisfactory; if reversed, success will be doubtful.

Two Kings.—A partnership in business; if reversed, a dissolution of the same. Sometimes this only denotes friendly projects.

Four Queens.—Company, society; one or more reversed denotes that the entertainment will not go off well.

Three Queens.—Friendly calls; reversed—chattering and scandal, or deceit.

Two Queens.—A meeting between friends; re-

versed—poverty, and troubles in which one will involve the other.

Four Knaves.—A noisy party, mostly young people; reversed—a drinking bout.

Three Knaves.—False friends; reversed—a quarrel with some low person.

Two Knaves.—Evil intentions; reversed—danger.

Four Tens.—Great success in projected enterprises; reversed—the success will not be so brilliant, but still it will be sure.

Three Tens.—Improper conduct; reversed—failure.

Two Tens.—Change of trade or profession; reversed—denotes that the prospect is only a distant one.

Four Nines.—A great surprise; reversed—a public dinner.

Three Nines.—Joy, fortune, health; reversed—wealth lost by imprudence.

Two Nines.—A little gain; reversed—trifling losses at cards.

Four Eights.—A short journey; reversed—the return of a friend or relative.

Three Eights.—Thoughts of marriage; reversed—folly, flirtation.

Two Eights.—A brief love-dream; reversed—small pleasures and trifling pains.

Four Sevens.—Intrigues among servants or low people, threats, snares and disputes; reversed—that their malice will be impotent to harm, for the punishment will fall on themselves.

Three Sevens.—Sickness, premature old age; reversed—slight and brief indisposition.

Two Sevens.—Levity ; reversed—regret.

N.B.—In order to know whether the Ace, Ten, Nine, Eight and Seven of Diamonds are reversed, it is better to make a small pencil-mark on each to show which is the top of the card.

It requires no great effort to commit these significations to memory, but it must be remembered that they are only as the alphabet is to the printed book ; a little attention and practice, however, will soon enable the learner to form these mystic letters into words, and words into phrases—in other language, to assemble the cards together, and then read the events, past and to come, which their symbols pretend to reveal.

Having given the signification of the various cards, I will now proceed to describe the manner of their employment. After having well shuffled, cut them three times, and lay them out in rows of nine cards each. Select any King or Queen you please to represent yourself, and wherever you find that card placed, count nine cards every way, reckoning it as one ; and every ninth card will prove the prophetic one. Before beginning to count, study well the disposition of the cards, according to their individual and relative signification. If a married woman consult the cards, she must make her husband the King of the same suit of which she is Queen ; but if a single woman, she may make any favourite male friend King of whatever suit she pleases. As the Knaves of the various suits denote the *thoughts* of the persons represented by the picture cards of a corresponding colour, they should also be counted from.

TO TELL WHETHER YOU WILL GET YOUR WISH

To try whether you will get your wish, shuffle the cards well, all the time keeping your thoughts fixed upon whatever wish you may have formed. Cut them once, and remark what card you cut ; shuffle them again, and deal out into three parcels. Examine each of these in turn, and if you find the card you turned up next to either the one representing yourself, the Ace of Hearts, or the Nine of Hearts, you will get your wish. If it be in the same parcel with any of these, without being next them, there is a chance of your wish coming to pass at some more distant period ; but if the Nine of Spades should make its appearance, you may count on disappointment.

AN UNIVERSAL ORACLE GIVING ANSWERS TO ALL QUESTIONS

It should be understood that I do not put forward the method of this oracle as a very serious system of divination ; it belongs rather to the order of diversion. But it is exceedingly simple ; it supplies information invariably which appears germane to the subject, and as, with a little skill, any one who takes the part of diviner can multiply the questions and answers without limit, it is included here as a pastime, so that, apart from all knowledge, apart from intuitive powers, every one may act as his own and his friend's magician, providing entertainment if he cannot show forth knowledge or unveil the future.

In a more exact sense, a process of this kind illustrates the root-distinction between genuine modes of divination or fortune-telling—processes, that is to say, which are based upon occult considerations, whatever their value—and the trickeries of artificial questions and replies. The present method belongs to the second category, and as it depends upon pure chance it is not an occult process. The secrets of the future are not enshrined in the calculus of probabilities, nor are they extracted by an investigation of the law of chances. We know, of course, that in the mathematical sense there is an empirical calculus,

and that theoretically there is an obscure law ; but in practice we know also that if a given total has turned up three times in as many casts of the dice, there is nothing to prevent it doing so again, and yet even again. There is also nothing to enforce its recurrence for an indefinite or for any period. As regards the future, the needs of to-morrow are in to-day, and the clairvoyant gift may be sometimes that of foreseeing but not of counting up the chances.

Recurring to the oracle itself, the person who desires to consult it must obtain the requisite number of blank cards, divide them into two series and write the questions separately on one set and the answers on the other. The pack containing the questions should be handed to the Querent, that he or she may select the subject of the oracle, or the point on which the voice of prophecy is desired. This being determined, the pack containing the answers is shuffled by the Diviner, who holds them face downwards and directs the Querent to extract one card. That will be the reply of the oracle. It is much more amusing when the questions are chosen by a number of people and the answers drawn by each, or dealt by the Diviner at random.

THE FATIDIC QUESTIONS

1. Shall I ever get settled comfortably in the world and become wealthy ?
2. Shall I be prosperous in love matters and eventually win the person on whom my desire is set ?
3. If I were to marry the man or woman who is now in my thoughts, would it prove a happy match ?

4. Shall I be fortunate in my proposed undertaking, if I take the matter in hand and make a start at once ?

5. Will the person whose image is now in my mind resume friendly relations with myself ?

6. Shall I ever contract marriage, and if so, will my subsequent life be one of happiness ?

7. Will a reasonable measure of success attend my recent, present, or proposed application ?

8. If I were to express the wish to marry a certain person who is now in my thoughts, would the response be favourable ?

9. Shall I ever be honoured or distinguished after any manner during my life ?

10. Will my business prosper, and is it likely that I shall grow rich in the end ?

11. Shall I find an opportunity to go thither where I now wish, and in such case will Fortune prove favourable ?

12. If I act in accordance with my present inclination, will money result ?

NB.—The Questions can be multiplied indefinitely.

THE RESPONSIONS OF THE ORACLE

1. Fate ordains otherwise. The stars and signs in the sky, the products of mystic numbers, and all mathematical magic coincide in a negative reply.

2. You will not prove very fortunate in that especial respect, but there is a certain atonement or compensation in sight, as some one will leave you money.

3. You are shown to be a favourite of Fortune,

and you may conclude that your wishes along those lines will be realized fully.

4. If the question appertains to lotteries, gambling, or any hazardous transaction, the answer is No. But in all other matters, it is Yes.

5. That will depend on the result of a certain forthcoming event, pending which it is impossible to foresee certainly.

6. It is destined to be otherwise, but your good fortune in matters distinct therefrom will bring such satisfaction that there will be no reason for regret at this failure.

7. However transposed or reversed, the mystic figures are excellent in every way ; for once at least you are the spoilt child of Fortune : the answer is undoubtedly Yes.

8. There is fair probability, but nothing certain. Be consoled, however ; the chances are two to one in your favour.

9. Being favoured in a high degree, you will realize more than you hope—perhaps even more than you dream. One of your daughters—though she is possibly as yet unborn—will marry a distinguished person, or at least one who is wealthy.

10. The tide of Destiny is against it. The numbers attributed to this matter show only a slender chance, and you should know that they rule in most things.

11. The answer is favourable ; but you will experience some misfortune, the nature of which I cannot ascertain clearly.

12. I think that you will suffer disappointment. If certain important numbers come out reversed, you would stand a tolerable chance, and that is all.

13. There are two disadvantages or difficulties, but if these are overcome you may rest quite assured. In a general sense, the answer is in the affirmative.

14. The figures are curiously well grouped and their message seems excellent. You need have no fear; all will be right: the answer is therefore Yes.

15. The position of two numbers portends a reverse, but there is one good figure. The result is dubious, but, on the whole, probably not.

16. There is scarcely more than one chance in fifty, so that there is next to nothing in your favour. The decision is strongly negative.

17. You will experience some vexations, because some of the numbers are baleful, but—these notwithstanding—you may be sure of the result.

18. I cannot say for certain. The answer is either in the negative, with much to compensate in the back-ground, or it is affirmative, but mischance is connected with it.

19. The answer is favourable, and your wishes will be more than realized.

20. Do not expect it; disappointment is beyond doubt, and unavoidable: all numbers are malefic.

21. I presume so, for in almost every respect you will be attended and guided by Fortune. There may be a few contrarieties and crosses in matters of love; but all will turn out well.

22. Your wishes in that respect must be realized, if there is any magic in numbers. They are favourable beyond the limits of desire.

23. The sum of the numbers denotes little and their grouping nothing. If some of them were

transposed, they would produce a different augury. It depends upon circumstances.

24. The answer is Yes. As regards everything connected therewith, it will turn out favourably—indeed, precisely as you wish. I see abundance of money in the future, and you will be interested and concerned in the welfare of many children—though not all your own of necessity.

25. Were the figures in another order they would be more favourable : as they are—I think not.

26. Do not fear : the figures are good in themselves and are placed so well that only an accident at once untoward and unlikely can frustrate your wishes.

27. The chances are inimical ; there is just a shadow of hope. It is No—and a strong negative—on the whole.

28. The answer is Yes. There is indeed no doubt whatever. But this does not mean that there are no envious persons who may retard things and perhaps occasion losses : I see three at least.

THE BOOK OF THE SECRET WORD AND THE HIGHER WAY TO FORTUNE

It is difficult to offer a comprehensive handbook of divination, fortune-telling and the connected curious arts without making at least some reference in passing to the so-called *Book of Thoth* which has been accepted by numerous authorities as the most richly productive mode for the automatic induction of prophetic insight that has been transmitted from the past. As it is impossible, however, in the present place to do the first thing which is essential in respect of the subject—that is, to provide the cards themselves—I propose only to say a few words concerning them and the use to which they can be put from a new point of view. It must be explained in the first place that Tarot cards are the precursors of our ordinary playing-cards and that a complete pack contains 78 symbols or talismanic and hieroglyphic pictures, as follows :—

A. 22 Special Trump Cards, which have no analogy with anything in their extant descendants.

B. 5 ordinary Court Cards in each of the four Suits, and these are : Ace, King, Queen, Prince or Knight, and Novice, Page or Squire.

C. The small Cards of the 4 Suits, numbered—by

the fact of their Symbols—2 to 10, it being understood that the Suits are Cups, replacing Hearts; Swords, corresponding to Spades; Wands, substituted for Diamonds; and Pantacles, representing Clubs.

All the cards indifferently are covered with hieroglyphs or signs, following particular laws of sequence and connected intimately with the mysteries of occult science and philosophy. The use of the cards is (1) for playing in the ordinary sense at a game of skill and hazard—but it should be added that as a mere diversion they have long since passed out of vogue; (2) for the usual art of fortune-telling in its several varieties, a particular method being occasioned by the multiplicity of the elements; (3) for those other practices which are included by the term Divination; and (4) for the higher uses of the imagination in the mystic oracles of the soul. In this department the true mode of their application is reserved by certain sanctuaries of adeptship; and if for the purposes of the present review it were assumed that I—whose identity has been concealed for many years of occult life under the name of Grand Orient—hold any place or office in these Secret Temples, it must be obvious that I could not—supposing that I had even the wish—betray their mysteries. But as one who has followed in many departments of research the science of the soul and her different paths of light, I have found other mysteries which can be attached to the Tarot cards, and these—if they are followed faithfully—will open many secrets to those who have the needful gifts of intuition, or sight within.

The student must, in the first place, set aside all

that has been said upon the archæology of the *Book of Thoth*; it does not signify for our purpose whether the cards are very ancient—though this they are undoubtedly—or whether they are an invention of yesterday. It does not matter whether they originated in Egypt or much further East. In fine, all published philosophical and practical explanations as to their scope or application must be set out of court entirely, without prejudice to their value within measures for other purposes, though it should be stated that no one has been in a position to tell the truth concerning them.

I must assume now that the cards are in the possession of my reader, for they can be obtained by those who seek.¹ In commencing his operation he will separate the 22 Trump Cards from those of the Four Suits, and after this sifting he will further extract the card which is numbered Nothing in the Trump Series and which bears the title of THE FOOL. Despite the miserable appearance and name of this symbolic figure, the student must understand that this is a very important card. It signifies in a triple sense: (a) The wisdom of this world, which is foolishness with God; (b) the folly of the Cross; and (c) the uninitiated person, which—as we shall find in the sequel—can be understood after two manners. In accordance with these three meanings there are as many primary operations possible: (1) concerning matters of worldly prudence; (2) concerning the life of devotion in the things of religion, but understood rather conventionally—that is to say, ancient,

¹ The prices of complete Tarot packs may be obtained on application to the publishers of this *Manual*.

accepted and orthodox, with a tendency towards the formal side; (3) concerning the soul's progress towards the term of its research. Now, it must be understood that it is not lawful to make the same demand a second time in the first series till, by the event declaring itself up to a certain point, there has been a new situation created and therefore a new warrant for such enlightenment. To do otherwise would invite that which is understood by fatality, or at least make void all element of true foresight in both operations.

The demand may be regarding the operator himself or a Querent who is seeking knowledge at his hands. In either case indifferently, he is represented by the Fool, the reason being that in respect of the inquiry he is in a state of ignorance.

As we are not dealing with elements of common fortune-telling, our next task is to ascertain the limits of the three worlds of inquiry. In matters of ordinary human prudence, it is assumed that the Querent is in a state of doubt and solicitude concerning some question of grave importance by which the course of his material life is likely to be affected. He is not seeking information on his chances at the next lottery or the winning horse at an immediately forthcoming race. The life of devotion is more especially allocated to cases of conscience, and it should be understood that the oracle, for example, reveals nothing on new matters of doctrine. It does not solve doubts concerning the Trinity or explain mysteries of eschatology—except indeed indirectly, by counsel, interpretation, and turning the intention of the seeker towards those holy things in which doubt

and difficulty dissolve. On the other hand, the soul's progress is concerned with the highest spiritual things, and these are exclusive to the third world of research. The answer in all cases is found by the dealing of the Trump Cards in direct relation to the Prime Card of the Fool in the particular matters, and the process shows the evolution of that symbolic personality from a state of darkness and ignorance to one of light and understanding concerning it. Before any attempt at working, the Querent and the Operator, if two persons are concerned, or otherwise the Querent who operates on his own account, should spend a certain time in recollection and silent prayer for guidance. As no special form is necessary, none will be given here ; it is the contemplation and prayer of the soul. The 21 Trump Cards are then shuffled and dealt, but what follows is an experience of the intuitive faculty, the gift of inward sight, and the interpretation of signs which possess a wealth of meaning.

It is because the whole experiment constitutes an experiment in intuition and not a counsel of adeptship that, although the cards may be arranged after several manners, I have adopted the most simple mode. They could be grouped, for example, about the central figure, which is that of the Querent, but this would involve a particular distribution of the symbolism belonging to a higher grade of the whole experiment. I say therefore that the Cipher Card being placed on one side, to stand throughout for the Querent, the 21 Trumps must be dealt after shuffling in a single line, and from the place of the various symbols contained therein, they are con-

structed by the gift of the operator into an intelligible revelation according to the testimony of the arrangement thus fortuitously secured and according to the plane of the question. It will serve no purpose to limit the range of the symbols in the three worlds, and I will give therefore seven typical examples allocated to each ; but in the first place I will enumerate the mystic titles attributed to the cards themselves :—

1. The Juggler.
2. High Priestess.
3. Empress.
4. Emperor.
5. Pope, or Hierophant.
6. Lovers.
7. Chariot.
8. Justice.
9. Hermit.
10. Wheel of Fortune.
11. Fortitude, or Strength.
12. Hanged Man.
13. Death.
14. Temperance.
15. Devil, or Typhon.
16. Ruined Tower.
17. Star.
18. Moon.
19. Sun.
20. The Last Judgment.
21. The World.
- 22 = 0. The Fool.

It should be understood that the long sequence

of lesser cards does not enter into the scheme of the present operation, not that they are beside its issues, but because they would involve the statement of certain facts in occult divination which have never been made public, while if I furnished some idle substitute it would tend to the deception of the student, with whom I am seeking here to deal in all sincerity.

There follows thus and now the signification of the Trump Cards in the three worlds of research.

I. WORLD OF HUMAN PRUDENCE

1. *The Juggler*.—Skill in any department within the sphere of the subject ; subtlety ; *savoir faire* ; on the evil side, trickery ; also occult practice, apart from the wisdom of adeptship.

2. *High Priestess*.—^{TRUMP 3} Nature generally and particularly also as regards her operations, including therefore the material side of generation and reproduction ; fertility ; change.

3. *Empress*.—The sphere of action ; the feminine side of power, rule and authority ; woman's influence ; physical beauty ; woman's reign ; also the joy of life, and excesses on the evil side.

4. *Emperor*.—Logical understanding, experience, human wisdom ; material power on the male side, and all involved thereby.

5. *Pope, or Hierophant*.—Aspiration, life, power of the keys ; spiritual authority developed on the external side ; temporal power of official religion ; on the evil side, sacerdotal tyranny and interference.

6. *Lovers*.—Material union, affection, desire,

natural love, passion, harmony of things ; contains also the notions of *modus vivendi*, concord and so forth ; equilibrium.

7. *Chariot*.—Triumph of reason ; success in natural things ; the right prevailing ; also predominance, conquest, and all external correspondences of these.

8. *Justice*.—Equilibrium on the mental side rather than the sensuous, for which see No. 6 ; under certain circumstances, law and its decisions ; also occult science.

9. *Hermit*.—Caution, safety, protection ; wisdom on the manifest side ; and the isolation thereof ; detachment ; the way of prudence ; sagacity ; search after truth.

10. *Wheel of Fortune*.—Mutation, circumstances ; revolution of things, vicissitude ; time and its variable development ; all that is understood by the external side of fortune.

11. *Fortitude, or Strength*.—Courage, vitality, tenacity of things, high endurance.

12. *Hanged Man*.—The symbol of renunciation, for whatever cause and with whatever motive.

13. *Death*.—Contains naturally the meaning implied by its name and illustrated by its pictorial symbol, but not only and not at all of necessity ; transforming force, independent of human will ; may signify destruction ; power behind the world which alters the face of the world, but it is this power in one of its respects only.

14. *Temperance*.—New blood, combination, admixture, with the object of amelioration ; providence in desirable change.

15. *Devil, or Typhon*.—Fatality, evil, the false

spirit ; can indicate also the good working through evil.

16. *Ruined Tower*.—Destruction, confusion, judgment ; also the idea of Divine Wrath.

17. *Star*.—Light descending, hope ; the symbol of immortality.

18. *Moon*.—Half-light, mutation, intellectual uncertainty, region of illusion ; false-seeming.

19. *Sun*.—Full light, intellectual and material ; the card of earthly happiness, but not attained individually.

20. *The Last Judgment*.—Resurrection ; summons to new things ; a change in the face of everything.

21. *The World*.—The glory thereof under the powers of the higher providence, the sum of manifest things ; conclusion on any subject.

II. WORLD OF CONFORMITY

1. *The Juggler*.—The official side in religion, but containing the warrants thereof ; also the arbitrary, mechanical side, and formalism.

2. *The High Priestess*.—The Church as an organism ; the growth of the man therein ; Church doctrine.

3. *The Empress*.—The sphere of Church action on the spiritual side ; also desire and its wings ; spiritual principle.

4. *The Emperor*.—Executive power of religion ; its work in realization upon man ; active mind of the Church ; the Church as a power in the world and in the life of the individual.

5. *The Pope*.—Doctrine, and especially its admitted and orthodox side ; the agreement of minds in faith ; the teaching power.

6. *Lovers*.—Love of religion, union therewith, but on the external side; marriage of the Church and the natural heart; the power which draws from natural things; also grace which makes for conversion, but is not conversion itself.

7. *Chariot*.—Reason exalted in religion; victory of the moral faculties; apotheosis of the logical understanding in faith; first conquest of the natural man.

8. *Justice*.—The power which makes the best of both worlds; middle path; lesser salvation; balance between good and evil; goodness, but not raised above the sphere of temptation.

9. *Hermit*.—Asceticism, denial, detachment; the state attained by these; but also a light which enlighteneth; one who has isolated himself that in fine he may lead others; the principle which all this signifies.

10. *Wheel of Fortune*.—The sword and the crown; another symbol of equilibrium, in this case over the mutations of fortune; the angel of true life, the spirit of religion ruling over the flux of circumstance.

11. *Fortitude, or Strength*.—The conquest of Nature by those who can say with their heart and their will: *Esto mihi turris fortitudinis*; the soul overcoming.

12. *Hanged Man*.—Crucifixion and self-crucifixion; atonement.

13. *Death*.—Mortal sin; resurrection to the life of Grace, as an antitype—depending on the environment of the card.

14. *Temperance*.—The principle of sacramental life; the mixture of things Divine with things human, for the transmutation of the latter; the increase

which Grace gives ; in fine, this card is a symbol of the Eucharist, the entrance of the Divine into the nature of man.

15. *Devil, or Typhon*.—Rebellion ; the spirit which denies ; especially, false doctrine, which is the worship of Satan.

16. *Ruined Tower*. The Fall, and here especially the fall from Grace ; also judgment on sin ; the ruin of the house of life, when evil has prevailed therein ; but the symbolism is that of a Divine act or consequence, and the power which destroys the Temple of God can rebuild it in three mystical days.

17. *Star*.—Holy works—spiritual and corporal—poured upon the earth of humanity ; also the gifts of the Spirit poured upon the earth of the individual ; the soul manifesting by works.

18. *Moon*.—Sufficing Grace ; the soul mourning over the sadness of material life and the lapse into matter.

19. *Sun*.—Lord of Glory ; efficacious grace ; spiritual joy ; the life of holiness poured over the life of man.

20. *The Last Judgment*.—Separation of good from evil ; summons to ascend ; examination of conscience ; resurrection in the soul.

21. *The World*.—The Law and State of Paradise ; Shekinah ; Divine Presence ; the soul in the condition of attainment ; end of religion in the individual, but this is not to be understood as Divine Union ; it is more properly the state of Grace.

III. WORLD OF ATTAINMENT

1. *The Juggler*.—That which must be overcome ;

the will in this connexion ; the motive of this world.

2. *The High Priestess*.—Divine intuition ; the holy soul, having the book of the Mysteries opened, and reading therein ; the first form of personal illumination.

3. *The Empress*.—Higher soul of man ; woman clothed with the sun ; she who is born of aspiration, who comes in the signs of power and perfect rule ; the soul that has attained wings.

4. *The Emperor*.—Lord on the higher planes ; the fulfilment of the Great Work of spiritual adeptship ; the victory over all things.

5. *Pope, or Hierophant*.—The life which leads to the Doctrine ; the power which leads the individual into all truth ; the priesthood that is within.

6. *Lovers*.—Spiritual marriage ; the union of man with his soul ; the state of conversion.

7. *Chariot*.—The triune man, having consciousness in his three worlds ; the living symbol of the invisible God ; he that overcometh.

8. *Justice*.—Higher grades of the narrow path ; equilibrium on the spiritual side ; greater salvation ; the perfect life.

9. *Hermit*.—The secrets of the King ; Divine Science ; the light of the world within.

10. *Wheel of Fortune*.—Divine rapture ; triumph over the circle of necessity ; in this world, the wheel has ceased to revolve.

11. *Strength*.—The will to go forward ; the world overcome ; the fortitude of those who are established in God.

12. *Hanged Man*.—The path of choice ; reversion of the natural man ; he who has not loved his life

even to the loss thereof ; conquest of the fear of those who can kill the body.

13. *Death*.—Mystical death ; the price of immortality ; that which is entered with the will that there may be life evermore.

14. *Temperance*.—Immergence of the consciousness ; realization of the Divine Immanence ; super-added Grace.

15. *Devil, or Typhon*.—The last enemy ; the demon of spiritual pride ; the abyss opening ; the spirit of Antichrist.

16. *Ruined Tower*.—The rending of the House of Doctrine in the heart of the individual ; final impenitence.

17. *The Star*.—Life of life ; descent of the Divine ; waters of life freely.

18. *Moon*.—Spiritual fantasy.

19. *Sun*.—Plenary consciousness in God ; the Spirit rules ; God encompassing ; Orient from on high.

20. *Judgment*.—The state of one who says : Behold, I come quickly—that is, in answer to the call from the heights ; resurrection in the complete man.

21. *The World*.—Unveiled mystery ; term of research ; redeemed Nature ; Divine Consciousness ; the Beatific Vision.

As regards the Fool, this card, which has been sufficiently explained already, signifies the consummation of everything, when that which began his initiation at zero attains the term of all numeration and all existence. The card which bears no number passes through all the numbered cards and is changed

in each, as the natural man passes through worlds of lesser experience, worlds of devotion, worlds of successive attainment, and receives the everlasting wisdom as the gift of perseverance.

It is further to be understood that the significance of all the cards in each of the three worlds is modified by the cards in their immediate vicinity, and this to such an extent that the present section of the *Manual* might be increased into a large volume if an attempt were made to expose even the major variations. It is not to be expected therefore that the operator will read correctly from the beginning, since he is learning a new alphabet, and its combinations exceed calculation. He must attain familiarity by practice; he must have also the second sight of the mind—the power of discerning analogies and distinctions in the midst of analogies. I now proceed to give a few specimen questions belonging to each of the series, after which I shall reach a conclusion of the matter for the present purpose by three constructions of the sense attributable to three assumed distributions of the Trump Cards, as the result of a hypothetical dealing.

WORLD OF HUMAN PRUDENCE

1. What will be the consequence on my life of a marriage which I now contemplate—it being understood that I am not actuated simply by personal attraction, or solely by physical desire?
2. My affairs have passed into disorder, and finding that my fortune is imperilled on the material plane, after what manner shall I try to meet the difficulty?
3. What must I do to ensure success in life and

the improvement of my worldly position, having full regard to my moral and spiritual duties ?

4. Is it desirable to embrace the opportunity which offers for my removal into a foreign country ?

5. The world is wide before me, and the best years of my life : what light can I obtain on the question of vocation or business ?

6. What course shall I pursue in the serious emergency which has arisen ?

7. Shall I have the necessary health and strength to pursue those projects which have become so important in my life ?

WORLD OF CONFORMITY

1. I am troubled about questions of doctrine and desire light thereon : in what direction shall I look ?

2. I am in a state of serious temptation—in what shall I find help to withstand ?

3. My sins have found me out : what course shall I pursue ?

4. I have resolved upon a better life : to what means of grace shall I have recourse above others ?

5. I am in the state that is called by spiritual writers one of drouth and dryness : how can I find consolation ?

6. Shall I improve my chances of salvation by a change in my external religion ?

7. I feel a certain vocation towards the ministry, and I desire light on the subject.

WORLD OF ATTAINMENT

1. What is, literally speaking, that kind of life

which does lead to the Doctrine, and what form of it applies to my individual case ?

2. I am conscious of substantial increase in intellectual light upon spiritual mysteries, but not of increase in holiness. What shall I do ?

3. Wherein lies the path of rebirth ?

4. What must I do to attain eternal life ?

5. How shall I exchange the disposition towards spiritual things for their real experience ?

6. In what does the Beatific Vision consist ?

7. What is the great secret of the Inward Life ?

It should be laid to heart, firstly, that these specimen questions do not exhaust the possible subjects of research, which are indeed innumerable: they are cited only to show the things that belong to the three several worlds. Secondly, it should be understood—at least as regards the Worlds of Conformity and Attainment—that it would be an act of sacrilege to ask from curiosity, or as if to test the powers of an oracle. This is no question of ordinary Divination, but of a prayerful search after light on the things that concern the soul, and it is to the higher soul within us that we must look for the answer. When the Aspirant has become familiar by practice with the inexhaustible deeps of enlightenment which lie imbedded in the Tarot Cards, he will find that a triple answer is possible to every question—that is to say, in its relation to each of the three worlds of mystical philosophy. So elaborate a quest must not be attempted in the present instance, but only a guide in outline for purposes of study. The three-fold meanings attributed to each of the cards are

the key of the whole process, and any operation is not an inquiry into future chances or an attempt to unveil futurity, on however high a plane, but is the analogical and mystical explanation of the law which inheres in the symbols, however combined.

The first hypothetical case will be taken from *The World of Human Prudence*.—Question 7: A young man inquires what light he can obtain as to his future course in this world. The results of the dealing are 3, 4, 1, 17, 9, 14, 12, 15, 16, 8, 13, 10, 11, 19, 2, 5, 6, 7, 21, 20, 18. The cards 11 and 18 are upside down, reducing that which is good and accentuating that which is evil. It will be seen that the cards work out very curiously, with the predominance of woman's influence (3) at the beginning, and change (20) in the face of everything having the term of the whole subject (21) on its left, while the latter has success and triumph. But the card which precedes this final triplicity is that of marriage. The object being therefore to know the Querent's future course, it is clear that his welfare depends on a material union. The first triplicity shows that his own powers have, as predominating factors, his own skill on one side and the feminine side of power on the other. His hope (17) has all his tact (1) on the left and the safety of caution (9) on the right, indicating that to attain his end subtlety and *savoir faire* must be checked by prudence. Reasonable unselfishness (12) is threatened by the evil and false spirit (15), but it has combination (14) suggested by the idea of marriage on the other side, so that his saving will be in the altruism of his union with a woman. That equilibrium which is the

desirable path of life (8) is threatened by destruction (16) and by the symbol of death (13). It is a very bad combination, and he must seek to unite himself with the transforming force which is independent of human will (13 alternatively)—otherwise, with the law of the universe. Unfortunately, his courage (11) is reversed, with vicissitude on the one side, though earthly happiness is signified on the other. I gather that he has one way of escape in the consolations of official religion (5), which again has a marriage card (2) on its left, namely, fertility, and marriage itself on the right. It is no happy outlook unless there is happiness in his marriage, which is not the subject of inquiry. It is in any case by marriage that he must begin.

The World of Conformity.—Question 7: The Aspirant feels a certain vocation towards the ministry and desires light on the subject. The results of the dealing are 5, 6, 15, 10, 14, 4, 7, 16, 12, 1, 18, 3, 9, 8, 20, 21, 19, 17, 11, 13, 2. Card 11 is reversed. The first card which comes out (5) is that of doctrine on the orthodox side and of the teaching power. The second is that of the love of religion, of marriage between the heart and the Church (6). With these on the one side and the ruling spirit of religion on the other (10), the tendency to false doctrine (15) is held in check, and the man will be a safe teacher, one who may administer the sacraments efficaciously (14), one possessing the capacity to influence his fellow-man for good (4). The chances of fall from Grace (16) are counterbalanced by reason exalted in religion (7); but this depends upon crucifixion of self (12), and this in turn can check formalism

in religion (1), while such formalism is balanced on the other side by Grace (18), coming from communion with the Church. Goodness (8) has detachment (9) on the one side and spiritual rebirth (20) on the other, showing plainly how natural virtue is exalted into the supernatural. The end of research (21), being the question put, but also life in Grace, has the summons to ascend (20) and Efficacious Grace (19) on either hand, the result of which is the life of holiness. Good works (17) come before and can be made to overrule what is lacked in strength (11 reversed), and if the latter card shows that the Querent is by no means outside the sphere of temptation, he has the Church (2) to aid him and to change sin (13) into resurrection into new life and Grace. In fine, the cards, which begin in doctrine and end in the ecclesiastical assembly, show throughout that the Aspirant is meant for the ministry.

World of Attainment.—Question 1: What is the kind of life which leads to the doctrine? The results of the dealing are 11, 19, 18, 15, 3, 5, 17, 13, 9, 8, 16, 10, 7, 6, 2, 20, 4, 21, 14, 1, 12. Card 20 is reversed. In the search after attainment in the soul, the sequence of the symbols begins with the will to go forward (11) and concludes with the path of choice (12) in the conquest of the natural man. Between these two lies the sum of all perfection. The end is Divine Consciousness (21), which is the life of knowledge. It has the victory over all things (4) on the one side and realization of the Divine Immanence (14) on the other. The dawning of the Orient from on high (19) is beheld on entering the path, and this rules on the one side over (18) spiritual fantasy, while the ruling

of the spirit (19) is well placed between fantasy (18), which it suffuses, and the conquest of the world (11). Spiritual pride and the spirit of Antichrist (15) have, it is true, the symbol of illusion on the one side, but the higher soul of man (3) is on the other. It is clear, however, that the last enemy is also a very strong one. The life which leads to the Doctrine (5) is between the ascent of the soul (3) and the life of life (17). It is on the ascent of the one that the other comes down, namely, the Divine, and the union of the two is that life which does lead to the real knowledge. Mystical death (13) is overshadowed on the one side by Divine Grace communicated (17) and on the other by Divine Science (9). The possibility of fall from righteousness (16) is checked by perfect life (8) and the rapture of aspiration towards the Divine (10). The three-fold nature of man (7) has that aspiration (10) on the one hand and on the other its end, which is the mystical marriage of God and man (6). In this connexion the card (20) of rebirth reversed, having the Holy Soul (2) and the victory over all things (4) on either side, must be taken to mean rather that it is judgment against the soul which is reversed, if the man follows the path. That which must be overcome (1) stands between superadded grace (14) and the sign of him (12) who has not loved his life to the loss thereof. I say therefore that the sequence of cards has indeed set forth the kind of life which not only leads to the Doctrine but to the whole term of spiritual knowledge.

And these are the first indications to those who can see concerning the *Book of Thoth*, which I have called the *Way to Fortune*.

HOW TO FIND LUCKY NUMBERS WITH DICE

THE various methods of ascertaining lucky numbers have always been exceedingly popular with those who try their fortune at the lottery. One manner of calculating such a number is as follows :—Take two dice, and after shaking them well in a box, throw them out, being careful to note the whole number of spots on the uppermost sides of the dice ; then repeat this operation, and again mark down the number of spots as before. Having done this, you then consult the annexed table and find the number of your first throw, then follow the line down until you arrive at the number corresponding with your second throw on the opposite side of the table. For example, I will suppose that you throw the first time, and that the number of spots is equal to 4. You must then look at the top of the line and find the Roman numeral IV. You throw the second time and get 7 spots ; this you will find on the outside column at the left hand, marked VII. Then all you have to do is to place your finger on the IV. at the top of the table, and follow the line down until you arrive at VII. on the opposite side of the table. Thus you will find the number 43, which is the lucky number. Should you come to a cypher (o), you must throw

again. By following these simple directions you can ascertain as many good numbers as you wish to play.

I.	II.	III.	IV.	V.	VI.	VII.	VIII.	IX.	X.	XI.	XII.
II.	75	0	18	0	16	0	78	0	44	0	39
III.	64	28	0	2	0	55	0	21	0	51	0
IV.	1	0	70	0	32	0	29	48	35	0	12
V.	53	69	0	5	40	61	0	9	42	73	0
VI.	46	54	7	76	38	49	11	33	27	0	66
VII.	0	58	43	8	77	0	25	67	19	3	0
VIII.	50	0	22	0	65	0	72	0	36	0	47
IX.	0	13	0	31	10	0	60	15	0	4	0
X.	23	0	59	0	71	0	6	68	34	0	20
XI.	0	74	14	52	62	24	0	30	0	17	0
XII.	57	0	41	26	0	37	63	0	45	0	56

TO READ A PERSON'S CHARACTER BY MEANS OF KABALISTIC CALCULATIONS

THIS art is sometimes said to have been invented by the sage Pythagoras, who held that everything in the universe was represented and governed by certain figures or numbers, to which he ascribed mysterious properties and virtues. According to this doctrine, everything, from the Supreme Being—the *Monas Generans*—down to the minutest atoms, was distinguished by its own proper number. The belief of Pythagoras was shared by a variety of other philosophers. Without entering into any details concerning the philosophical grounds of the system, we will proceed to describe how such calculations are made. An alphabetical table must be first prepared, with its corresponding numbers, thus :—

A 1	B 2	C 3	D 4	E 5	F 6	G 7	H 8	I 9	K 10	L 20	M 30	N 40	O 50
P 60	Q 70	R 80	S 90	T 100	U 200	X 300	Y 400	Z 500	J 600	V 700	Hi 800	Hv 900	

This is accompanied by a list of numbers, with their various interpretations and significations, as follows :—

1. Passion, ambition, design.
2. Destruction, death, catastrophe.
3. Religion, destiny, the soul, charms.
4. Solidity, wisdom, power.

5. The stars, happiness, graces, marriage.
6. Perfection, labour.
7. Course of life, repose, liberty, perfect happiness.
8. Justice, preservation.
9. Imperfection, diminution, grief, pain, expectation.
10. Success, reason, future happiness.
11. Faults, punishment, discord, prevarication.
12. Good omen, a town, or city.
13. Impiety.
14. Sacrifice, purification.
15. Piety, self-culture.
16. Love, happiness, voluptuousness.
17. Misfortune, forgetfulness.
18. Hardening of the heart, misfortune.
19. Folly.
20. Austerity, sadness.
21. Mystery, wisdom, the creation.
22. A scourge, the divine vengeance.
23. Ignorance of the doctrines of Christianity.
24. A journey.
25. Intelligence, a birth.
26. Useful works.
27. Firmness, courage.
28. Love tokens.
29. Letters.
30. Fame, a wedding.
31. Love of glory, virtue.
32. Marriage.
33. Purity.
34. Suffering, trouble of mind.
35. Health, harmony.
36. Genius, vast conception.

37. Domestic virtues, conjugal love.
38. Imperfection, avarice, envy.
39. Praise.
40. Fêtes, wedding.
41. Ignominy.
42. A short and unhappy life, the tomb.
43. Religious ceremonies, a priest.
44. Power, pomp, monarchy.
45. Population.
46. Fertility.
47. Long and happy life.
48. Tribunal, judgment, judge.
49. Love of money.
50. Pardon, liberty.
60. Widowhood.
70. Initiation, science, the graces.
75. The world.
80. A cure.
81. An adept.
90. Blindness, error, affliction.
100. Divine favour.
120. Patriotism, praises.
200. Irresolution.
215. Calamity.
300. Safety, belief, faith, philosophy.
318. Divine messenger.
350. Hope, justice.
360. Home, society.
365. Astronomy.
400. Long and wearisome voyage.
490. Priests, theology.
500. Holiness.
600. Perfection.

666. A malicious person, machinations, plots, enemies.

700. Strength.

800. Empire.

900. Wars, combats, struggles.

1000. Mercy.

1095. Taciturnity.

1260. Torments.

1300. Persecution.

Now write down the name of the person whose character you wish to learn, and beneath each letter composing it place the corresponding number. (Should the letter W be one of them, it must be represented by two V's, which will give the number 1400.) Add them all together, and by comparing the product with the table of significations, you will discover what you wish to know. When the product exceeds the highest number given in the table, the first number is cut off, and the remainder alone used. We give an example; suppose the name to be Jean Jacques Rousseau:—

J	600
E	5
A	1
N	40
—	
	646
	<u> </u>

J	600
A	1
C	3
Q	70
U	200
E	5
S	90
—	
	969
	<u> </u>

R	80
O	50
U	200
S	90
S	90
E	5
A	1
U	200
—	
	716
	<u> </u>

tained by those who have a knowledge of their birth hour, when they should refer to an ephemeris for the year of birth,¹ where the position of the signs will be found, as they all rise in succession during the twenty-four hours. Speaking generally of the sun's progress through the Zodiac during the course of the year, the sign of Aquarius rules from January 20 to February 16; of Pisces, from February 16 to March 20; of Aries, from March 20 to April 20; of Taurus, from April 20 to May 20; of Gemini, from May 20 to June 22; of Cancer, from June 22 till July 22; of Leo, from July 22 to the corresponding date in August; of Virgo, from August 22 till September 22; of Libra, from that date till October 23; of Scorpio, from October 23 till November 21; of Sagittarius, till December 21; and of Capricornus, till January 20.

THE PROGNOSTICATIONS FROM THE RULING SIGN

ARIES

The subjects of this sign are of a simple, frank and outspoken nature, well-disposed and capable of holding command in executive positions, though they are not good in originating schemes. They are brave and venturesome, generous even to extravagance, and likely to be fooled into giving undeserved charities. They have a firm will, strong inclinations, sometimes quarrelsome and petulant; and if touched with the religious spirit they will prove fanatical or very zealous. They are well-informed, very busy, ingenious, rather deficient in

¹ The *Ephemerides* of Zadkiel and Raphael may be obtained on application to the publishers of this *Manual*.

their knowledge of human character, eclectic and free in their opinions, much moved by politics and apt to enforce their opinions. The natives of Aries are ever very destructive and apt to run a crusade against existing institutions and bodies. They see things only as they desire them to be, and have a tendency to self-deception. These subjects often change their views and opinions but are very sure of their beliefs as long as they last. They are remarkable for sudden changes and quick action, often bigoted, but generally progressive in tendency, and, though liable to change, yet at all times enthusiastic in the pursuit of a prevailing idea. The subject is ambitious of honours and position but will have difficulties to meet with which will employ all his courage and will. The native is often fastidious and has some peculiar crank. The subject can go almost into *violence* in his expression of feeling, but it is only a fire of straw and is soon over, and leaves no sense of resentment. In religion and politics he is ardent. The fortunes are variable and there is gain through property, and in rural industries. Gain by marriage is often the case. Strifes and legal processes are likely to occur in connexion with money and property; and in this connexion women are apt to be much involved. In industrial arts and in cultivation the subject of Aries will succeed. The subject is frequently the only child or may become such by the death of brothers or sisters. In childhood there are many obstacles arising through the affairs of the parents, and frequently the father dies early and leaves the subject unprovided for. Travelling is likely to occur in connexion with family

affairs, on account of health, or to avoid troubles. A love of high positions and mountain climbing is frequently noticed in this subject. Relatives are not favourable to the subject and the family ties are very frequently strained. The subjects frequently change their residence and are not long in the same place. They go long voyages and visit distant countries, sometimes as agents, missionaries, or holding some command. They are unfruitful and do not have many children, and frequently none at all. In temperament they are hot and dry and not fond of water or much bathing. They suffer from flatulence, colic pains in the bowels, internal disorders of an inflammatory nature, accidents to the eyes, hands and feet. It is not infrequent for these subjects to be exiled to a foreign country, or to be restrained therein by some forced seclusion, and sometimes it is necessary in order to escape from enemies. The position of the subject is usually honourable, and high positions are attained, but are always followed by reversal; and the position is held only with much strife. The subject marries very early or in a hurry, and there is room and occasion for repentance in most cases. Frequently there are legal processes in the marriage state and divorce or separation. The subject gains some celebrity by feats of daring or on account of long travels and voyages. The Aries person is essentially a *pioneer*, whether in the intellectual, civic, or military world. The professions favoured by Aries are the military and legal, and there is also an inclination to mining and exploration. Friends support and raise the native and frequently bring him into high positions.

They are numerous and faithful, and much renowned for their humane character and kind spirit. Enemies are found in the religious, legal and publishing world, and are very numerous, though not formidable. The worst enemies are in foreign countries, and frequently molest the native. The Aries person is the cause of his own death, or aspires to martyrdom in some form or other.

TAURUS

The subjects of this sign are self-possessed, dogmatic, obstinate, requiring no counsel and suffering no contradiction, difficult to know, desiring strife for the sake of conquest. Slow to anger and equally hard to appease, they often harbour ill-feeling and resentment for a long time. These are the instincts of the Taurean, which may be modified by prevailing planetary influences.

The sign also confers a love of justice and right, and makes the subject curious and cunning. The Taurean is full of diplomacy and is apt to be selfish and self-centred. The temper is quiet usually, but capable of strong passions; while the mind is apt to be bigoted and stubborn. The subjects are fond of their own opinions, silent and inflexible, of firm will, having much steady perseverance and quiet decision. They are good in commanding and governing, and can rise to positions of excellence. They are fond of natural history, gardening or horticulture; patient workers, very exact and precise in their methods, tediously attentive to small details; yet fond of comfort and repose.

They are very careful of their possessions and have

much desire for honours of all kinds. In love they are usually jealous and inconstant. The sign produces strifes, of which the subject himself will be the cause, and illness due to excess of work or pleasure. A certain degree of wealth is shown, though losses, either total or partial, are shown to happen through legal disputes, loss of employment, or attachments after marriage. Unforeseen windfalls come to the natives ; and they also gain by some devoted affections, and from friends. Unforeseen inheritance may likewise fall to their lot.

The sign gives a good parentage, especially on the father's side, and usually the father is a man of consequence in his sphere of life. Sorrows arise through relatives, and brothers or sisters especially. A good many sea-voyages are shown and residence in a foreign country. Frequent change of residence is also denoted. The subject gains by speculations and by children, but is likely to lose by legal affairs and strifes.

Death to the eldest child is likely, if it be a boy ; otherwise danger of loss during infancy among the progeny. The children will be a source of gain and satisfaction to the native, and they will usually make progress in their scholastic and artistic studies. There are, however, many quarrels to be feared at one time and another. Altogether the life is calm and peaceful, but hurts are likely to occur through the subject's obstinate resistance of obstacles, and through his stubborn opinions. The health is affected by maladies incident to the spleen, liver and kidneys, and in the case of females, to the ovarian vesicles ; gravel, stone and diabetes are complaints incident to this

sign ; also sore throat, quinsy and tonsilitis. Troubles in the marriage state are denoted and generally severe strifes, or the death of the wife. The fortunes and position of the subject are insecure during youth, but are advanced during adult age through fortunate associations, through the sciences, arts, literature, or through scholastic vocation. The subject has many friends, of whom some will be in high position. He may gain by legacy from a friend, but will be sure to have losses and sorrow through some of his associations. He will have open enemies who are capable of causing losses and troubles, and some may be violently slanderous. Enemies affect his married life and interfere with his happiness. The wife (or husband) is sometimes forced into retirement or seclusion from one cause or another, and seldom appears in connexion with the subject. The Taurus person usually lives a long life and passes through many perils. He has a full sense of the comforts of life and usually studies diet and hygiene to excess. Death often transpires in a foreign land, or at sea.

GEMINI

The native of this sign is endowed with a kind, willing, flexible and upright nature, humane in its tendencies, but easily worried and irritated and as quickly calmed ; sometimes excessive in anger but readily repenting of it. The subject is capable of attaining celebrity by literature, art or science, or even by travelling. The Gemini person is inventive and original in ideas, fond of science, literature and the arts ; clever in legal matters, negotiations and trade ; well-informed, subtile, flexible and business-

like ; vigilant and communicative, especially when drawn out upon a favourite subject ; otherwise somewhat self-contained and frequently nervous if suddenly called upon to speak or act. Gemini gives a firm and strong will and a love of command, without pride or tyranny.

The fortunes are subject to many changes and are usually much affected for good or ill by the influence of women. The subject generally experiences both privation and affluence during his life. There are some family secrets or much strife. The relatives are usually well connected and prosperous, and a brother of the native holds a government position or high office. There are many causes for family disputes and the subject does not agree altogether with the father. The native of this sign is the cause of his own downfall, or ill-luck. The family of the native is well-favoured, of moderate number, and disposed to excellence in the fine arts. There are secrets connected with love affairs and attachments, and losses and troubles occur through the progeny, or in consequence of the native's love-intrigues. The complaints incident to Gemini are : strangury, piles, fistula, affections of the bladder and excretory system ; fevers, and poisoning of the system. Nervous affections and lung complaints are also to be feared in some cases, especially in the *dark* type of Gemini men and women. Servants give trouble, and open enemies are found among foreigners or in foreign lands. The subject usually marries twice or has two simultaneous attachments—generally one in a foreign country. Many troubles are caused by women. Danger of accidents through horses is shown. Death

happens in a foreign country, or through some person in power, and when natural is the result of cold taken while travelling or in the execution of professional duties. The subject usually holds a good position and follows a double occupation at the same time. Friends are varied, and are frequently the cause of strife and loss. Associations lead to hostilities. There are many obstacles to the attainment of position, caused by clergymen or lawyers, and the native is sometimes apt to come to grief "between two stools," or from want of decision in professional or business matters. Secret enemies injure the position, and the marriage partner assists it. The sign gives treachery and losses through women and secret love affairs. The subject is liable to many accidents, from which, however, he is providentially protected. The sign favours the legal and clerical professions and promises eventual success, which may be wholly ruined by the native himself. Inheritance of land or houses is usually given by this sign. It is productive of a high order of intellect and power in professional circles.

CANCER

The subjects of this sign are remarkable for a changeful life, with many ups and downs and changes of fortune and position, to which may be added in most cases a certain degree of notoriety and power. They have a quiet reserved nature, quick and short temper, impatient disposition, sometimes very autocratic and austere. They are gifted with a fertile imagination, which delights in strange scenes and adventures. The power of adaptation to the nature of others and the faculty of absorbing other people's

ideas are very great, and often lead to a species of morbid vanity or to the assumption of the rôle of hero or martyr, a condition inspired into them by reading or by example. They are gifted with the dramatic faculty. Sometimes original, they are frequently copyists and even plagiarists, and are clever in compiling and otherwise dishing up old material. The temper is changeful and capricious, and although disillusion follows each new association, the imperative need of friendship and attachment impels new and other scenes and relationships continually. The subjects of this sign are discreet and independent in many things, and very capable in a variety of ways. The faculty of adaptation is enormous. There is a nervous irritability which is the result of extreme sensitivity, a concomitant of the lunar and fluidic nature. In negotiations and public movements the subject of Cancer is very capable. There is a love of position and wealth and honours. This sign makes *women* born under it to be very laborious and somewhat exacting ; but it gives versatility to all and a spirit of eclecticism. According to circumstances, the subject is courageous or timid, generally timid as to physical dangers and brave in mental and moral attitudes. At times distrustful, cautious and prudent, there is a sudden reversion to gaiety, inconstancy and fanciful romance. Anger comes and goes in quick alternation, and the temper is as changeful as the ocean. Difficulty in acquiring wealth is shown and frequently the inheritance is lost through relatives and by speculations and affairs connected with children, or by love attachments. But although there are dangers of losses in this way, the latter part

of life is more successful and prosperous. The subjects of Cancer frequently inherit money and property, but it comes to them only with great tardiness or through many obstacles. Premature death of a brother or sister is shown and troubles through relatives, with whom the subject disagrees. The subject usually has a second family or becomes adopted. Children give trouble and cause many discords in the life, but the eldest succeeds in the medical, chemical or military profession, and achieves honours. The children are oftentimes a source of protection to the subject in advanced years. Cancer exposes to many dangers, both mysterious and public, but a providence always brings the subject out safely. The sign is opposed to marriage, or gives little happiness therein. Inheritance comes through marriage, after legal difficulties. Voyages are certain to be frequent and long and are generally successful, while some may bring honours. There are many dangers especially of captivity and secret enemies, ambushes, etc., to be feared in foreign lands, but nothing serious comes of them. The position is acquired by strife or is much debated, and slander may be experienced. The sign gives success through one's own enterprise and daring. Before thirty-five years of age the position is uncertain, but after that age it becomes more assured. Friends, among women especially, will help and support the native of this sign, and financial help is shown to proceed from them. One of these female friends, however, will cause a reversal of position. There is much danger of secret and violent enemies, and of cabals formed against the native. They are often found among near relatives or neighbours, and even

among servants. Frequently some publications or slanderous letters are put forth against the native by secret enemies. The maladies incident to Cancer are affections of the chest and stomach, and rheumatism or sciatica. There are signs of danger by falls or hurts from horses during residence in foreign countries, or while travelling. Wounds by human hands are also to be feared.

LEO

Persons born under this sign rise to position and honour through their own merits. They are frequently associated with individuals in high life, titled ladies especially. Leo gives an elevated nature, strong will ; open, frank and noble spirit ; ambitious, persevering, and carrying things to their end at all hazards, when it can be done honestly. The mind is just, firm, confident, generous, and sometimes highly gifted. At times the subject is presumptuous and proud, but always self-possessed and masterful. The Leo man scorns small and puny actions. He loves the things of the daylight and all that is big and noble in life. He has a quick temper when provoked, but his anger does not last long ; and though seldom foregoing his revenge, he takes it in a generous and open way. He is constant in his affections and loves truly. He is patient in his work and achieves his ends by solid endurance. The capabilities are diverse, but frequently favour the fine arts and public offices. Leo gives some love of display at times. The poetical instinct is strong, and also love of the drama. Whatever the Leo man does he tries to do well, and is very thorough in his intentions. Honours come to the native with-

out his seeking them. The passions are strong, but under control. The opinions are fixed and often dogmatic, and undertakings are carried to their end even at great personal risk. Health comes by personal merit and by work, but also by relations in good position, or by favour of rich patrons. Losses are likely to occur through servants and by bad health or family troubles. Gain is shown by friends and by trading in commodities of life, such as food and clothing. The father is inimical to the position, and frequently dies while the native is young, producing reversal of fortune. Accidents while travelling are encountered, but no serious hurt is done. The father of the native is a source of strife at times and there are often legal disputes in regard to inheritance or in regard to long voyages and life in a foreign country. The father will suffer from secret enemies and treachery while in foreign countries. Children are usually numerous, but the death of the eldest is very likely to happen in its childhood. Twins are sometimes born to this subject, especially if a female ; or if the husband is born under the sign Aquarius. Differences arise between children when they grow up. Frequently there are children of two wives or two husbands, as the case may be. The chief ailments of this sign are heart affections, spinal complaints, rheumatism and chronic ailments of the bones and blood. The wife or husband suffers from long-standing complaints in many cases. There are losses and troubles shown through servants, and not infrequently Leo men have to go through a good deal of hardship and want of food and comfort during a period of their life. Marital life is crossed with discord, caused frequently by

servants and by friends or associates. The Leo man does not readily marry. Legacies are likely to come to the native or to his children. There are few or no voyages shown; such as take place are not advantageous and seriously affect the position and interests. There are many journeys on land, however, and prosperity is shown therein. The occupation is honourable and profitable and generally necessitates much travelling by rail and coach. Persons in high position prosper the business or profession of the native, especially women of rank and wealth. The native does well to rely on their patronage. Some quarrels are shown through friends, and yet gain may be expected to follow. Friends among literary and artistic people are numerous. Secret enemies are chiefly shown among women whose power to hurt is really nothing.

VIRGO

The subjects of this sign acquire honours and position by their personal merits, and by the use of their own inherent faculties. They are endowed with a cool, clear intellect, have a great sense of justice, are often impassively cold and harsh in their treatment of others; and make good faithful friends, but very hard masters. There is a want of proportion in the mind tending to give undue importance to small things. The nature is pious and honest, and very careful of ways and means in the affairs of life. Kind, modest, retiring, and yet agreeable in company, the subject of Virgo is often very difficult to know, though very confiding where affection or trust is given. The will is firm and strong, though capable of

sudden changes under persuasion. The mind is highly endowed, intelligent, ingenious, holding its opinions with great tenacity. Generally good-tempered the natives are slow to anger, but also very slow to forgive, and long hold those in displeasure who have hurt them. But under adequate inducement they will repent their anger. The sign conduces to a love of the liberal arts, literature, history, the drama and divinity ; it renders the native eloquent, persuasive, oftentimes a great talker, but generally of quiet tone and demeanour. There is frequently a love of horticulture, gardening, farming, etc., but the mind is equally capable of mastering the theoretical and practical sciences, and frequently inclines to the more recondite and abstruse studies. The young life is fraught with dangers of sickness or accident while in the cradle. The degree of wealth shown is not very considerable, and is frequently acquired by dint of hard labour, and even then there remains a menace of loss, especially during the earlier part of life. The close of life is more fortunate. There is generally some inheritance, and the native gains property through the wife or partner. Gain by science or teaching is shown, and also by marriage. Although success is shown in connexion with some art or science by the work and intelligence of the native, yet there is still a menace of reversal. In foreign lands the native will acquire wealth. Virgo men make successful bankers and dealers in business generally, though there is danger shown in speculations. Relatives and neighbours do not favour the fortunes of the subject, and the death of an elder brother or sister is shown. Generally, there is little

or no sympathy between the members of the family. Danger of accidental death is shown, especially caused by animals. There are usually some family secrets, and the father marries twice, or some illegal attachment lies behind the native's life. The first child of the native seldom lives to maturity. The family is small and difficult to manage, and the children do not readily marry. Disappointment and tardiness in love affairs is shown. The native usually marries twice or has a second attachment during the life of his legal wife. Strifes are shown in the marital state, and some secret touching the wife (or husband) which renders some seclusion necessary. After many difficulties the native is usually successful in accomplishing a position in life, but strifes are frequent and generally there are many changes of occupation. Much travelling and many short journeys are shown in connexion with business affairs. The occupation generally will be of a clerical, literary, or artistic nature, but frequently the native has many things in hand at the same time. "Between two stools" the native often comes to the ground, but in the end success is shown. Long voyages in search of wealth, or in connexion with property in foreign countries, are indicated by this sign, and frequently the native has a commission to fulfil in foreign lands. Frequent changes of residence are shown. At the end of life the native often has two residences or property in two places. After many risks and troubles the native will achieve position and even fortune for himself. Friends will be changeful, or many changes in the life will cause a frequent change in the circle of friends. Frequent new associations are formed. Women of position favour

the native. Friendships in the native town or country, and friendships formed while upon the high seas, are likely to influence the life very much. But frequent changes are certain to effect a degree of instability in these relations. The native has powerful enemies among men of position belonging to the world of art, or engaged in speculation; and frequently some permanent hatred is directed against the native on account of some love affair. The death or sequestration of a child is likely to happen. The complaints incident to Virgo are colic and flatulent pains in the bowels, dysentery, diarrhoea, uterine affections; dyspeptic action arising from debility, want of tone, or blood impurity. Eczema is a common complaint with subjects of this sign.

LIBRA

Libra confers upon its subject a sweet and gentle nature, very flexible, sensitive and easily influenced by prevailing conditions. It gives courtesy, honesty, a sense of justice which controls all the actions of life; kindness, compassion and deep affections. The nature is upright, frank; at times very hopeful and anon very melancholy; liable to extremeness of temper and mood; easily angered but as readily pacified. In the affairs of life there is a certain lack of decision observed in this subject, who generally waits "to see what will be done" by others before moving himself. The mind is inventive and shows ability in constructive and decorative work, and may also show inclination for maritime arts and navigation. The will is strong, but does not always endure. The native of this sign is quick in learning, has a taste for

arts and for business affairs generally. The appetites are keen and the subject is fond of pleasure. The passions are fervent and sincere. The subject is apt to ride a hobby and to pursue a "fad" to extreme length, and while engaged on anything is very intense ; but he is liable to change his views at any moment and to take up some new pursuit. Generally speaking success is the result of some occupation connected with navigation, or fluids. Many of these subjects become wine or spirit merchants, chemists, doctors and surgeons, or even sailors in the marines. Wherever water is the motive power there is a prospect of success to the native. But there are signs of disputes and losses in connexion therewith, caused by a death or disagreement with the business partner. In contracts there is much danger of loss. Brothers and sisters are generally numerous, or become so after marriage by the wife (or husband) being a member of a large family. There are strifes and disputes in all cases among the relatives, and some legal processes may follow. The father is a source of trouble or loss to the native and frequently has fallen from a high position. In some cases the father dies when the native is quite young. In all other cases there are disputes and hindrances and many restraints through the father. Few children are born to the native, but they are fortunate, and give satisfaction. Among relatives there is likely to be a double tie through adopted parents or a second marriage of the father or mother (usually the father). The maladies to which Libra people are subject are, affections of the liver, kidneys and veins, humid affections of the feet, and danger of intestinal com-

plaints. The marriage sign is violent, and sterile, and threatens troubles in married life and separation or death of the partner. The wife (or husband) is usually well off and even wealthy ; and the subject is likely to gain by unexpected legacies from females. There are many voyages and journeys in distant countries, and some dangers therein. In the middle of life a reversal is to be feared, and the mother of the native is frequently the direct or indirect cause of it. There are, however, signs of popularity and of securing a good position at the close of life. The subject will have much to do with the common people and in connexion with the occupation will make many changes of residence and some long voyages. Instability marks the sign of position, and honours are likely to be impermanent. The family sometimes assists the native in the acquisition of honours. I have known several Libra men to come to power through dealing in land and houses. Success is shown in the native land and even in the native town. The friends and supporters of the native are frequently persons of high birth or lineage, and among artists and professionals he will find many an unexpected friend. There is, however, some danger of his harming one or more of them involuntarily. There are secret enemies among servants and members of the family on the father's side, and family affairs will cause enmity. The children of the native are frequently his best supporters in old age. The native of Libra is in some way the cause of his own death.

SCORPIO

The native of this sign is bold and warlike, in-

clined to rush into quarrels and to be involved in disputes which are likely to be harmful to him. The nature is excessive, and goes to extremes, both in work and pleasures, thus bringing on sickness and trouble. There is frequently a strong touch of the critic in the Scorpio man, and the native is apt to be sarcastic and severe to his opponents. The will is very strong and fights to the end. The executive and destructive faculties are large, and the Scorpio man represents the function of Dissolution in Nature. He pulls down and destroys existing theories, institutions and beliefs, and this is frequently effected by the acute penetration of the Scorpio mind, which is endowed with the "eagle eye" and has, moreover, an insatiable thirst for finding out the secret nature of things, hidden causes, etc. The occult researcher, the chemist, the inductive philosopher, and even the detective, owe their faculty to this sign. The imagination is fertile and the nature very resourceful. The temper is uncertain and petulant, very fiery, but not of long malice. The manners are frequently brusque and rude, but very frank and fearless; and the native keeps his own counsel and is wary and watchful of his interests. There is much pride in the mental disposition. In anger the native is oftentimes irresistible; and a naturally quarrelsome disposition may, under the influence of education and training, express itself in fiery debates and wordy warfare. The native is ambitious of honour and frequently attains high positions. There is a taste for arms and for maritime pursuits; and also for government and leadership. The monetary affairs of the native are fraught with uncertainties. The early part of

life is not fortunate, but the second half is frequently prosperous and the native gains by exploits in foreign lands, by marriage relatives, legal affairs, and also by marriage. Generally there are two distinct sources of income to the native and two occupations quite dissimilar. Scorpio is a sign which produces eventual wealth. There are few brothers and sisters, and frequently the native is the only son or daughter ; but if others are born there is danger of death to them by falls from high places and natural causes induced by maternal evils and cold. The father is friendly to the native, but is in danger of reversals. This sign gives many children and sometimes twins are born. The children marry early. There is some secret trouble, however, in connexion with the children and many secret love affairs are likely to enter into the native's life. The ailments incidental to Scorpio are affections of the excretory system, piles, fistula, diseases of the bladder and anus, inflammatory and poisonous complaints of the generative system ; affections of the head and brain, fevers, etc., and some violent accidents by fire and steel are shown. The right arm is in danger of being hurt or even lost, and the head is in danger of cuts and wounds. The eyes are sometimes affected by disease or accident. The native himself is frequently the cause of his own illnesses, due to excess in several directions. The subject is likely to marry twice or more than once, and the premature loss of the first partner is to be feared. The partner is in danger of long illness, or accident and hurts by animals or secret enemies, especially rivals in love. The premature death of a dear friend will cause trouble to the native. Fortunate and

long voyages are shown which lead to honours. Many exploits on the high seas in foreign lands may be expected. A series of difficulties in the early part of life will eventually lead on to good position and even honours. Success will at last crown the efforts of the native. There will be a serious heart trouble, and disappointment or loss of one beloved before the age of thirty-five years. The native has many friends and supporters among persons in high life and in the artistic or dramatic world; and some love affair of the native will injure or advance the position, affecting the honour one way or another very much. The family and relations of the native are friendly to his interests and welfare. There is frequently a loss of friends about the thirtieth year. Enemies will be found among his own associates, and the love affairs and marriage of the native are likely to lead to some serious contests. In foreign countries the native will be in danger of secret violence, from which he will be providentially protected. The natives of Scorpio frequently come to a violent end by the hand of man and sometimes are the cause of their own destruction.

SAGITTARIUS

The native of this sign is frank, open, honest, generous, and has more respect to actions than to their results. Ambitious of doing and achieving, it is not so much in respect to the fruits of such action as to the imperative demands of a sympathetic nature. It is possible for the native to show two very different characters, one external and another internal, being both bold, reckless and daring, and at

the same time very sensitive, impressionable and reticent. Hence the subjects of this sign are difficult to know. They are usually ingenious and versatile and master many branches of learning. They are ardent and rather petulant, but seldom bear malice. The sense of justice is very keen, and harshness to others amounts to a personal injury in the case of the Sagittary man. The mind is clear and quick at apprehending things, and very readily assimilates new ideas and new modes of life. There is a certain irritability often shown, which results from no apparent cause ; but which in reality is the result of restraint, and is caused by the double nature of the man coming into play at one and the same time. The manners are gentle and only become brusque and nonchalant when in the presence of enemies or when stirred to self-defence. The nature is hopeful, joyous and youthful, even in advanced years, and although sometimes disturbed the disposition is generally calm. The native is simple in the mode of his living and above all things delights in his independence, sacrificing everything rather than being under restraint. The native frets exceedingly in unsympathetic surroundings. There is also a certain watchfulness and distrust of others, and also of himself, which leads to deceptions while trying to avoid them. The native is a friend of peace, truth and justice, and seldom is engaged in strife without good cause. At times timid, the native will sometimes show extreme courage and daring. The Sagittarius man is complex and difficult to gauge, and usually very apt, clever in conversation, eloquent, fond of theology and spiritual subjects ; sometimes visionary, and frequently re-

clusive and fond of study and research. The passions are numerous and ardent, but controlled by the reason ; the opinions are changeful, ponderable and heterodox. The early part of life is not very fortunate, owing to the premature death of the father or due to some reversal of the fortunes of the parents. The native succeeds at length in the acquirement of good fortune by personal application to the calling or profession, and sometimes comes into an inheritance. The sign gives few brothers, or some trouble through those that the native has ; though generally the relations are friendly. There is usually some secret trouble with the parent, the father or father-in-law, and this may lead to the native's downfall, or to a restraint which is almost worse than imprisonment. There are few children and not much sympathy between the native and them ; and it is often the case that the native is separated from his children, or one of them. There are usually two or more marriages, or long associations, of which one will be inimical to the welfare and position of the native. There are many obstacles in the first part of life, but fortune comes in the end ; and the occupation is likely to be of a double nature.

t about thirty years of age the native is liable to reversals, falls from high places, and nervous affections, or some serious calamity. There are few or no voyages shown, but many journeys ; danger is shown in the case of sea-voyages, and death usually takes place in a foreign country. The chief ailments are affections of the throat, ears and bronchial tubes ; sciatica and rheumatism ; varicose veins and swellings in the legs. The health generally is very good. A parent generally dies while the native is in a foreign country

or away from home ; sometimes a parent is lost while travelling. Friends are illustrious and useful ; but a false friend seeks to injure the honour, without success. The support of friends is very useful and effective in the native's life, and the services of a lady of rank will prove timely and fortunate. Enemies are numerous and violent and sometimes are led to acts of violence, and the family affairs and home life of the native, as well as his married life, are apt to be at the mercy of these snake-like enemies. The life is usually long and useful.

CAPRICORNUS

The native of this sign is endowed with an ambitious, persevering, and persistent spirit, capable of enormous efforts towards the attainment of a desired object. At times he is melancholic, and frequently revengeful and malicious, martial and warlike, self-possessed, and of firm will. The native frequently has some marked peculiarity in the step or manner of action, and may be deformed from the cradle or meet with bodily hurts through accidents. The speech is brusque and straightforward and the native is often eloquent, but generally it is found that there is an impediment or peculiarity in the speech. The body is oftentimes angular and awkward in carriage. The temper is strong, forceful, enduring, and the mind suspicious and melancholic. Despite inordinate ambition and much courage, the life is frequently unhappy. The desire for power is strong. The native is quiet and reticent in the presence of strangers, forceful and eloquent among friends. There is more force than persuasion in the disposition. The will is

liable to change, but generally effects its object at all hazards. The native does not forget an injury. He makes a good friend and an unrelenting enemy. Caution and prudence mark the actions and policy of the man of Capricorn, but when a course is decided upon he is very persistent. The native has a good sense of ways and means, and is apt in the use of them. The affections are sincere but frequently subject to a change, due more to destiny than inclination. The wealth is due to personal merit, to the assistance of friends, and to the support of the family. Speculations may enrich the native. Most frequently, however, the native gains by his own enterprises and work. The brothers and sisters are usually numerous and frequently cause great enmities and sorrows in the native's life. Rivalries and secret troubles arise among the relations. Journeys are shown to be both numerous and dangerous, and in journeys by land the native may fall into the ambush of his enemies. Frequently there are journeys for some secret purpose. The father and the family generally are hostile to the native and may cause strifes and obstacles, especially in regard to marriage. In the cradle or during infancy the native is liable to danger by fire, or wounds by steel, etc., and the father is in danger of early death. The children of the native are few, and there are signs of the ambitions of the native being closely connected with the first-born or heir. Sometimes the children are harmful to the position, and sometimes the position is dangerous to the children. There are many strifes and contests shown, and some serious trouble among relatives and the family generally. Dangers of strife and illness during travels

are shown. Capricorn tends to produce affections due to cold and obstructions, rheumatism (especially in the knees, arms and hands), nervous affections of the stomach, colic, pains due to flatulence, and sometimes paralysis or epilepsy. Falls and hurts by human hands are also to be feared, especially during travels. The native often is afflicted with melancholic fancies and hypochondriac affections. The marital life is very uncertain and much affects the life. Some Capricorn men are much opposed to marriage. Others marry early and more than once. In all cases the affairs of the heart are liable to great and fateful changes. The wife will be the obstacle to some main ambition. One wife will die ; and another is likely to confer wealth. The voyages of the native are dangerous and will cause enemies, losses, privations and sickness, if they are not indeed the effect of these evils. The ambitions and positions of the native are subject very largely to the wife or wives, who will influence his career to a wonderful extent. In all cases the position gives rise to grave contests and creates many enemies. The friends of the native will be of the martial type, soldiers, marines, doctors, surgeons, chemists, etc. There will be many surprises and sudden losses among them. Death will count them out one by one. Among them will be found one traitor, who will influence the last days of the native's career and will overthrow his greatest ambitions and bring his name into obloquy. Enemies will be found in foreign lands and among foreigners ; and generally speaking, the relatives of the native will be inimical to his success and safety, and relatives by marriage will injure his position. Oftentimes it is found that there is a com-

bination of enemies against the native, some of whom are in high position and some in common service. The native of Capricorn is subject to a great reversal of fortune in mature life.

AQUARIUS

The native of Aquarius has some degree of literary and artistic faculty, and is usually an advocate of the liberal arts and of scientific research. Not infrequently the subjects of this sign are given to occult researches and secret methods of experimental science. They are good orators and writers and have a taste for eclectic philosophy, music and the drama. Sometimes they live in seclusion or are of very retiring habits. They have strong affections and can love with exceeding constancy. The subjects of this sign generally remain the ardent lovers of their wives till old age, and will always play "Darby" where the wife will play "Joan." The nature is frank, open, perfectly ingenuous, and very humane. The natives of Aquarius make good, enduring friends. They have strong forceful tempers, but do not bear any malice. The disposition generally is kind and sweet. The will is firm and inflexible and continues to the end of any proposed achievement in spite of obstacles. The native inclines to solitude, though not to misanthropy. The spirits are usually buoyant, cheerful and full of geniality, patient in labour, and enduring. The native is not averse to honours and to wealth, though he is frequently unsuccessful in reaching either. What he achieves is due to patient devotion and personal merit. The monetary success of the native is likely to be of uncertain nature, subject to great mutations and to

serious obstacles, due chiefly to hidden enemies, secret conspiracies, and deaths in the business circle. He may and probably will receive valuable assistance from friends, especially men of letters, or clergy, lawyers, etc. He may gain an inheritance or receive assistance from the family, but it is more likely that this will be a source of trouble to him. Long voyages are taken in respect to the getting of money, and in connexion with the occupation there are many journeys by land. Sometimes the relations, especially a brother, are the cause of trouble in business affairs. The relatives generally are inimical to the honour and position of the subject. The sign Aquarius produces two or more sources of income, and usually the occupation has something of a secret nature about it. It may be in chemical research ; or even a secret commission from military or governmental heads ; detective work, or something of this nature, in which secrecy is required. Aquarius gives few brothers and sisters, and not much agreement among them ; frequently the native is involved in quarrels with them. Dangers in travelling by land or rail are indicated, especially in connexion with business or the affairs of relatives. The native of Aquarius is fond of travelling backwards and forwards and often journeys for small causes. The father of the native is sometimes engaged in farming, speculative buying and selling, or stock-rearing. He is in danger of dying early. The native has few children, sometimes a twin, and dangers through them. They are subject to violence, especially the first-born. The native frequently has to travel much on account of children. The sign gives certain ailments, such as blood affections, eczema, spas-

modic action, indigestion, stomach complaints, neuralgic affections of the head, and sometimes gout. Marriage is pretty certain, and usually takes place at an early age. The wife is likely to be of high birth or of some artistic occupation, such as actually artist, actress, musician, etc. The same applies to the husband (*mutatis mutandis*). The marital life is generally enduring and very happy so far as it rests upon the continued affection of the partners. The native may gain by legacy from relatives. The wife (or husband) sometimes has money in chancery or tied up in some way or other, so that it scarcely benefits the native to any degree. The children are likely to receive inheritance or legacy from relatives of the native. Voyages are the cause of strife, and open enemies are found in foreign lands, or are made during a voyage, or in regard to religious or legal affairs. The native takes long voyages in regard to the family or the father, or again in connexion with property. The father may live in a foreign country. The native is likely to end his days abroad. The position is fraught with dangers. Martial people can influence the position to a large extent. Relatives, and especially a brother, have much influence on the credit and position of the native in many instances. A death will seriously affect the business and fortunes of the native. The subject of this sign not infrequently meets his own death in the prosecution of his business affairs, or in public places, or through the influence of rulers. The native may be exiled, imprisoned, or subjected to some forced seclusion. He has enemies among men of power who can harm him. He has friends who will help him financially, though

with secrecy in many cases, and such are usually found among the clerical and legal professions, the clergy, publishers and professional men generally. The native frequently has access to the best society and the association of people in good position. The native is capable of being his own enemy in many ways, especially by associations of a secret nature. Generally, however, the subject of Aquarius is a man of good counsel and capable of commanding public esteem and of securing very many friends.

PISCES

The subject of this sign is capable of lifting himself by his own merits to a position of considerable celebrity and honour, and generally it happens that the arts and sciences or literature are the chief means of his support. Many popular authors and writers will be found to be natives of this sign. The mind is restless and creative, always on the search for new ideas. The native is impressionable, romantic, imaginative and flexible, and easily torments himself with curious fancies. The nature is difficult to know in itself, being very imitative and readily moved by the proximity or association of others. The mind is upright, just, kind, benevolent and powerful. The spirit is contemplative, studious and poetical. The native likes to taste the good things of life and has a capital idea of enjoying himself. The disposition is generous, however, and he does not willingly allow his pleasures to hurt others. The will is strong but changeable, can exercise authority without harshness, and can be firm with pleasantness of manner. The nature is full, rich, prudent, and does not readily

bind itself, while inclining to agreement out of goodwill. The native can be very critical but without illwill forming a prejudice. Slow to anger, but hard to appease, the native is often content with a noble vengeance. The native is much occupied and undertakes many pursuits, in which success may be achieved in two out of every three. The disposition is cordial and delights in society and good company. The native is gifted with eloquence or literary ability. The mind is very broad on many subjects, the tendency being entirely eclectic and unorthodox. The passions are strong, but changeful. The wealth of the native will be largely due to his own efforts and works, and frequently his writings are successful, or he gains by much travelling, and has the goodwill and assistance of relatives ; but losses will come through long voyages to foreign lands, and by the death of some near associate. The native follows a double occupation, and has a capacity for many things. The brothers and sisters are numerous, i.e., the native is one of a large family ; and the relatives are able to be of much help to him. In some cases the premature loss of a brother or sister is shown. The parents are not conducive to the native's welfare. It is often the case that the father dies prematurely. The parents are subject to accidents and violence. The family estate becomes split up and never enriches the native to any extent. The mother frequently marries twice. The children are numerous and fortunate, and will go long voyages, and will be subject to frequent changes. The maladies to which the sign predisposes are : affections of the feet and ankles, colic pains in the bowels, affections of the heart and eyes, and danger

of wounds by fire or iron. There is frequently a renal affection and, in the case of females, danger of ovarian disease or irregularities of the system. The sign confers two marriages in some cases and generally a good deal of trouble in the marital state. The wife is a great invalid, or is afflicted in some way. The relatives of the native are able to affect the married life detrimentally. Servants also may cause confusion and trouble. The wife generally dies before the native, who inclines to a second marriage. The wife sometimes has property by legacy or inheritance. Long sea-voyages are denoted, with dangers in foreign countries or on the high seas. The native has friends in high circles and profits by them. His occupation is advanced by means of them. Long journeys are taken in connexion with the occupation. Two distinct professions are followed by the native at the same time. There will be a treacherous friend of Saturn's nature who will become a secret enemy. Friends are powerful, but changes are shown, due chiefly to the varied occupation of the native. An open enemy may be the cause of the native's death. He has some enemies who will become friends, and others who will do much to injure his friendships. But the enemies of the native will not seriously affect him. The sign is capable of conferring well-merited honours and also considerable wealth.

A further classification of the three types due to each sign, and the natures and fortunes due to them, would yield a more specific judgment in each case ; but such would at the same time obscure the method

of deduction employed in the foregoing delineations. They are therefore put forward in the present general form as an interesting study for Astrologers, and as being of some practical use to the general reader.

It should be added that these Prognostications from the Sign ruling at birth are and remain the copyright of Mr. Alan Leo, and further that the brief preliminary remarks contained in the first paragraph have been prefixed by the general editor, and are not therefore due to the well-known writer on astrology, whose identity is concealed under the assumed name of "Sepharial,"

JUDGMENTS DRAWN FROM THE MOON'S AGE

1. A CHILD born within twenty-one hours after the new moon will be fortunate, and live to a good old age ; whatever is dreamed on this day will be fortunate and pleasant to the dreamer ; various undertakings will succeed on it, particularly mental enterprises and well-timed innovations.

2. This day is favourable to the discoveries of science, of mystic and mysterious secrets, and of things lost or hidden. The child born on this day will thrive, but the dreams are not to be depended upon.

3. This day is favourable to generation, and generally to all productions, whether physical or mental. A child born on this day will be fortunate through persons in power, and all dreams will prove true.

4. This day is unlucky, but favourable to unjust and tyrannical undertakings. Persons falling ill thereon rarely recover, and the dreams are ineffectual.

5. This day is favourable for the initiation of a good enterprise, and dreams will be tolerably trustworthy ; the child born on this day will be vain and deceitful.

6. The sixth day is one of pride, and it is propitious to conspiracies and revolts. Its dreams will not

come to pass immediately, and the child born upon it will not live long.

7. A day of religious undertakings, prayers and spiritual success. Keep secret your dreams on this day. If sickness befall you thereon, you will soon recover; the child born to-day will have long life, but many troubles.

8. This is a day of expiatory sacrifice. Its dreams will come to pass; the business begun on it will prosper, and anything lost will be found.

9. This day differs little from the former. It is one of blessing for children, and the child born thereon will acquire great riches and honour.

10. Here is a fatal day, but it is good for the beginning of a journey, for marriage and engagements in business. Those who fall sick on it will rarely recover; the child born thereon will be devoted to religion, and of an engaging form and manner; if a female, she will possess an uncommon share of wisdom and learning.

11. Dreams on this day are fortunate and visions deceptive; it is one of health, longevity and sense to children born on it, but those who fall sick will seldom recover.

12. This day is favourable to prophecy and to great magical operations. Its dreams will be verified speedily.

13. An unlucky day and fatal number. Favours asked on this day will, however, be granted.

14. The angel Cassiel of the hierarchy of Uriel governs this day. What was lost yesterday may be found, but the sickness that befalls a person on this day is like to prove mortal.

15. A day of exile and reprobation, but good for dealing in merchandise. The child born on this day will be of ill manners and unfortunate.

16. The child born on this day will be foolish ; it is an unlucky day to marry, or to begin any kind of business.

17. A day of salvation for the good and of destruction for the wicked—dangerous if it fall on a Saturday. The child born on this day will be valiant, but will suffer hardships ; if a female, she will be chaste and industrious, living respected to a great age.

18. This day is dangerous, and the child born on it will be dishonest. According to another account, it is a day of conjugal affection and virtuous life.

19. A beneficent or unfortunate day for the great ones of the world, according to the deserts of the great. Dreams on this day will be vain and untrue ; the child born on it will grow up healthy and strong, but will be selfish and ungente in disposition.

20. A day propitious to divine revelations. The child born on it will be fortunate, of a cheerful countenance, religious and much beloved. Any kind of business begun on this day will be unfortunate.

21. A day of danger to mind and reason. The child born on it will be of an ungovernable temper, will forsake his friends, wander in a foreign land, and be unhappy through life. It is a good day for marriage, and all business begun on it will be successful.

22. A day of trial, sorrow and serious misfortune. The child born on it will be wicked, coming to an untimely end, after many dangers. This day threatens everything with disappointment and crosses, and whoever falls sick thereon seldom recovers.

23. A day of preference and tenderness ; the child born on it will be rich and greatly esteemed. Dreams on this day are certain.

24. This day is favourable for dreams, and the child born on it will be of a sweet and amiable disposition.

25. This day is bad for dreams, and those who fall sick on it are in great danger. The child born on this day will be its parents' delight, but will not live to any great age.

26. This day is good for dreams, but children born on it will experience many hardships, though in the end they may turn out happily.

27. A most unfortunate day for seeking anything that is lost, but a child born on it will make a great stir in the world, either as statesman, soldier, physician or clergyman.

28. A day of strength and rescue. A child born before noon on this day will live to be a rich and truly good man, but if born after that hour, it is to be feared that he will be dissipated or worthless.

29. Day of miscarriage and failure in all things. Dreams on this day are unworthy of any attention, as their predictions will never be fulfilled.

THE VIRTUES AND INFLUENCES OF PRECIOUS STONES

THE legendary history of gems is almost a study by itself, and several grave treatises have been written on the subject. Modern works are really a branch of folk-lore or the curiosities of superstition, but the old expositions are mostly written by those who believed firmly in the existence of occult virtues both in animate and inanimate objects, and it is from these sources that the following particulars have been derived, as our appeal is to the remnant of a popular interest and not to the critical student.

Agate.—This stone strengthens the heart, is a protection against plague, and will cure those who have been bitten by scorpions or vipers. The black, veined Agate ensures victory over enemies.

Amethyst.—An old popular notion regards it as a guarantee against drunkenness. The water in which it is steeped is said to cure sterility. It is said also to counteract magical charms.

Batrachite.—This substance, which is really silicate of magnesia, used to be regarded as a stone found in the body of a frog, and it was supposed to have great powers against poison and sorcery.

Beryl.—The water in which this stone has been dipped causes sympathy between those who drink it.

Chrysolith.—Albertus Magnus regarded it as a preservative against frenzy; but it is also a penitential stone, causing sorrow for wrong-doing in the heart of the sinner who wears it. Finally, it is a cure for the gout.

Chrysoprase.—Has the property of strengthening the eyes, raising the spirits and rendering a man liberal and joyous.

Coral.—Was said to protect any house against epidemic disease, to stop the flow of blood, to drive away evil spirits, to avert lightning and hail.

Diamond.—It would be curious if many traditions of occult power had not centralized about this precious stone, and a bare enumeration only of its virtues is possible in the present place. It prevails against poison, plague, panic, insomnia, charms and enchantments. It soothes anger, reconciles husband and wife. When it has been consecrated under the planet Mars and engraven with an image of that deity, it renders the wearer invincible, whence it naturally inspires courage. Worn round the neck, it ensures safe childbirth. In some other ways, it seems to have been regarded as unpropitious.

Emerald.—If ground into powder, this stone will cure dysentery and the bites of venomous animals. There is a chance that those who wear it will not be subject to epilepsy. It also strengthens memory and maintains chastity.

Heliotrope.—The stone bearing this name, in common with a beautiful and well-known flower, should be sought by the curious, as it renders the wearer invisible. But it is unknown in these days.

Hematite or Bloodstone.—Valuable for its power in incantations, against the sorcery of the evil eye, and to cement the bonds of friendship amongst male persons.

Hyacinth.—This also is a preservative against the plague, which was a common scourge in the old days, and was therefore an especial concern of occult medicine and its substitutes. The Hyacinth was also a cure for dropsy.

Jade.—This is another stone which protects against venomous beasts.

Jasper.—This stone is noticeable chiefly as a favourite gem on which magical signs were engraved, so that they might be worn as amulets. But it also preserved the wearer from poisonous bites.

Linurgas, or Lapis Lineus.—A stone of ancient repute which would turn white if enveloped in a linen cloth, and the use of it would then prove beneficial in projects of magic. But it has been decided that the gem itself is fabulous, not to speak of the properties attributed thereto.

Onyx.—When engraved with the head of a camel, this stone procured evil dreams. It may have been used against enemies.

Opal.—The malefic influence which is sometimes attributed to these jewels, by which they have almost come to be regarded as greater infortunes in the world of gems, has little authority in past traditions. It acted rather like a cordial to the heart of the wearer, was a safeguard against poison and contagion transmitted in the atmosphere; it served to raise the spirits, and was valuable in affections of the eye.

Pearl.—If worn on the neck, it preserved chastity ; if ground to powder and taken in milk, it sweetened irritable tempers ; if ground with sugar, it cured pestilential fevers.

Perithe.—Whether precious or not, this stone seems unfamiliar to lapidaries, and as regards its appearance I can only report that it was of yellow colour ; its virtue was to cure gout, and it had the power to burn the hand when it was held firmly. There are other fabulous stones, as, for example, *Lapis Aquilæ*, or Eagle Stone, said to be found in the nest of that bird. It assisted childbirth, and, according to Dioscorides, served to discover thieves.

Ruby.—The range of auspicious influences possessed by precious stones is exceedingly restricted, and the same virtues recur continually. The ruby resists poison, preserves from the plague, banishes melancholy, and diverts evil thoughts. If it should change its colour, this is a sign of approaching misfortunes, but it reverts to the original hue when the evil has passed away.

Sapphire.—This stone was good for inflammation of the eyes, and it also attracted good fortune.

Topaz.—This has the faculty of cooling boiling water, and it has been said that those who desire to regain lost positions should not fail to carry it about their persons. It procures the sympathy of the whole world.

Turquoise.—I find only that this gem is liable to change its colour when worn by certain people, not otherwise described.

SOME UNHEARD OF CURIOSITIES

I HAVE presented the reader with various experiments which are of putative practical value, and have in no case sought to delude him in respect of their authority or claims. As my true intent is all for his delight, I will now entertain him briefly with a few things which he will rightly regard as impossible; but as this treasury contains many marvels under a generic title, it may edify him to see what used to be put forward seriously, and sometimes under grave names, as part of the mysteries and achievements of occult science.

Here therefore follows, in the first place, the method of the illustrious Abbot Trithemius

FOR COMMUNICATING WITH PERSONS AT A DISTANCE

It is performed without intermediaries or visible appliances of any kind, and the extent of the intervening space is of no consequence. It is apparently a religious operation, and Trithemius, the holy priest of Spanheim, who was a great master of his period, is careful to explain at the beginning of the little Latin volume which contains the secret in question, that whatsoever is written therein is based upon true principles of catholicity and physics; that all his incantations are made in the Name of God; that they are without deception, without super-

stition ; and that they do not outrage faith or the authority of the Church. The process begins, therefore, with the Sign of the Cross, and this having been made by the operator, let him write any letter to the desired friend at any distance. This also performed, he invokes one of the spirits of the air in the following terms :—

PAMERSIEL, OSHURMY, DELMUSON, THAFLOYN,
PEANO, CHARUSTEA, MELANY, CYAMINTHO, COLCHAN,
PAVOYS, MADYN, MOELAY.

The spirit appears, the letter is despatched with him, and it contains a sign by which the intended recipient can recognize the genius who has been evoked. He, on his own part, then turns towards the east and pronounces this formula :—

LAMASTON, ANOYRBULON, MADRIEL, TRACSON, EBRA-
HASHOTHEA.

The spirit again is present, and the two souls are in communion of thought and will.

The next item on my list is really an alternative experiment, and as it has quite the aspect of ordinary mechanical science, it may be thought preferable.

TO KNOW EACH OTHER'S MIND AT A DISTANCE

Let two needles be made from the same piece of metallic wire—that is to say, of the same iron—and let them both be rendered magnetic by the same lodestone. Let them be placed in a frame turned north and south, at that time when the Moon is in trine to Mars and applying to one of the fortunes. Place each by itself in a separate concave box ; then make two circles corresponding with the diameters

of the needles, and divide these circles into twenty-four equal parts, according to the letters of the alphabet, it being understood that I answers for J and V for U at necessity. Inscribe the letters in their order round each of these circles; and when you desire to establish communication, the day and hour having been first arranged, the two parties must place their boxes with the needles properly suspended; they must have pen, ink and paper in readiness, and each must have also a lodestone. He who intends to begin must take his lodestone and gently cause the needle of his instrument to move from one letter to another till he has formed that word which he seeks to transmit. Wherever it is, the needle of the other instrument will repeat the motions. After a pause another word is formed in the same manner till the desired message is complete. The correspondent answers at his end; the reply is registered by the instrument of the first operator, and an intelligent intercourse of minds is thus established, often—as the authority affirms—with very profitable results.

My last specimen of these dubious marvels shall be appropriately brief, and leave much to the imagination, because we have, I think, had enough of such follies already.

FOR THE EVE OF ST. JOHN,

that is to say, of St. John the Baptist, when it is possible to communicate with spirits in a simple manner according to those *Grimoires of Sorcery* which once upon a time circulated along the countryside, more especially in France. It is only necessary

to stand between the hours of eleven and midnight amidst bracken, and say earnestly : I pray God that the spirits with whom I desire to speak may appear at twelve precisely. This is no doubt to be repeated several times, and at a quarter before the mystic hour the sorcerer shall exclaim nine times in succession the mysterious words : BAR, KIRABAR, ALLI, ALLA, TETRAGRAMMATON. The deposition says nothing concerning a Licence to Depart eventually, so that the apparitions, if any, might prove troublesome. However, the respectable exorcism : PHI, DIABOLO : RETRO ME, will no doubt serve the purpose. If not, recourse must be had to book and bell and candle, and the offices of the Church.

THE HOURS, VIRTUES AND COLOURS OF THE PLANETS

A TREATISE on Astrology is beyond the scope of this Manual, but as planetary influences have been the subject of occasional reference, a few further particulars may be appended in this place. The reference throughout is only to the planets of the ancients.

1. *Correspondences with the Body of Man.*—The Sun governs the head ; the Moon governs the right and Venus the left arm ; Jupiter rules the stomach, Mars the organs of generation, Mercury the right and Saturn the left foot. Or alternatively, for the allocations differ : Mars has power over the head, Venus over the right and Jupiter over the left arm ; the Sun presides over the stomach, the Moon over the sexual organs ; Mercury and Saturn over the right and left foot respectively.

2. *The Metals of the Planets.*—The Sun presides over gold, the Moon over silver, Venus governs copper, Mars is the star of iron, Jupiter has tin under its providence, Saturn rules lead, and Mercury its unstable synonym quicksilver.

3. *Common Qualities of the Planets.*—The Sun is beneficent and favourable ; Saturn is cold, solitary, morose and melancholy ; it is the greater infortune. Jupiter is temperate, benign, modest, just, and this

is also the greater fortune. Mars is the lesser in-fortune ; it is choleric, ardent, promotes dissensions, strife, war, and is the ruler of all fevers. Venus is the lesser fortune ; her characteristics are benevolence, mirth, pleasure, refinement. Mercury, which is volatile like its metal, presides over wit, quickness, subtlety, invention ; but also over charlatanry, idle talking and tale-bearing. The Moon is pensive, melancholy, imaginative and prone to change. But as everything depends upon the dignities and positions of the planets, these enumerations serve little purpose.

4. *The Colours of the Planets.*—Saturn is the ruler of blackness and of dark and sombre hues ; Jupiter of sea-green, blue and purple ; Mars of blood-red and the lesser ruddy tinges ; the Moon of white, pale green and pale yellow ; Venus of white and light blue ; Mercury of black and blue ; the Sun of deep golden yellow.

5. *The Stones Attributed to the Planets.*—The Sun has the diamond, ruby and carbuncle and among lesser gems chrysolite, iris, heliotropion, hyacinth, topaz, and that which is called *ætites*, the eye of the Sun. The Moon has all stones that are white and green, including marcasite and selenite. Jupiter has the amethyst, emerald and sapphire, but it also shares with the Sun some interest in the topaz and hyacinth, some also with the Moon in crystal. Mars has the bloodstone, jasper, lodestone, and it seems to divide the amethyst with Jupiter. Venus has the beryl, green jasper, lapis-lazuli, coral and cornelia, but it also influences the emerald with Jupiter, the sapphire also with Jupiter, and chrysolite with the

Sun. Mercury has agate, marcasite, and a share in the emerald and topaz. Saturn has all unpolished black and blue stones, with some claim upon the lodestone.

THE ART OF RULING BY THE LAW OF GRACE

THOSE who consult the oracles of this Manual will not be aware in most cases that there is any philosophy of the whole subject, and I have hinted already that this is scarcely the place to speak at any length on the serious side of things. That which seems necessary has been said in the introductory part, and in *The Book of the Secret Word* a single illustration has been given of certain high phases which may be assumed by seeming divinatory methods. It is not my proposal now to rescind the unofficial covenant into which it may be held that I have entered; but because we have been dealing with questions of fatality and omen, and have still some words to say on the observation of times and seasons, it seems desirable to express with simplicity one law which has always been recognized by the wise as governing from another sphere the common laws of destiny. It has been usually put forward in the past as the art of ruling the stars by the Law of Grace, and if the imputed operation were restricted to astrological influence, there would be no call to speak of it, as this is not a handbook of astrology. It obtains, however, in all questions of doom, fortune and presages. I should

add further that it is the more proper to our purpose because in collecting these lesser curiosities and trivialities of the old occult sciences, I am offering them for what they are worth and in no sense enlisting belief in regard to them at this day. Those therefore who, on any prior considerations, or by some predisposition of the mind, may give credit already to such arts, can and should fitly be cautioned that there is another side of the whole matter from which it is well to approach it.

This arises from the theological consideration that man by his material constitution and external environment is normally under the law of Nature, which may not be incorrectly described as one of imperfection and fatality, but that it depends upon his own will whether he shall pass under the ruling of the higher Law of Grace, whereby he is so assisted that he can overcome the operation of Nature on the moral and personal side within him, and so earn a title to the eternal Kingdom. It is obvious that he cannot control the forces of the physical universe and the rising or the setting of the stars, but he can soar above the sphere of natural temptation and thus of the fatalities which it exercises.

Now, therefore, the art of ruling the stars by the Law of Grace does not result from any formal process of prayers or invocation, by which their evil influences can be arbitrarily averted or their benignant effects drawn down in the particular direction of the operator. It depends rather, and indeed wholly, upon the soul's entrance into another sphere, where they cannot operate, either for evil or good. But if it be suggested to any mind that after this manner

the happy celestial influences may be perchance missed, the answer is that they have been exchanged already for that which is better infinitely, since no one will affirm that it is not preferable to live under the Law of Grace than any lower law which governs—occultly or overtly—the starry heavens, the times, the tides, the days and all the dubious region of blind and automatic influences. It follows in this way that the lesser can be exchanged for the greater good, and when this has been accomplished there will never be any cause to repent of such a transfer. If it be asked whether the malefic work of the stars and the other fatal forces is cancelled entirely for those who dwell in the world of Grace, I believe this to be true—largely on the hypothesis that such fatalities exist; but I am quite certain that should the Querent follow this high counsel, till he comes where material misfortunes cannot signify, it is reasonable to think that what has become void of import has been reduced to a thing of no effect.

It is understood that the influence of the stars can only be exercised on man by a certain similitude or analogy which subsists between them and him. Hence it has been said by some theologians of the occult school that the heavens are truly within man and the stars thereof. It behoves a man who realizes this truth to change his own aspects, and, so acting, he shall have no reason to fear what can be done to him by the world without. It is further well known, and has been experienced by many, that the whole creation moves in order and harmony along the path of those who by reason of their clean heart and unfailing inward fire do proceed daily in the mystery

of the love of God. To sum up therefore, those who by the Law of the Spirit overrule the concupiscence and the appetites of the natural man, confessing only to a Divine motive, do cancel the correspondence which exists between the stars and the course of our life ; and it is in this sense—as an old writer has told us—that by operating upon the stars which are within us it can be said mystically, and for the attainment of our proper term, that we can rule all the others. When a man sets his face towards Jerusalem the offices of all the world are rendered subservient to his purpose and become his helps thereto. The Sun of Justice rises over his soul ; the stars in the heaven within him utter counsel to one another.

FATALITY OF DAYS AND PLACES, INCLUDING FATAL PRESAGES

PART I

HOW TO DETERMINE THE LUCKY AND UNLUCKY DAYS OF ANY MONTH IN THE YEAR

ASCERTAIN from any almanac the day on which a full moon occurs, and count the number of days from that to the end of the month: you then multiply the number of days in the month by the number ascertained as above, and the total will give you the lucky days (subject to a further test hereafter explained), which must be reckoned in this wise: if the total happens to be, say 516, the lucky days of that month would be the 5th and 16th, and if it should be 561, the days are the same, for you must always transpose the figures, when they will work together. Suppose that, instead of 516, the total should be 399: as neither of these figures can be paired, the lucky days from that total are the 3rd and 9th, and the 9th would be considered doubly lucky, if no tests worked to the contrary.

The unlucky days are determined in precisely the same manner, by multiplying the number of days

in the month by the number which have passed previous to a full moon.

After working out your list of lucky days in the manner above described, you must then test them, in order to be sure that there are no opposing influences. You can do this by calculating the unlucky days. Should you find that any day of the month which was designated as lucky came also in the list of unlucky days, the latter preponderates, and you must strike it from the lucky list.

This plan of demonstrating lucky and unlucky days is very ancient, and has been tested to such an extent that it is considered accurate by most astrologers. In old times, before the mass of the people understood much about figures, the professional fortune-tellers demanded a large fee for computing the lucky days of any month, which they accomplished in the manner above described.

Lucky marriage days for girls were cast in the same manner, except that the age of the girl was used as the multiplier, or multiplifier, instead of the number of days in the month. The result was determined similarly, and also by a test of the unlucky days. Thus, if a girl is eighteen years old, and thinks of marrying in October, she takes up an almanac and ascertains the day of the full moon in that month. It occurs on the 24th, and there are thirty-one days in the month: this leaves seven for the multiplier. She multiplies this by her age, eighteen, and the result is 126, which shows that the lucky days for her marriage in that month are the 12th and 6th, unless they are destroyed by another test, which is determined as follows. There are

twenty-three days before the 24th, and she must multiply twenty-three by eighteen, which process gives 414, and shows that the 4th and 14th are the only unlucky days for her marriage; and as they do not conflict with the lucky days, the 6th and 12th may be considered as genuine lucky days for that month, reckoning the moon to be full on the 24th. In determining her age, she should reckon any period over half a year as a full and completed year.

LIST OF UNLUCKY DAYS WHICH, TO MALES BORN
ON THEM, WILL, AS A GENERAL RULE, PROVE
UNFORTUNATE

January 3, 4.

February 6, 7, 12, 13, 19, 20.

March 5, 6, 12, 13.

May 12, 13, 20, 21, 26, 27.

June 1, 2, 9, 10, 16, 17, 22, 23, 24.

July 3, 4, 10, 11, 16, 17, 18.

October, 3, 4, 9, 10, 11, 16, 17, 31.

November 1, 3.

Almost all persons (being of the male sex) who are born on the days included in the foregoing table, will—in a greater or less degree—suffer, not only by pecuniary embarrassments and loss of property, but will also experience great distress and anxiety of mind, much dissatisfaction, dissension and unhappiness in their family affairs, grave disaffection towards each other among those who are married (indeed, few of them can ever be happy in the married state), trouble about their children, daughters forming unfortunate attachments, and a variety of untoward

events of other descriptions. The influences of these days are calculated to excite in the minds of persons born thereon an extraordinary passion for speculation, for change in their affairs, for the initiation of new undertakings, but all of them will tend nearly to one point—loss of property and pecuniary embarrassments. If such persons embark their capital on credit in new concerns or engagements, they will be likely to receive checks or interruptions to the progress of their undertakings. Those who enter into engagements intended to be permanent—whether purchases, leases, partnerships, or, in short, any other speculation of a description which cannot readily be transferred, or disposed of—will dearly repent their bargains.

They will find their affairs from time to time much interrupted and agitated, and will experience many disappointments in money matters, trouble through bills, and have need of all their activity and address to prop their declining credit; indeed, almost all engagements and affairs that are entered into by persons born on any of these days, will receive some sort of check or obstruction. The greater number of such persons will also be subject to weakness or sprains in the knees and ankles, and to diseases or hurts in the legs.

LIST OF UNLUCKY DAYS WHICH, TO FEMALES BORN
ON THEM, WILL GENERALLY PROVE UNFORTUNATE

January 5, 6, 13, 14, 20, 21.

February 2, 3, 9, 10, 16, 17, 22, 23.

March 1, 2, 8, 9, 16, 17, 28, 29.

April 24, 25.

May 1, 2, 9, 17, 22, 29, 30.

June 5, 6, 12, 13, 18, 19.

July 3, 4.

September 9, 16.

October 20, 27.

November 9, 10, 21, 29, 30.

December 6, 14, 21.

The old author, from whom these particulars are derived, concludes with the following counsel: We advise all females born on these days to be extremely cautious of placing their affections too hastily, for they will be subject to disappointments and vexations in these respects; it will be better for them, in such matters, to be guided by the advice of their friends, rather than by their own feelings; they will be less fortunate in placing their affections than in any other action of their lives, as many of their marriages will terminate in separations, divorces, etc. Their courtships will end in elopements, seductions and other misfortunes. These statements are drawn from the best astrological sources, and are given as a warning, that the persons concerned may avoid certain perplexing labyrinths of destiny, from which nothing but care and attention can save them.

PART II

FURTHER MISCELLANEOUS NOTES ON THE OBSERVATION OF TIMES AND SEASONS

IN an old MS., the writer, after stating that the most learned mathematicians have decided that the 1st of August, the 4th of September and the 11th of March are most injudicious to let blood—an observance which is now voided—and that philosophers have settled that the 10th of August, 1st of December and 6th of April are perilous to those who surfeit themselves in eating and drinking, continues as follows, assigning reasons why certain days should be marked as infelicitous:—

“ We read of an old Arabian philosopher, a man of divers rare observations, who did remark three Mondayes in a year to be most unfortunate for the beginning of any notable work, namely, the first Munday of April, ye w^{ch} day Cain was borne, and his brother Abell slaine; the 2d is the first Munday of August, the w^{ch} day Sodom and Gomorrah were confounded; the 3rd is the last Munday of December, the w^{ch} day Judas Iscariott was borne, who betrayed our Saviour Jesus Christ. These three dayes, together with the Innocents’ Day, by divers of the learned are reputed to be most unfortunate of all

dayes, and ought to be eschewed by all men for ye great mishaps w^{ch} often do occur in them.

“And thus much concerning the opinion of our ancient of dayes. So in like manner I will repeat unto you y^t be observed by some old writers, chiefly the ancient astrologians, who did allege that there were 28 dayes in the yeare w^{ch} were revealed by the Angell Gabriel to the Good Joseph, w^{ch} ever have been remarked to be very fortunate dayes either to purge, let bloud, cure wounds, use marchandises, sow seeds, plant trees, build houses, or take journies, in long or short voyages, in fighting or giving of battaill, or skirmishing. They also doe alledge that children who were born in any of these dayes could never be poore; and all children who were put to schooles or colledges in those dayes should become great schollars, and those who were put to any craft or trade in such dayes should become perfect artificers and rich, and such as were put to trade in merchandise should become most wealthy. The dayes be these:—the 3rd and 13th of January; ye 5th and 28th of February; ye 3rd, 22nd, and 30th of March; ye 5th, 22nd, and 29th of April; ye 4th and 28th of May; ye 3rd and 8th of June; ye 12th, 18th, and 15th of July; ye 12th of August; ye 1st, 7th, 24th, and 28th of September; ye 4th and 15th of October; ye 13th and 19th of November; ye 23rd and 26th of December.”

A Book of Presidents (precedents), published in London in 1616, contains a calendar wherein many of the days have the letter B affixed, “which signifieth such dayes as the Egyptians note to be dangerous

to begin or take anything in hand, as to take a journey or any such like thing." The dates thus marked are :—

January 1, 2, 4, 5, 10, 15, 17, 19.

February 7, 10, 17, 27, 28.

March 15, 16, 28.

April 7, 10, 16, 20, 21.

May 7, 15, 20.

June 4, 10, 22.

July 15, 20.

August 1, 19, 20, 29, 30.

September 3, 4, 6, 7, 21, 22.

October 4, 16, 24.

November 5, 6, 28, 29.

December 6, 7, 9, 15, 17, 22.

LIST OF DAYS USUALLY CONSIDERED FORTUNATE WITH RESPECT TO COURTSHIP, MARRIAGE AND LOVE AFFAIRS IN GENERAL

Females born on the following days may expect courtships and prospects of marriage, which will probably have a happy termination.

January 1, 2, 15, 26, 27, 28.

February 11, 21, 25, 26.

March 10, 24.

April 6, 15, 16, 20, 28.

May 3, 13, 18, 31.

June 10, 11, 15, 22, 25.

July 9, 14, 15, 20.

August 6, 7, 10, 11, 16, 20, 25.

September 4, 8, 9, 17, 18, 23.

October 3, 7, 16, 21, 22.

November 5, 14, 20.

December 14, 15, 19, 20, 22, 23, 25.

I will add, for the sake of completeness, an enumeration which depends on a distinct interest, being more especially in respect of agricultural purposes. It is of higher imputed authority than those which have been furnished previously, as learned persons are said to have claimed that the Table was communicated to Adam by an angel; that he neither sowed nor planted anything except on fortunate days; that good results followed; and that our present tillers and growers would find it worth their while to be guided by his knowledge and example.

THE HUSBANDMAN'S TABLE OF FORTUNATE AND UNFORTUNATE DAYS

<i>Fortunate.</i>	<i>Month.</i>	<i>Unfortunate.</i>
3, 10, 27, 31	January .	13 and 25.
7, 8 and 18	February .	2, 10, 17, 22.
3, 9, 12, 14, 16	March .	13, 19, 23, 28.
5, 17	April .	18, 20, 29, 30.
1, 2, 4, 6, 9, 14	May .	10, 17, 20.
3, 5, 7, 9, 12, 23. . . .	June .	4, 20.
2, 6, 10, 23, 30	July .	5, 13, 27.
5, 7, 10, 14, 29	August .	2, 13, 27, 31.
6, 10, 13, 18, 30. . . .	September	13, 16, 18, 19.
13, 16, 25, 31	October .	3, 9, 27.
1, 13, 23, 30	November.	6, 25.
10, 20, 29	December .	15, 26, 31.

Days not specified carry no consequences, either for weal or woe.

CONCERNING PRESAGES

The number of these is infinite and the slight selection which follows does not pretend to distinguish those that are most important or prevalent from the great mass of material ; they are some which the accidents of a private library have made nearest to hand, and as there is no canon of criticism in such matters, it may be accepted that those which lie the nearest are as good as others, if not even the best.

1. *Chances of the Coming Year.*—If the night of January 1 should be fine and calm, without rain or wind, it signifies a good year and abundance of everything. If the wind is in the east, there will be mortality of cattle ; if in the west, there will be grave trouble, wars and dissensions among princes ; if in the south, there will be some mortality among human beings ; if in the north, there is the likelihood of barrenness in all harvests.

2. *Storm-Presages drawn from the Sun.*—If it be red in the morning, there will be rain in evening ; if it be red in the evening a fine morning will follow. Fine weather must not be expected when the sun rises with long beams of light shooting over devolving clouds. Should the luminary look small and round like a ball, this denotes rain or tempest. Rain and thunder are signified when the sun grows dark and obscure in the day-time. A bad day will follow when it sets enveloped in black cloud.

3. *Presages of Fine Weather.*—This is denoted by a slight fog in the east before sunrise ; by a white or aureated border about the horizon, and moisture on windows at dawn ; by a heavy dew and a serene sun

in the early morning ; and by clearness, brightness and small, scattered red clouds at sunset.

4. *Lunar Presages*.—A blue tinge on the moon portends rain, a red tinge means wind to come, but white colouring signifies fine weather. Fine days are likely to follow a fine Tuesday after the new moon, and moist days a wet or humid Tuesday. If the horns are obscured on the third or fourth day, this indicates rain. If the circle of the moon is red, a bad time may follow ; if it does not appear at all on the fourth day of its renewal, the whole period of the moon will be dull and rainy. If it rains on the first Tuesday after the full moon, it will so continue during the rest of the moon's period, and the reverse in the contrary case. If the moon is clear on rising, there will be fine weather in summer and severe cold in winter ; clearness at the full promises a fair time ; so also when the halo melts quickly, but a double halo means storm.

5. *Stellar Presages*.—When the stars seem larger than usual, rain is likely ; when they are nebulous or obscure, though no clouds are visible, this means rain or snow—according to season. When they are encircled by fog, a cold wind is betokened ; when they are clear and sparkling, this means cold in winter and fair weather in summer.

6. *Concerning Rooks*.—The cawing of rooks on a pile of stones, or near water, signifies rain approaching.

7. *Oak-apples*.—Open one that is ripe, which will be after Martinmas ; a worm found inside signifies abundance of good things, but a fly foretells war, and a spider mortality during the year following.

8. *Vintage Prospects*.—If the sun is clear and bright

on the Feast of St. Vincent, an old adage says that there will be more wind than water, which means that there will be a rich harvest of grapes.

9. *The Year's Chances.*—When Christmas Day falls during the moon's increase, the year will be very good, and the nearer that it is to the new moon the better it will be. But if it falls during the waning moon, there will be a hard year, and the nearer that it is to the decrescence the worse it will be.

THE ARTS OF DIVINATION

IT should be understood—and on more than one occasion it has seemed necessary to repeat the statement—that from first to last the main contents of this Manual are exercises in Divination, in one or other of its forms, for they are either concerned with the forecasting of future events, or with the discovery of things secret, and the interpretation of omens, or again with conjectural presages. Sometimes the intervention of spirits is invoked for the purpose, as in certain experiments with the crystal; sometimes cards are used; or again the mystic properties of numbers are the subject of particular investigation. Even *The Book of Thoth* involves an operation of the same principles, but on far higher planes. Astrology—though it is to be distinguished from ordinary Divination—is itself a methodized, extended and far more precise form of the same art, and the observation of times and seasons is really one of its side-issues or the quest of its proper conditions. As the methods are very numerous, I have included in this section, firstly, a few miscellaneous devices which are characteristic after their own manner, and, secondly, an alphabetical list of things that are too difficult, trivial, or fantastic, to call for fuller notice.

PART I

SOME MISCELLANEOUS METHODS

PREDICTION OF THINGS TO COME BY THE GROUNDS IN A TEA OR COFFEE CUP

Pour the grounds of tea or coffee into a white cup ; shake them well about, so as to spread them over the surface ; reverse the cup, to drain away the superfluous contents, and then exercise your intuitive and previsional powers in discovering what the resultant figures represent. Long, wavy lines denote vexations and losses, their importance depending on the number of lines. Straight lines, on the contrary, foretell peace, tranquillity and long life. Human figures are usually good omens, announcing love affairs and marriages. If circular figures predominate, the person for whom the experiment is made may expect to receive money. If these circles are connected by straight, unbroken lines, there will be delay, but ultimately all will be satisfactory. Squares foretell peace and happiness ; oblong figures, family discord ; curved, twisted, or angular figures are certain signs of vexations and annoyances—their probable duration being determined by the number of figures. A number of lines, whether long or short, foretell a happy old age. A crown signifies honour, and, for politicians, etc., success at court. A cross denotes news of death, but three crosses in the same cup are symbolical of honour. A ring means mar-

riage ; if a letter can be discovered near it, that will be the initial of the name of the future spouse. If the ring be in the clear part of the cup, it foretells a happy union ; if there are clouds about it, expect the contrary ; if it chance to be quite at the bottom, the marriage will never take place. A leaf of clover or trefoil is a good sign, denoting speedy good fortune if at the top of the cup, and good fortune proportionately more remote as the symbol is nearer to the bottom. Flowers are commonly the signs of joy, happiness and peaceful life. A rose promises health ; a lily at the top of the cup foretells a happy marriage, but at the bottom it portends anger. A shrub signifies delays ; a single tree as a rule predicts a restoration to health, but a weeping willow is a portent of sorrow. A group of trees in the clear part of the cup betokens misfortunes which may be avoided ; several trees wide apart promise that your wishes will be accomplished ; if encompassed by dashes, it is a token that your fortune is in its blossom, and only needs care to be brought to maturity ; if surrounded by dots, riches may be expected. A tree beside a house promises you the possession of a country seat or cottage, according to size. A house beside a circle shows that the former will come into your possession. If there be an **X** near it, it will be situated in a city or town. If accompanied by triangles, it will be inherited or given to you. If it be surmounted by a cross, you will die in it. Mountains signify either friends or enemies, according to their situation. The sun, moon and stars denote happiness, success ; clouds, happiness or misfortune—according as they are bright

or dark. Birds are good omens ; the appearance of one in the cup, typifies a sudden stroke of luck. Quadrupeds—with the exception of the dog—foretell trouble and difficulties ; reptiles mean treachery. Fish imply good news from across the water, but some authorities interpret their appearance as the presage of an invitation to a good dinner. A serpent is always the sign of an enemy, and if in the cloudy part of the cup, gives warning that great prudence will be needed to ward off misfortune. The figure of a man indicates a speedy visitor ; if the arm be outstretched, he will be the bearer of a present. When the figure is very distinct, it shows that the person expected will be of dark complexion, and vice versâ. A heart surrounded by dots signifies joy, occasioned by the receipt of money. A letter signifies news ; if in the clear, very welcome ones ; surrounded by dots, a remittance ; hemmed in by clouds, bad tidings and losses ; a heart near it, a love letter. An isolated line signifies a journey, its extent in proportion to the length of the line ; dots or small branch-lines signify the obstacles which may be expected therein. A circle enclosing four points foretells the birth of a child, and this emblem has a profoundly occult significance. A dog beside a human figure always has reference to a friend. A man mounted on a horse presages a male person who will powerfully espouse your cause. An anchor at the bottom of the cup denotes success in business ; at the top, and in the clear part, love and fidelity ; but in thick or cloudy parts, it means inconstancy. A crown near a cross indicates a large fortune resulting from

a death. A bouquet, composed of four or more flowers, is the most fortunate of all omens. Occasionally, the development of the clairvoyant faculty produces lovely landscapes, complex groups of figures, large flights of birds, and a variety of suggestive visions, which, being of a higher character than those previously described, are proportionately difficult to explain, and sometimes transcend speculation. To persons of poetical and romantic temperament, they are, however, eminently suggestive, and are far more highly prized than the common appearances which admit of a facile interpretation.

DIVINATION WITH NEEDLES

Take five-and-twenty new needles ; set them on a plate, and pour water on them. Those which cross each other denote as many enemies of the consulting person. Ancient magic attributes many virtues to the needle. When the winding-sheet of a corpse has been sewn with it, it acquires a power of enchantment over the bridal bed, and the fulfilment of the marriage act can be prevented by its means.

ALECTROMANCY

This is a time-honoured method of divination by means of a cock, and it has the admirable merit of simplicity. Trace a large circle in sand, and divide it into twenty-four equal spaces, in each of which must be inscribed one letter of the alphabet, rejecting J and U, which are usually represented in ancient writings by their correspondents I and V. Put over each letter a single grain of barley or wheat,

and in the centre of the circle place the cock, who is the chief agent in this divinatory rite. Carefully notice from which letters he pecks up the grain, and the order in which he proceeds during his mystic meal, for the assemblage of these letters should form a word which will give you reliable information on that question about which you had recourse to the oracle.

DIVINATION WITH ONIONS

This ceremony is only performed on Christmas Eve, and to obtain tidings of absent persons. Place several onions on a table, and leave them undisturbed till they begin to sprout, having previously inscribed upon each the name of some absent friend. That which sprouts most speedily signifies that the person whose name it bears is in the enjoyment of vigorous health.

GASTROMANCY

This method of divination is concerned with magical clairvoyance, and requires the assistance of a natural magician. It is performed in the following manner. Place some globular vases, filled to the brim with clear water, between a number of lighted waxen tapers. Make an invocation of the angelical or planetary intelligences—such as Israfel, Gabriel, or Metron, the spirit of the north—and direct the natural magician, who should be a boy or a girl of absolute and assured virginity, to gaze intently into the vases, when they will behold upon the surface of the water, amidst the reflected light of the tapers, a pictorial reply to the questions proposed by the consultants of the oracle.

LECANOMANCY

This is another method of divination by water, which must be placed in a silver vase on a clear, moonlit night. The light of a candle is reflected from the blade of a knife on to the water, on which the gazer must fix his concentrated attention. Should he possess any faculty of clairvoyance, he will read an answer to his questions either pictorially or literally represented upon the smooth and shimmering surface.

MARGARITOMANCY

This form of divination is considered efficacious for the recovery of things stolen, and seems to have been practised in the Middle Ages. A pearl must be placed by a fire and covered with a glass vase. The names of the persons suspected must be repeated in a loud voice above it, and at that of the guilty party, it is credibly declared that the pearl, with a sudden bound, will strike and perhaps shiver the top of the vase. If no such manifestation occurs the diviner may be certain that he is on the wrong scent, and will do well to obtain information by some other method.

RHAPSODOMANCY

This pleasing form of divination is practised by opening the works of some poet at hazard, and taking the lines on which the eye first falls as a prediction on the subject about which information is desired. The works of Homer and Virgil were generally chosen in the past, but a mine of poetic and even prophetic suggestion will be discovered in Shakespeare. A considerable gift of insight is

required in the interpretation of this class of oracle, and those who consult it will do well to look below the surface for the mystic significance of the passage. A variety of this divinatory method consists in opening the book with a pin, and consulting that passage which is marked by the point of the instrument.

ONYCHOMANCY

A form of divination which may elicit latent clairvoyance, and was generally practised with boys, consists in rubbing oil or wax upon the nails of the seer, who turns them to the sunlight and gazes fixedly upon them. Should he possess the required psychic power, he will perceive various figures represented on the surface of the nails, as on so many mirrors or crystals, and he will be able to afford information on the subjects which are under inquiry.

SPODANOMANCY

This divinatory method was still practised in Germany during the first half of the nineteenth century. It is performed by scattering ashes thickly in some place exposed to the air and writing therein with the end of the finger any question about which information is needed. The inscribed ashes are then left for the night, and on the following morning the letters that remain legible are used as oracles, for which purpose they may be placed in their natural order, when if they form an intelligible word, it may be considered to contain the mystic sense of the oracle and an answer to the question proposed. Otherwise, the insight of the contriver must be used to extract an appropriate answer

from the assemblage of letters arranged after any fashion. As destiny is supposed to decide what letters should remain legible, and what should be effaced, this intervention of the operator does not interfere with the working of the oracle, but simply manifests its message. Should other characters than those inscribed originally appear upon the surface of the ashes, there is no need for apprehension, though such interferences, according to a time-honoured custom, have been frequently ascribed to the devil.

GEOMANCY

A manual of occult divination would be justly deemed incomplete without some reference to the several time-honoured methods of eliciting occult information and prophetic oracles which are included under this name. Geomancy, however, is much too extensive a subject to be treated within a brief space, and fortunately, those who are anxious for a particular acquaintance with its mysteries will find every opportunity for obtaining it in the handbooks which treat of the subject. It has been studied by serious persons, among others, by Cornelius Agrippa, whose account of it will be found in the *Three Books of Occult Philosophy*. There are also tracts in manuscript, in which some of the conventional signs used in the art are brought into relation with other occult systems, and the results are striking.

Apart from the various conventions, Geomancy, philologically, signifies divination by earth, and one of its most simple applications consists in the scatter-

ing of a pinch of dust or earth upon a table, concentrating the prophetic faculty on the lines and the formless figures which it assumes, and thence extracting the mystic oracle. Obviously, this process is substantially identical with divination by the grounds in a tea or coffee cup.

Geomancy may also be practised by the observation of fissures and crevices naturally formed in the earth; a biologized condition is occasionally produced on inhaling the vapours which ascend from these places, and the oracular utterances of the subject, under such influence, are interpreted in a convenient manner and consistently with the needs of the occasion.

Bituminous exhalations, which issue from the bowels of the earth and are fraught with the tenebrous mysteries of the "concentrated centre of Nature," are, however, comparatively uncommon, but there is yet another method of geomantic magic, which may be performed by tracing lines and circles on the ground, and then exercising the clairvoyant faculty upon their various combinations.

Finally, the most popular of all the processes is the fortuitous marking of a sheet of paper with points from right to left, and for the space of four lines. The lucidity of seership is then directed to the evolution of a mystical cosmos out of this minute chaos. In the hands of Cornelius Agrippa and Heydon, this method has been elaborated to the last degree, by the help of astrological formulæ, and the doctrines of planetary influences.

PART II

A SUPPLEMENTARY LEXICON OF THE ART

AEROMANCY.—The old art of predicting things to come by variations in atmospheric and kindred phenomena. The appearance of a comet, for example, announced the approaching death of some great personage. Auguries were drawn from lightning and thunder, from the forms of clouds, and even ceremonial magic obtained presages by causing the apparition of spectres in various regions of the air.

ALPHITOMANCY.—A form of divination by means of barley meal for the discovery of guilty persons. The accused person was compelled to partake, and would do so, if innocent, without inconvenience, but in the contrary case, he showed signs of indigestion or choking.

ALEUROMANCY.—Paper pellets inscribed with oracular sentences were placed in a basin of flour and stirred nine times. The flour was then divided among a number of people in search of information, and each recipient applied the oracle which he received to his particular subject of inquiry.

ANTHROPOMANCY.—A horrible rite of divination by the inspection of human entrails, usually those of children sacrificed for the purpose. It is described by Herodotus.

APANTOMANCY.—The fortuitous act of extracting presages from the appearance of any object unexpectedly—as, for example, a hare or an eagle. A spider seen running or spinning in the morning promised money, but in the evening news. A contrary opinion regarded all such occurrences as evil omens.

ARITHMANCY.—Divination by numbers, more especially in connexion with their alphabetical equivalents. There are many modes of this art, and it ranks as an occult science in its more elaborate developments.

ASPIDOMANCY.—Described as an Indian practice, but as the diviner sits in a circle, recites conjurations and passes into a kind of ecstasy, it is really a department of ceremonial magic.

ASTRAGALOMANCY.—Divination by dice, two being used for the purpose, each bearing the numbers 1 to 6. They were cast in the ordinary manner; the numbers obtained were translated into letters, when an oracle was obtained by rendering these into words and the words into some kind of sense. To make the process more ceremonial and impressive, a question was written on paper and this was passed through the smoke of burning juniper wood.

AXINOMANCY.—Divination performed with a hatchet. To discover hidden treasures, the weapon was held edge upward in the air and an attempt was made to balance an agate thereon. If successful, no treasure was in the neighbourhood, but in the other event it was repeated three times. If the agate rolled in the same direction,

it was worth while to continue the search, but otherwise the inquirers must go further. To discover thieves, the handle was held straight up in the air and people danced round it. When the handle shook so that the axe fell to the ground, the point of the compass to which the top of the handle was turned was the direction in which to seek for the guilty person.

BELOMANCY.—Divination by arrows, on a number of which the possible answers to a given question were written, and the darts drawn at hazard.

BIBLIOMANCY.—For the discovery of sorcerers. The accused person was placed on one side of a pair of scales and a Bible on the other. If he proved the lighter, he was held innocent—on the whole, perhaps as good as any other method of testing which used to be employed for the purpose. The Bible was also opened with a gold pin and a presage was drawn from the word on which it rested.

BOTANOMANCY.—Performed by leaves or branches of vervain and heather after the same manner as *Belomancy*. Presages were also drawn from the scattered leaves of these plants after a high wind.

CAPNOMANCY.—Divination by smoke, obtained by the burning of vervain and other sacred plants. The shapes and direction taken were the subject-matter of the oracles.

CAUSIMOMANCY.—Divination by fire. For example, if a combustible object failed to burn, a happy omen was concluded from this object.

CHIROMANCY.—The inspection of lines on the hand

—one of the occult sciences and the subject of many elaborate treatises, both ancient and modern.

CLEDONISMANCY.—Divination by fortuitous words heard on momentous occasions and in its principles precisely similar to *Apantomancy*.

CLEIDOMANCY.—Divination by a key, for the discovery of theft and murder. The key was placed in a book with the ring outside and the book was tied up. The Querent held the key by his finger placed in the ring and whispered the name of a suspected person. If innocent, the key did not stir; but if this was the guilty party, it moved so violently that the string round the book was broken.

COSQUINOMANCY.—A method of discovering theft by means of a sieve placed upon pincers held by two fingers of each hand only. Suspected names were recited and he was judged guilty at whose name the sieve shook or turned over. It was serviceable for other misdeeds.

CRITOMANCY.—A mode of drawing presages from meats offered in sacrifice and barley flour strewn upon sacrificial victims.

CROMNIOMANCY.—Divination by onions, but this subject, having been mentioned previously, is cited only to say that in the middle period of the nineteenth century the method was still practised by German maidens in the hope of ascertaining particulars of their future husbands.

CRYSTALLOMANCY.—Divination by means of a crystal—but this is a form of clairvoyance, and as such is well known at the present day.

DACTYLOMANCY.—Divination by rings made under certain stellar aspects ; but finger-ring lore is too large a subject for a record in this place.

DAPHNOMANCY.—Divination by the laurel, a branch of which was cast into the fire. If it crackled in burning, this was a happy augury, but the contrary result was ominous.

DEMONOMANCY.—A department of Black Magic, being the evocation of demons and the obtaining from them of answers to specific questions.

EROMANCY.—Said to be a Persian practice. A vessel was filled with water ; the Querent covered his head with a linen cloth and uttered his wishes in a low voice. If the water bubbled, it was a fortunate prognostic.

GELOSCOPY.—The curious art of extracting characteristics from laughter, but scarcely a form of divination, as the term is understood.

GYROMANCY.—The ceremony of circumambulating a circle about which letters were traced. This was continued till giddiness ensued and the performers fell to the ground. The letters covered in their fall gave oracles, for those who could interpret them, concerning future things.

HIPPOMANCY.—The extraction of oracles from the neighing of horses.

HYDROMANCY.—The prediction of things to come by means of water, and of this there were many forms, of which I will mention one. A vessel was filled with water and a ring suspended over it by means of a thread. This ring was caused to strike the sides of the basin a certain

number of times, and presages were drawn from the movements caused in the water.

ICHTHYOMANCY.—Divination by the entrails of fish.

LAMPADOMANCY.—The extraction of prognostics from the form, colour and various movements in the light of a lamp. Sparks from the wick meant news.

LIBANOMANCY.—Divination by incense, accompanied by prayers relative to the question at issue. The incense was cast upon fire and the smoke carried the prayers to heaven. If they were to be granted, the fire consumed the incense; but if not, as it had to be cast at hazard, the incense either fell away or was not consumed. For some obscure reason, this practice was void in respect of death and marriage.

MYOMANCY.—Divination by rats and mice, another variety of *Apantomancy*, with special reference to the cries of these creatures.

OCULOMANCY.—The art of identifying a thief by the turn of his eye, said to have been accompanied by certain superstitious ceremonies.

ŒNOMANCY.—Divination by wine, with special reference to the colour observed when drinking it and to any other circumstances from which an interpretation could be derived.

OMPHALOMANCY.—Divination by the navel of new-born first children, to ascertain what future conceptions awaited the mother. It was determined by the number of markings or bands.

ONOMANCY.—Divination by names, but enough

has been said on this subject in our earlier sections. There were, however, several methods.

OOMANCY.—Divination by the outer and inner forms of eggs. The most impenetrable secrets of the future were said to yield their mysteries to this process. A modern method is to break an egg slowly into a glass of water, and the shapes assumed by the white part are supposed to furnish presages.

OPHIOMANCY.—Divination by the movements of serpents.

ORNITHOMANCY.—Divination by the flight, songs and cries of birds. I do not think that the laws of this art have come down to us.

PEGOMANCY.—Divination by springs of water, performed by dropping stones therein and observing their movements.

PHYLLORHODOMANCY.—Divination by rose-leaves, which were made to clack in the hand and the sound resulting was interpreted.

PSYCHOMANCY.—Divination by spirits, but especially the spirits of the dead and therefore a department of ceremonial magic on its worst side.

PYROMANCY.—Divination by fire, with the help of some ground pitch cast thereon. If it lighted quickly, there was a favourable augury.

RABDOMANCY.—The ancient form of divination by staves, mentioned by Ezekiel and Hosea. A staff was chosen and peeled on one side; it was then thrown in the air, and if, on falling to the ground, the peeled side was uppermost, but the reverse on the second trial, this was a happy omen.

SCIOMANCY.—Another variety of necromantic art, but more especially concerned in the evocation of astral reflections to ascertain future things.

SIDEROMANCY.—Divination with a red-hot iron on which some kind of spangles were cast and were said to give star-like reflections in burning.

SYCOMANCY.—Divination by the leaves of the fig-tree, on which questions were written. If the leaves dried quickly, it was a bad omen, and the contrary in the alternative case.

TEPHRAMANCY.—Divination by the cinders of a fire which had consumed a sacrificial victim.

THEOMANCY.—A part of the Jewish *Kabalah*, being a study of the mysteries resident in Divine Names. It was held to be the highest of all the practical sciences arising out of the secret wisdom of Israel.

TIROMANCY.—Divination by cheese, but of this art I have found no particulars.

XYLOMANCY.—Divination by the help of pieces of dry wood found on the road—also by the casual arrangement of sticks of fire-wood and the way in which they burn.

OF DIVINATION BY DREAMS

AMONG the curious regions of speculative interpretation which lie upon the dubious borderland of the occult sciences there is perhaps none which has passed so completely into the hands of vagrant fortune-telling as the meaning of dreams. It seems difficult to believe that it ever followed a particular law of construction, but the art is old in its way, and it is essentially a mode of divining. This being so, it has a title to a place in the present medley, and, as it so arises, I can offer a short anthology of the subject which has unexpected claims upon our attention, and, so far as I am aware, it has never appeared previously in an English dress. Even in the original Greek it does not seem to have been printed, nor have I learned its bibliographical history, supposing that it possesses any. It is known by a manuscript in one of the libraries at Paris, and it is attributed to Saint Nicephoros, who was a patriarch of Constantinople in the ninth century. I have heard nothing as to the authority of the legend, but it rests on the claim of the document and it is at least an early example of dream-interpretation in Christian times. It shall be given in the words of the author, who goes straight to the matter in hand after a very few practical counsels, which may be commended to the reader's attention.

Those who are seeking for the revelation of the

future in dream must learn to know themselves and how to govern their passions and appetites. This being assumed, and also some acts of prayer before passing into sleep, it is possible that the symbolic images of things to come may be granted to the seeker. But if the stomach has been loaded with food, and if wine has been drunk in excess, there will be only obsession by idle phantoms and the spirit will be drowned in darkness. The collection of interpreted cases may now be presented as follows :—

1. To behold an eagle in dream foretells that, whether fortunate or otherwise, the monition comes from God.

2. To see a cock augurs a speedy fulfilment of the dream.

3. To eat hot bread presages approaching illness.

4. To move slowly in dream indicates that any success will be obtained amidst difficulties.

5. To catch and hold a bee means hopes frustrated.

6. To meet any one who is beloved promises well for one's hopes.

7. To converse with a king signifies vain expectations.

8. To see burning coals is an invariable forecast of injury caused by enemies.

9. To dream that one is soaring above the earth is a warning of change in place and a journey to a foreign land.

10. To hold a book in the hand promises increase in dignity.

11. To hear thunder spells unexpected news.

12. To walk straight forward means triumph over difficulties, obstacles, or enemies.

13. To eat grapes forecasts rain, and by analogy success and fulfilment of hopes.

14. To walk bent under a heavy burden is a sign of coming trouble, oppression and abasement.

15. To walk over broken shells indicates escape from the snares of enemies.

16. To be shut up in some subterranean vault foreshadows great peril.

17. To be embraced by a King signifies benevolence, favour and the protection of powerful persons.

18. To see one's own image in the guise of an aged person prophesies good fortune in enterprises.

19. To see milk means that enemies will fail in their plans to do harm.

20. To eat any sweet food presages approaching contradiction and bitter deception.

21. To laugh in sleep foretells vexation.

22. To dream of contracting marriage symbolizes some change of position.

23. To receive a present is a harbinger of some gain or success near at hand.

24. To be bitten by a dog presages injury, loss, insult, coming from some enemy.

25. To see a house fall forebodes loss of estate.

26. To inhale a bad smell in sleep predicts sadness and affliction.

27. To eat the fruits of a foreign land is a warning of illness.

28. To receive letters written with purple ink announces either approaching elevation or death close by—even at the very gates.

29. To eat with an enemy is a sign of reconciliation at hand.

30. To walk through thin slush means the vanity of projects.

31. To stand upright in a crowd threatens some accusation.

32. To meet an eunuch is an excellent augury for the success of an enterprise or the realization of a hope.

33. To be flying from a viper or some other venomous reptile is a counsel of caution against dangerous enemies.

34. To burn incense foretells some danger.

35. To eat pomegranates or oranges foreshows illness.

36. To dream that one's eyes have dilated is a presage of increase in possessions.

37. To hold nails in the hand signifies aggression on the part of enemies.

38. To see one's hair dressed carefully means success and favour.

39. To see oneself dead foretells the coming term of affliction.

40. To see a bull should put you on guard against imprudence.

41. To look on a still sea is a happy omen for enterprises.

42. To eat lettuces means illness close at hand.

43. To see or to clasp a broken stick or wand threatens failure in undertakings, or deception in hopes.

44. To see the door of a house fall down means loss of property.

45. To eat fish is a bad omen for every kind of interest.

46. To see black horses has the same meaning.

47. To fall from a horse or a carriage is a sign of bodily decline, coming accident, or downfall of fortune.

49. To walk over slime or through mud always prefigures some accident or misfortune.

50. To see olives is a good augury for any kind of interest.

51. To hold keys means hindrances.

52. To hold a palm in the hand denotes an accusation to come.

53. To hear a dog barking means the near attack of an enemy.

54. To see oneself soiled with dirt is an indication of loss or abasement.

55. To see crows means either that dangerous advice will be given or that one is about to do something discreditable.

56. To carry a wax torch is a happy omen for plans or hopes.

57. To pour oil on the head has the same meaning.

58. To eat meat means a satisfaction of which we should beware.

59. To wear a necklace is tidings of a danger at hand.

60. To see trees cut down threatens misfortune.

61. To hold or brandish a hatchet or axe is a good sign for those who have enemies or are contending with great obstacles.

62. To see a wolf yawning counsels you to be on your guard against idle words and promises.

63. To see a very fair woman naked is a happy omen.

64. To see a lion means the aggression of formidable enemies.

65. To see white hair is a good presage.

66. To kiss one's own mother is an exceedingly good presage.

67. To have a sword in the hand foretells strife and serious danger.

68. To see or touch pearls means affliction, tears and woe to come.

69. To see a man or woman with a black face foretells prolonged vexation.

70. To see a negro foretells illness.

71. To have fine fruit in the hand is a forecast of good fortune in love.

72. To see dead strangers announces loss of possessions, ruin in undertakings and hopes melting away.

73. To see trees without leaves means vain attempts to bring schemes to a good issue.

74. To see an oak is a good sign for undertakings.

75. To see an olive tree is a promise of victory over enemies.

76. To see a serpent in one's bed is a happy sign.

77. To scale a mountain signifies strength and good luck.

78. To drink wine foretells great obstacles and struggles.

79. To see a house on fire is a good omen.

80. To see a house enveloped in smoke is a bad omen.

81. To see fallen teeth is also a bad omen.

82. To dream that one has lost a tooth and has grown another foretells an unlooked for happiness.

83. To see purple cloth is an omen of illness.

84. To see fogs is a counsel that prudence should go before action.

85. To see feet cut off is a bad omen on the eve of a journey.

86. To see large feet is ominous of every kind of affliction.

87. To see a dove is a happy omen.

88. To see a clear spring means the end of troubles or joy near at hand.

89. To hold sandals in the hand means an unlooked-for danger.

90. To be seated on a rock is good for the fulfilment of hopes.

91. To see a tower collapse is a death-omen for persons highly placed.

92. To see the heavens or stars fall down foretells great peril.

93. To dream that one has wings and is hovering between heaven and earth means elevation beyond all hope.

94. To catch a partridge foretells possession of the woman whom it is desired to possess.

95. To see or hold leeks or onions means sorrow and calamity.

96. To wear a black dress is an evil omen.

97. To wear a white dress is a good omen.

98. To wear a purple dress means sickness.

99. To catch sparrows and let them escape is an evil sign.

100. To clasp a dove is a forecast of Divine support.

101. To break swords announces victory over enemies.

102. To eat figs signifies trickeries and deceptions.

103. To see wasps foretells danger and attack by enemies.

104. To see worms begotten of corruption signifies a multitude of troublesome things.

105. To eat cuttle-fish means coming illness.

106. To see or to feel a trembling of the earth signifies danger for persons of exalted dignity.

107. To dream that one has grown rich unexpectedly is a threat of loss, ruin, or injury to come.

108. To cut off one's hair is a very bad omen.

109. To see it fall off is a sign of great danger.

110. To carry a blind man on one's back is an excellent sign.

111. To hear songs gives warning of quarrels between neighbours.

112. To see lights signifies that light will come on perplexed affairs.

113. To see a troubled ocean means overthrow of position.

114. To hear unknown voices means that the dream is a Divine warning.

115. To see oneself plunged in darkness means perilous hatred at work in hiding.

116. To raise the hands to heaven promises an end to anxieties.

117. To see a rent garment has the same meaning.

118. To see oneself swarming with fleas foretells numerous bickerings and contrarieties of every kind.

119. To hold eggs or to cook them means quarrels, vexations, disgrace.

120. To eat cooked eggs foreshadows gain and success.

121. To see oneself sitting naked foretells spoliation.

122. To catch falcons, hawks, or other birds of prey is an earnest of success in every undertaking.

123. To weep in dream foretells joy at hand.

124. To fall down a precipice is a dangerous omen for every one, and above all for persons of dignity.

125. To plunge into a lake is a warning of danger.

126. To see dead oxen is a menace of some distress.

127. To swim in the sea or in salt water foretells illness.

128. To see wine spilt announces the end of troubles.

129. To drink sour wine foretells afflictions.

130. To walk over serpents presages victory over enemies.

131. To wash the feet is a promise of an end to troubles.

132. To burn some part of one's body is a sign of some scandal which will bring disgrace in its train.

133. To be seated on a wall is a good sign.

134. To dream that one is running means strength and firmness in undertakings.

135. To see one's skin black is an omen of fatal illness, especially if dreamed by a child.

136. To drink troubled water signifies sickness.

137. To see a hare when starting on a journey means a coming accident.

138. To wash one's hands promises an end of troubles.

139. To hold or to touch gold foretells failure in undertakings and hopes deceived.

140. To see a river in full flow means victory over enemies and obstacles.

So far the imputed saint and patriarch, but there is also Artemidorus of Daldys, who was another prophet on the subject and he has left some remains behind him, from which certain additional items are extracted as follows :—

1. To see red roses is a forerunner of joy.
2. To see and smell roses in springtime and summer signifies success in undertakings, if the dreamer is in good health ; otherwise, it is a menace of death.
3. To see and to smell roses in winter means hope's betrayal in health and recovery in illness.
4. To hear thunder pealing without seeing lightning foretells coming treason.
5. To be struck by a thunderbolt is a sign of death.
6. To see a vase full of water break without the water being spilt is a sign of widowhood at hand.
7. To harvest wine signifies delay in business enterprise.
8. To dream that one is a priest foretells increase of fortune for a man and acquisition of property, but it is dishonour and divorce for a woman who dreams that she is a priestess.
9. To draw troubled water from a well means an unfortunate marriage for those unwedded or a dangerous illness following quickly on marriage. If the water is limpid, the omen is in the contrary sense.
10. To see a hen surrounded by chickens presages affront.
11. To see oneself in a meadow signifies hopes deceived.
12. To see hanged men foretells great adversity.

13. To take fish of many colours signifies treason.

14. To dream that one is hanged means recovery at hand for a rich person, but success and gain for a person in good health and free from anxiety.

15. To see snow in summer threatens ruin to merchants.

16. To see a mulberry tree uprooted foretells the death of a child.

17. To gather in the harvest is a warning of delay in affairs.

18. To dream that one is dead and buried means a restoration of fortune to those in ruin or disgrace.

19. To see one's clothes or money taken by a dead person signifies approaching danger of death.

20. To contend with a dead person is a sign of adversity.

21. To see the resurrection of a dead person promises liberation to a captive; the discovery and punishment of one who is guilty; unlooked for relief of the poor; and a good delivery for women with child.

22. To hammer iron on an anvil is a presage of quarrels.

23. To polish iron is an omen of reconciliation with enemies.

24. To assist at obsequies foretells success and profit in business enterprises, and a happy marriage for those who are not wedded.

25. To wear a golden crown is death for a sick person.

26. To see apricots means hope deceived. Eaten in season, good luck—out of season, contrarieties.

27. To see an almond tree covered with flowers

or fruits signifies success in plans, but to eat almonds means great impediments.

28. To see artichokes foretells tribulation and vexation.

29. To see a bitch surrounded by her puppies signifies success, great success, strong chances of gain for poor people, and an increase of possessions for the rich.

30. To see quail means an unfortunate meeting ; to hear them sing means unexpected news.

31. To see or eat cherries promises happy tidings.

32. To see grasshoppers, or to hear them chirping, foretells danger of death to those who are ill.

33. To dream that one is buried alive is the presage of a fall into great distress.

34. To dream that one is married means sickness or vexation.

35. To dream of playing on the flute is a promise of quarrels and loss at law.

36. To gather a ripe pomegranate signifies a favour which will be received from a person of exalted position. If the fruit is not ripe, it is a sign of sickness.

37. To dream of wearing different colours announces failure in undertakings, contradictions also and vexations.

38. To see the sun rise in the east means good news ; but if it is a woman who dreams, a son is promised her.

39. To see a rainbow in the east foretells recovery for those who are ill and for the poor an alleviation of their distress. To see it in the west foretells increase of property and wealth ; but for the poor, misery. To see it overhead is a sign of death.

40. To dream that one is beheaded signifies recovery for the sick, consolation for the afflicted, the end of wretchedness for the poor, liberation for prisoners, and for persons of means the increase and stability of fortune.

THE END.

A LIST OF WORKS

COMPRISING

New Thought	Philosophy
Mysticism	Spiritualism
Occultism	Belles Lettres
Etc.	

July, 1910

Including Latest Publications and
Announcements.

PUBLISHED BY
WILLIAM RIDER & SON Ltd.
164, ALDERSGATE ST., LONDON E.C.

THE PHILIP WELLBY PUBLICATIONS

The New Thought Library

Crown 8vo. Crimson cloth extra, gilt tops 3s. 6d. net per volume.

The "New Thought Library" has been designed to include only the best works in this class of literature. No volume will find a place in this series unless it has already an established position in the popular favour. The first eight volumes are now ready.

HAVE YOU A STRONG WILL? How to Develop and Strengthen Will Power, Memory, or any other Faculty, or Attribute of the Mind by the Easy Process of Self-Hypnotism. By CHARLES GODFREY LELAND. Third and enlarged edition, containing the celebrated Correspondence between Kant and Hufeland, and an additional chapter on Paracelsus and his Teaching.

CONTENTS.—Preface. Introduction. How to Awaken Attention and Create Interest as preparatory to Developing the Will. Faculties and Powers latent in man. Mesmerism, Hypnotism and Self-Hypnotism. Pomponatius, Gassner, and Paracelsus. Medical Cures and Benefits which may be realised by Auto-Hypnotism. Forethought and its Value. Corrupt and Pure Will. Instinct and Suggestion. The Process of Developing Memory. The *Artes Memorandi* of Old Time. The Action of Will and Hypnotism on the Constructive Faculties. Fascination. The Voice. Telepathy and the Subliminal Self. The Power of the Mind to Master Disordered Feelings as set forth by Kant. Paracelsus, his Teaching with regard to Self-Hypnotism. Last Words.

"Why can we not will ourselves to do our very best in all matters controllable by the individual will? Mr. Leland answers triumphantly that we can."—*The Literary World*.

"An earnestly written work entirely free from charlatanism."—*Birmingham Post*.

164 Aldersgate Street, London, E.C.

THE GIFT OF THE SPIRIT. A Selection from the Essays of PRENTICE MULFORD. Reprinted from the "White Cross Library." With an Introduction by ARTHUR EDWARD WAITE. Third Edition.

CONTENTS.—God in the Trees ; or the Infinite Mind in Nature. The God in Yourself. The Doctor within. Mental Medicine. Faith ; or, Being Led of the Spirit. The Material Mind *v.* The Spiritual Mind. What are Spiritual Gifts ? Healthy and Unhealthy Spirit Communion. Spells ; or, the Law of Change. Immortality in the Flesh. Regeneration ; or, Being Born again. The Process of Re-Embodiment. Re-Embodiment Universal in Nature. The Mystery of Sleep. Where you Travel when you Sleep. Prayer in all ages. The Church of Silent Demand.

"The Essays of Prentice Mulford embody a peculiar philosophy, and represent a peculiar phase of insight into the mystery which surrounds man. The essays were the work, as the insight was the gift, of a man who owed nothing to books, perhaps not much to what is ordinarily meant by observation, and everything or nearly everything to reflection nourished by contact with nature."—*A. E. Waite, in the Introduction.*

Under the title "Your Forces and How to Use Them," the Essays of Prentice Mulford have obtained the greatest popularity in America.

THE GIFT OF UNDERSTANDING. A Further Selection from the Works of PRENTICE MULFORD. Reprinted from the "White Cross Library." With an Introduction by ARTHUR EDWARD WAITE.

CONTENTS.—Introduction. Force, and How to Get it. The Source of your Strength. About Economising our Forces. The Law of Marriage. Marriage and Resurrection. Your Two Memories. The Drawing Power of Mind. Consider the Lilies. Cultivate Repose. Look Forward. The Necessity of Riches. Love Thyself. What is Justice ? How Thoughts are born. Positive and Negative Thought. The Art of Forgetting. The Attraction of Aspiration. God's Commands are Man's Demands

Appendix containing a summary of the Essays of the "White Cross Library" not included in the above volumes.

"This further selection has been prepared in consequence of the great popularity attained by the first series of Prentice Mulford's Essays, published under the title of "The Gift of the Spirit."

ESSAYS OF PRENTICE MULFORD. THIRD SERIES.

CONTENTS.—The Law of Success. How to Keep Your Strength. The Art of Study. Profit and Loss in Associates. The Slavery of Fear. Some Laws of Health and Beauty. Mental Interference. Co-operation of Thought. The Religion of Dress. Use your Riches. The Healing and Renewing Force of Spring. The Practical Use of Reverie. Self-Teaching: or the Art of Learning How to Learn. How to Push your Business. The Religion of the Drama. The Uses of Sickness. Who are our Relations? The Use of a Room. Husband and Wife.

The third and fourth series of Prentice Mulford's Essays have been prepared in response to a large demand for the complete works of the "White Cross Library" at a more reasonable price than that of the American edition in six volumes.

ESSAYS OF PRENTICE MULFORD. FOURTH SERIES.

Completing the entire set of the Essays published in America under the title of "Your Forces and How to Use Them."

CONTENTS.—The Use of Sunday. A Cure for Alcoholic Intemperance through the Law of Demand. Grace Before Meat; or the Science of Eating. What we need Strength for. One Way to Cultivate Courage. Some Practical Mental Recipes. The Use and Necessity of Recreation. Mental Tyranny: or, How We Mesmerise Each Other. Thought Currents. Uses of Diversion. "Lies breed Disease; Truths bring Health." Woman's Real Power. Good and Ill Effects of Thought. Buried Talents. The Power of Honesty. Confession. The Accession of New Thought.

These four volumes constitute the cheapest and best edition of the Essays of Prentice Mulford published in the English language. Special care has been taken to eliminate the errors and mistakes with which the American edition abounds.

THE SCIENCE OF THE LARGER LIFE. A Selection from the Essays of URSULA N. GESTEFELD.

CONTENTS.—Preface. Part I. *How we Master our fate.*—The Inventor and the Invention. The Ascension of Ideas. Living by Insight or by Outsight. Destiny and Fate. The Origin of Evil. What is within the "Heir"? Words as Storage Batteries. How to Care for the Body. The Way to Happiness. You Live in your Thought-World. The Language of Suggestion. Constructive Imagination. The Power of Impression. How to Remove Impressions. Your Individualism. Making Things go Right. Utilising Energy. Master, or be Mastered. The Voice that is heard in Loneliness. The Ingrafted Word. The Law of Liberty. Part II.—*The Evolution of an Invalid; The Invalid's*

Alter Ego. The Evolution of a Thief; The Honest Man. The Evolution of a Liar; The Truthful Man. The Evolution of a Miser; The Benefactor. The Evolution of an Egotist; The Self-Forgetful Man. The Evolution of a Drunkard; The Self-Possessed Man. The Evolution of a Libertine; The Strong Man. The Evolution of a Flirt; The Divine Womanly. Part III.—*Stilling the Tempest*. Live in the Eternal, not in Time. Affirmation of Being. Affirmation for the Morning. Affirmation for the Evening. Affirmation for Fear of Heredity. Affirmation for fear of Death.

EVERY MAN A KING, or Might in Mind Mastery. By
ORISON SWETT MARDEN,

This very popular American handbook on the subject of the practical conduct of life, is now offered to the British Public as a new volume of the "New Thought Library" at the popular price of 3s. 6d. net.

"Strong, wise, sound, pleasant, helpful, well-written—these are only a few of the complimentary adjectives which can honestly be applied to this book."—ALICE BROWN in *Ohio State Journal*.

"Admirable! It is a long time since we have read a book on the fascinating subject of mind's influence over matter, especially in the building of character, with as much pleasure as this has afforded. Characterised throughout by a cheery optimism, the perusal of it is as good as any tonic, and far better than most."—*Pall Mall Gazette*.

NOW READY.

MENTAL MEDICINE: Some Practical Suggestions from a Spiritual Standpoint. By OLIVER HUCKEL, S.T.D.
With an Introduction by LEWELLYS F. BARKER, M.D.

SUMMARY OF CONTENTS—The New Outlook for Health. The Unique Powers of Mind. The Spiritual Mastery of the Body. Faith as a Vital Force. The Healing Value of Prayer. Glimpses of the Sub-conscious Self. The Training of the Hidden Energies. The Casting Out of Fear. The Cause and Cure of the Worry. Habit. The Gospel of Relaxation. Work as a Factor in Health. Inspiration of the Mental Outlook. Best Books for Further Reading.

"It is a cheerful, inspiring book, and should fulfil its object to give mental galvanic shocks to spiritual paralytics."—*Sunday Times*.

"A serious exposition of the way a spiritual guide may helpfully minister to the diseased."—*Bristol Times and Mirror*.

THE GIFT OF THE SPIRIT. Pocket Edition (5in × 3in).
Leather, gilt, 2s. 6d. net.

Mysticism

ON A GOLD BASIS. A Treatise on Mysticism. By ISABELLE DE STEIGER, Translator of "The Cloud upon the Sanctuary" by ECKARTSHAUSEN. Crown 8vo, cloth, gilt, 3s. 6d. net.

"Unlike other Western writers, Isabelle de Steiger has been at great pains to understand aright what the principles as applied in Eastern philosophy are, and the result is that we have a book which is reliable from every point of view—reliable as regards the information it contains, reliable as regards the deductions made therefrom, and reliable as an authoritative exposition of all that is best and true in the science of mysticism. Eastern scholars as well as Western scholars will benefit immensely by a perusal of this excellent book."—*The Indian Review*.

THE CLOUD UPON THE SANCTUARY. A Text Book of Christian Mysticism. Third Edition. Revised and Enlarged. Crown 8vo, xxxix. + 144 pp., 3s. 6d. net. By COUNCILLOR KARL VON ECKARTSHAUSEN. Translated and Annotated by ISABELLE DE STEIGER, and with an Introduction by ARTHUR EDWARD WAITE.

The fullest and clearest exhibition of the Doctrine of a Secret Holy Assembly within the Christian Church.

"I can very cordially recommend to all who are interested in religious mysticism 'The Cloud upon the Sanctuary.' . . . Not only is Eckartshausen's text of the highest curiosity and interest, but the 'critical apparatus' furnished by the translator, by Mr. Brodie-Innes, and by others, will prove most helpful to the student; and Mr. A. E. Waite's 'Introduction,' with its historical study of the author, and its store of recondite learning, adds the finishing touch to this valuable edition of a very valuable and singular work."—*T. P. s Weekly*.

THE HIDDEN WAY ACROSS THE THRESHOLD: or, The Mystery which hath been Hidden for Ages and from Generations. An explanation of the concealed forces in every man to open THE TEMPLE OF THE SOUL, and to learn THE GUIDANCE OF THE UNSEEN HAND. Illustrated and made plain, with as few occult terms as possible, by J. C. STREET. Large 8vo. With Plates, 12s. net.

The writer of this book, it is admitted, has enjoyed access to sources of information not commonly open to mankind in its present state of development.

STEPS TO THE CROWN. BY ARTHUR EDWARD WAITE.

Foolscap 8vo, buckram, 2s. 6d. net.

"Mr. Waite has presented his philosophy of life in a series of aphorisms. The author of this volume is well known as one of the best living authorities on the history of mysticism, and the point of view here maintained is that of an initiate. Nature is regarded as an enemy—a sleeping serpent. Man's highest destiny lies—as St. Augustine taught many centuries ago—in his ultimate union with the Divine Nature. The great renunciation is to surrender that which matters nothing in order that we may possess everything. There are several hundreds of aphorisms in this slender volume, all of them terse and pregnant."—*The Tribune*.

NOTES ON THE MARGINS. Being Suggestions of Thought and Enquiry. Five Essays by CLIFFORD HARRISON. Crown 8vo, 3s. 6d. net.

CONTENTS.—An Enquiry into Mysticism, The Illusion of Realism. The Lines of Coincidence. Arrest or Advance? The Lost Riches of the World.

"Perhaps the best and most readable introduction to the understanding of the true spirit and meaning of Occultism, or as the author prefers to call it, Mysticism, which we could offer to any one desirous of information on the subject."—*Theosophical Review*.

Psychic Phenomena and Spiritualism.

CHRISTIANITY AND SPIRITUALISM. (*Christianisme et Spiritualisme*.) By LEON DENIS. Translated by HELEN DRAPER SPEAKMAN. Crown 8vo, 3s. 6d. net.

CONTENTS.—The History of the Gospels. The Secret Doctrine of Christianity. Intercourse with the Dead. The New Revelation.

The writer contends that Spiritualism offers tangible proofs of immortality, and thus carries us back to the pure Christian doctrines.

"A book possessing deep and obvious interest for many thoughtful minds."—*T. P.'s Weekly*.

HERE AND HEREAFTER (*Après la Mort*). Being a Scientific and Rational Solution of the Problems of Life and Death, and of the Nature and Destiny of the Human Ego in its Successive Lives. Translated by GEORGE G. FLEUROT from the French of LÉON

DENIS, author of "Christianity and Spiritualism."

Second edition, revised, cloth gilt, crown 8vo, 352 pp., 3s. 6d. net

An able and luminous account of the phenomena and doctrines included under the term "Spiritualism," their relation to modern science and their influence on conduct. The present volume is a new and enlarged edition of the original work, the popularity of which, across the Channel, may be gauged by the fact that it has already run into its twenty-second thousand.

"Truly a remarkable work . . . eminently classical, profound and serious."—*Le Temps*.

"It deals with profound subjects in a simple way, and while the most experienced will find instruction in it the beginner will find no difficulty in the attempt to master it from the first page to the last."

—*Light*.

EVIDENCE FOR A FUTURE LIFE. A Translation of GABRIEL DELANNE's Important work "L'Ame est Immortelle." By H. A. DALLAS, Author of "Gospel Records Interpreted by Human Experience." Demy 8vo, 5s. net.

This work has been accepted by all Spiritualists as an unequalled summary of the most notable phenomena of modern times, chiefly with reference to the "perisprit" or fluidic body, by which man is brought into direct contact with the unseen universe.

"A notable book."—*The Literary World*.

"It covers the whole field of spiritualism in a perfectly serious, rational and scientific manner."—*Daily Express*.

MORS JANUA VITAE? A discussion of certain communications purporting to come from FREDERIC W. H. MYERS. By H. A. DALLAS, with Introduction by PROFESSOR W. F. BARRETT. Crown 8vo., cloth gilt, 2s. 6d. net.

No discussion within the sphere of Psychical Research during recent years has attracted more public attention than that relating to the alleged communications of the late Frederic W. H. Myers—principally by the method described as cross correspondence—with his erstwhile colleagues of the S.P.R. The object of this book is to put before the reading public who are interested in the latest developments of psychic investigation the main facts of the evidence in this remarkable case.

"The book should appeal to a large audience."—*Madame*.

"The volume should be helpful to the many readers interested in

such matters who do not care to face the task of sifting and analysing the original documents for themselves."—*Birmingham Post*.

"A timely little book."—*Light*.

HIGHLAND SECOND SIGHT, with prophesies of Coinneach Odhar and the Seer of Petty. Introductory Study by REV. WM. MORRISON, M.A. Edited by NORMAN MACRAE. Crown 8vo, 202 pp., cloth bound, leather back, 3s. 6d. net.

It is hoped that this book will prove as helpful to the serious student as, it is believed, it will be welcome to the general reader, not in the light of the superstitious or the merely curious, but as a subject of particular interest in view of present day research in matters psychological.

COLLOQUIES WITH AN UNSEEN FRIEND. Edited by WALBURGA, LADY PAGET. Crown 8vo, White Linen, 3s. 6d. net.

CONTENTS.—Reincarnation. Atlantis. Conditions of Communication with the Invisible. Historical Sketches. Humanitarianism and the Advance of the world. The French Revolution and Secret Societies. War and Politics. Scraps. St. Francis.

This volume consists of a remarkable series of communications, recorded by a highly developed medium.

THE PAST REVEALED: A Series of Revelations concerning the Early Scriptures. Recorded by E. C. GAFFIELD, Author of "A Series of Meditations," and "A Celestial Message." Crown 8vo, blue cloth, gilt tops, 309 pp., 2s. 6d. net.

"As we read this vivid, profound, and yet simple exposition of human life in long-departed ages, we can indeed feel that a veil has been lifted, and some portion of truly gnostic information has been unfolded to the world."—W. J. COLVILLE.

THE WATSEKA WONDER: A narrative of startling phenomena and an authenticated instance of spirit manifestation, throwing a remarkable light on certain of the phenomena of multiple personality. By E. W. STEVENS, M.D., with introduction by J. M. PEEBLES, M.D. Paper covers 1s. 6d. net, cloth 2s. net.

IN PREPARATION.

Demy 8vo. About 600 pp., 12s. 6d. net.

PSYCHICAL AND SUPERNORMAL PHENOMENA.

Being a translation by DUDLEY WRIGHT of "Les Phénomènes Psychiques," the new and very notable work of DR. PAUL JOIRE, Professor at the Psycho-Physiological Institute of Paris, President of La Société Universelle d'Etudes Psychiques.

CONTENTS—Psychical Phenomena generally considered. Externalisation of Sensibility. Spontaneous Phenomena. Multiple Personalities. Abnormal Faculties in Hypnotic Subjects. Abnormal Dreams. Phenomena of Lucidity and Externalisation observed in Fakirs or Oriental Sorcerers. Haunted Houses. Telepathy. Crystal Gazing. Clairaudience. Typology. Automatic Writing and Lucidity. Thought Photography. Movement of Objects without Contact. Levitation. Eusapia Paladino. Materialisations. General view of Psychical Phenomena.

NOW READY.**REINCARNATION AND CHRISTIANITY.** A discussion of the relation of orthodoxy to the reincarnation hypothesis. By a Clergyman of the Church of England. Crown 8vo, stiff boards, 96 pp., 1s. net.

The unique characteristic of this book is that it is the first attempt ever made in literary form to justify the theory of Reincarnation from the standpoint of Christianity. The writer attempts to prove that even to the stickler for orthodoxy, there is nothing inconsistent, or out of harmony with the teachings of the church, in the avowal of a belief in the evolution of the soul through the tenancy by it of a succession of physical bodies. He quotes Jesus Christ Himself as pointedly refraining from disavowing such a belief, and instances the declared adherence to the doctrine of a number of early Christian Fathers. He shows that it is a mistake to suppose that Reincarnation was ever condemned at any authoritative Council of the Church, and proceeds to argue that many of the Christian's greatest difficulties are solved by its acceptance.

"A brief but thoughtful defence of the doctrine that each soul is reaping the consequences of a past."—*The Times*.

"A well-written volume."—*The Scotsman*.

"He grapples with the difficulties which an orthodox Christian might raise. . . . His very fair and temperate argument."

—*The Quest*.

"It will fulfil a most useful function."—*T.P.S.*

Philosophy.

JESUS: THE LAST GREAT INITIATE. Translated from "Les Grands Initiés" of EDOUARD SCHURÉ, by F. ROTHWELL, B.A. Crown 8vo, cloth, 2s. net.

"The Light was in the world, and the world was made by it, but the world knew it not."—JOHN i. 10.

"When a man listens to the Divine Call a new life is created in him, now he no longer feels himself alone, but in communion with God and all truth ready to proceed eternally from one verity to another. In this new life his thought becomes one with the Universal Will."

KRISHNA AND ORPHEUS, the Great Initiates of the East and West. By EDOUARD SCHURÉ. Translated by F. ROTHWELL, B.A. Crown 8vo, cloth, 2s. net.

"M. Schuré has in this little volume admirably succeeded in presenting the two subjects of his research most vividly to the reader's mind. It is impossible to rise from the perusal of this work without having acquired fresh information and data for future use. Mr. Rothwell, so far as the fluency and crispness of his English can prove it, has made an admirable translation."—*Glasgow Herald*.

PYTHAGORAS, and His System of Philosophy, (The Delphic Mysteries.) By EDOUARD SCHURÉ. Translated by F. ROTHWELL, B.A. Crown 8vo, cloth, 2s. net.

"Know thyself, and thou wilt know the Universe and the Gods."—

"A thoughtful history and exposition of the great teacher."

The Scotsman.

"In this excellent translation the reader is familiarised with the life and philosophy of Pythagoras."—*The Daily Express*.

HERMES AND PLATO. The Mysteries of Egypt and the Mysteries of Eleusis, by EDOUARD SCHURÉ. Translated by F. ROTHWELL, B.A. Crown 8vo., cloth, 1s. 6d. net.

"Happy is he who has passed through the Mysteries. He knows the source and the end of life."—PINDAR.

"M. Schuré has presented a picture of ancient religious indoctrination that will give an excellent general idea of the scope and significance of the Greek and Egyptian mysteries."—*Light*.

"To not a few the book will be an introduction to a new writer, an acquaintance which they will be anxious to deepen into friendship."—*Expository Times*.

NOW READY.

RAMA AND MOSES. The Aryan Cycle and the Mission of Israel. Translated from "Les Grands Initiés" of EDOUARD SCHURÉ, by F. ROTHWELL, B.A. Crown 8vo. cloth, 2s. net. N.B.—This volume completes the series.

WITH THE ADEPTS: An Adventure among the Rosicrucians. By Dr. FRANZ HARTMANN. New and Revised Edition. Crown 8vo, cloth gilt, 180 pp., 2s. 6d. net.

"It is full of thought on the higher things of life, and attempts seriously to grapple with many mysteries of the life that now is, as well as that which is to be."—*Woolwich Pioneer*.

THE BOOK OF THE SIMPLE WAY. By LAOTZE ("The Old Boy"). A New Translation of "The Tao-Teh-King." With Introduction and Commentary by WALTER GORN OLD, M.R.A.S. Crown 8vo, cloth, 2s. net.

"Laotze remains a prince among philosophers . . . and is still as good reading as he was some five or six centuries B.C."—*The Times*.

"An excellent translation of the teachings of this ancient sage. . . . As an editor and expositor Mr. Old is both well-informed and sympathetic."—*Glasgow Herald*.

OBERMANN. By ETIENNE PIVET DE SENANCOUR. Translated from the French, with Biographical and Critical Introduction by ARTHUR EDWARD WAITE. Crown 8vo, 6s. net, ornamental cloth, gilt tops.

"A Spiritual Autobiography, rich in the invitation to think, alive with the quest of truth, and yet full of speculative unrest. . . . The value of this edition is greatly enhanced by the critical appreciation with which Mr. Waite has enriched a book that deserves to be much more widely known."—*The Standard*.

"An excellent translation,"—*The Times*.

"Mr. Waite must be well known as a learned and enchanting Mystic; even those who are not mystics or even thyrsus-bearers hold him in respect. We are therefore not surprised that he treats *Obermann* as 'A great book of the soul,' and De Senancour as a 'man of vision' belonging at his best to eternity.'"—*The Daily Chronicle*.

THE LIFE OF LOUIS CLAUDE DE SAINT-MARTIN,
the Unknown Philosopher, and the Substance of his
Transcendental Doctrine. By ARTHUR EDWARD WAITE.
Demy 8vo, 6s. net.

CONTENTS.—Book I. Louis Claude de Saint Martin. Book II. Sources of Martinistic Doctrine. Book III. The Nature and State of Man. Book IV. The Doctrine of the Repairer. Book V. The Way of Reintegration. Book VI. Minor Doctrines of Saint-Martin.

Appendices.—1. Prayers of Saint-Martin. 2. Metrical Exercises of Saint Martin. 3. Bibliography of the Writings of Saint-Martin. Index.

“The feet of Saint Martin are on earth, but his head is in heaven.”
—JOUBERT.

“A profoundly spiritual view of the world; an interpretation of Christianity which, though free, is also suggestive, and a handling of the moral problems of life which is marked by insight and power.”—*Scotsman*.

“Men of distinction have spoken of Louis Claude de Saint-Martin with respect and even admiration as a modern mystic who had more to recommend him than obscurity and extravagance.”—*The Times*.

PSYCHIC PHILOSOPHY, AS THE FOUNDATION
OF A RELIGION OF NATURAL CAUSES. By
V. C. Desertis. With Introductory Note by PROFESSOR
ALFRED RUSSEL WALLACE, O.M., D.C.L., LL.D., F.R.S.
New edition, largely re-written, cloth gilt, gilt tops,
crown 8vo, 421 pp., 4s. 6d. net.

CONTENTS.—Introductory Note and Preface.—Part I. The Bases of Experimental Fact. Part II. Theory and Inferences. Part III. Practical Mysticism.

“The book is replete with sound, scholarly, cogent and practical reasoning, on the scientific and religious, as well as on the psychic side, and may well be taken as a treasury of arguments proving that the spiritual philosophy is a necessity for the future well-being of the world.”—*Light*.

“There is much in this volume which we have found both helpful and stimulating, and with which we are in entire agreement.”

—*The Academy*.

“Temperately and carefully written, and is in every way superior to the average spiritualistic publication.”—*T.P.'s Weekly*.

“In every way worthy of study.”—*Christian World*.

THE WISDOM OF PLOTINUS. A Metaphysical Study,
by C. J. WHITBY, M.D. 120 pp. crown 8vo, cloth gilt,
2s. net.

A Treatise on the metaphysical doctrines of the great Neoplatonic Philosopher.

CONTENTS.—Life of Plotinus. Ancient and Modern Methods. Neoplatonism. Matter. The Universe. Individuality. The Problem of Evil. Providence and the Individual. Demons and the Demonic Faculty. Concerning Love and Emotions. Substance or Corporal Essence. Time and Eternity. Doctrine of the Soul. Individuality. Incarnation or Descension. Intelligence, and the Intelligible World. Primal Categories or Elements of the Notion. Universal Number. Number and Unity. Time and Space in Eternity. Ideal Functions of Time and Space. Universal Differentiation. Intelligence and the One. The One. Potential Import of the Doctrine of Unity.

"For the professed student of philosophy, Plotinus still remains the most important of the Neoplatonists, and his theories cannot be neglected. Mr. Whitby has presented them in an admirably concise and lucid form, and for metaphysicians his little volume will be indispensable."—*Globe*.

"A short but useful exposition, carefully analysed, of the life and teaching of the great third century Neoplatonist"—*Times*.

"We can confidently recommend Dr. Whitby's admirable study to lovers of the greatest intellect of the first Platonic renaissance. . . . A very good book to serve as an introduction to a first-hand study of the immortal Enneads."—G. R. S. MEAD in the *Theosophical Review*.

RATIONAL MEMORY TRAINING. By B. F. AUSTIN, M.A., B.D., Ex-Principal of Alma Ladies' College, St. Thomas, Ontario. Author of "Woman, Her Character, Culture and Calling," "Glimpses of the Unseen," "Success and How to Attain It," and Editor of "Reason." 147 pp. crown 8vo, 1s. 6d. net, brown paper covers.

A series of articles on Memory, its Practical Value, its Phenomenal Powers, its Physiological Basis, the Laws which govern it, the Methods of Improving it, Attention, Association and Arrangement of Ideas, Causes of Defective Memory, Mnemonics, their Use and Abuse, etc., etc., with Hints and Helps in Memorizing Figures, Lists of Words, Prose and Poetic Literature, New Languages, etc.

THE THREE GREAT TIES: The Humanities, the Amenities, the Infinities. By J. E. A. BROWN, author of "The First Four Things," &c. Royal 18mo. Canvas, 1s. 6d.

"These essays have charm, insight, and suggestiveness, reminding one of the late Mr. Hammerton in his 'Intellectual Life.' Grace and Truth are here beautifully blended."—*Western Morning News*.

"Abounds in practical wisdom."—*Glasgow Herald*.

THOUGHTS ON ULTIMATE PROBLEMS: A Study of Two Theodicies. By W. F. FRANKLAND. Crown 8vo, paper cover, 1s. net.

"There is packed within this pamphlet of twenty pages sufficient matter to fill almost as many volumes. . . . Thinkers all the world over will hail the present work as a logical and stimulating contribution to the literature of idealistic philosophy."—*New Zealand Mail*.

THE WORLD WE LIVE IN. By E. A. BRACKETT, with Portrait of the Author. Crown 8vo, $8\frac{1}{4} \times 5\frac{3}{4}$ 121 pp., cloth gilt, gilt tops, 2s. net.

This book gives a singularly clear exposition of the meaning of life as seen through the spectacles of a believer in Spiritualism.

" . . . To read this work is to profit from its contents, for not only does it treat upon the physical world, but it gives a running outline of the incidents making for human progress, as well as touching upon things spiritual, through a knowledge of Spiritualism, for Mr. Brackett is a true Spiritualist, who years ago bore testimony to the facts in a book entitled 'Materialised Apparitions: Are They Spirits of the Dead?' which question he answered with a decided affirmative."—*Two Worlds*.

YOGA OR TRANSFORMATION. A comparative statement of the various religions and dogmas concerning the Soul and its destiny, and of Akkadian, Hindu, Taoist, Egyptian, Hebrew, Greek, Christian, Mohammedan, Japanese and other Magic. By WILLIAM J. FLAGG. Royal 8vo, 376 pp., cloth gilt, 10s. 6d. net.

OCCULT SCIENCE IN INDIA AND AMONG THE ANCIENTS. With an account of their mystic initiations and the history of Spiritism. By LOUIS JACOLLIOT.

Translated from the French by WILLARD L. FELT.
Royal 8vo, 276 pp., cloth gilt, gilt tops, price 8s. 6d. net.

THE ZODIACUS VITÆ of MARCELLUS PALINGENIUS
STELLATUS. An Old School Book. Edited and Abridged
by FOSTER WATSON, M.A., Professor of Education in the
University College of Wales, Abersytwyth. Crown 8vo.
2s. net.

"The book is entitled 'The Zodiac of Life,' because a life led in accordance with its teachings is as glorious as the sun travelling through the signs of the Zodiac."—THOMAS SCAURINUS (Old writer.)

"Palingenius writes as an alchemist and astrologer. . . . keenly desirous to give a spiritual application to all physical theories."—*The Times*.

MATTER, SPIRIT AND THE COSMOS: Some Suggestions as to a Better Understanding of the Whence and the Why of their Existence. By H. STANLEY REDGROVE, Author of "On the Calculation of Thermo-Chemical Constants." Crown 8vo, cloth gilt, 2s. 6d. net.

"Another evidence of the revolt that seems to be gradually rising against the materialism of the late nineteenth century. As a student of science, the author may be considered as at least an unprejudiced advocate for the reality of spirit."—*The Scotsman*.

"His arguments are convincing with respect to the whole or absolute purpose of the cosmos."—*The Academy*.

"The writer's conclusions . . . have been arrived at by processes of reasoning which are undoubtedly bold, ingenious and original."

—*Light*.

JUST PUBLISHED.

THE TAROT OF THE BOHEMIANS: The Most Ancient Book in the World, for the Exclusive Use of Initiates. By PAPUS. Translated from the French by A. P. MORTON. New edition, revised throughout, with introduction by A. E. WAITE. Crown 8vo, ornamental cloth gilt, gilt tops, 384pp., profusely illustrated, 6s. net.

"Probably the most complete exposition of the whole subject that can be obtained in the English language."—*Light*.

"Well illustrated, and garbed beautifully."—*The Theosophist*.

"M. Encausse's very considerable learning cannot be gainsaid."

—*Manchester Courier*.

A PACK OF 78 TAROT CARDS ; Exquisitely drawn and coloured, from new and original designs by PAMELA COLEMAN SMITH. Each card has a separate allegorical meaning. This is without question the finest and most artistic pack that has ever been produced. Price 6s. net, post free.

“The most wonderful pack of cards that has ever been seen since the days when Gringonneur illuminated three packs for the amusement of King Charles VI. of France, in the year of our Lord 1392.”—Arthur Machen in *T.P.'s Weekly*.

THE KEY TO THE TAROT: Giving the history of the Tarot Cards, their allegorical meaning and the methods of divination for which they are adapted. By ARTHUR EDWARD WAITE. Royal 32mo., cloth gilt, 2s. net. Essential to the interpretation of the Tarot Cards. The Cards and Key will be supplied together in neat box for 8s. post free.

Higher Life Handbooks.

Crown 8vo. Uniformly bound in handsome dark green cloth. Gilt ornamental design and lettering.

NOW READY.

New and Revised Edition of

LIFE AND POWER FROM WITHIN. By W. J. COLVILLE, Author of “The Law of Correspondences,” “Elementary Text-Book of Mental Therapeutics,” etc., etc. 189 pp., 2s. 6d. net.

“Written in the fluent, simple and direct style characteristic of the author.”—*T.P.S.*

“It can be strongly recommended to all who wish to go beneath the surface of things, and get at the springs of life.”—*The Pioneer*.

THE LAW OF THE RHYTHMIC BREATH, TEACHING THE GENERATION, CONSERVATION AND CONTROL OF VITAL FORCE. By ELLA ADELIA FLETCHER, Author of “The Woman Beautiful,” “The Philosophy of Rest.” 372 pp., 4s. 6d. net.

"I regard it as the most important and authoritative contribution to 'Occult' science that has been made since Madame Blavatsky's publications; and it will reach and benefit multitudes who could never have profited by 'Isis Unveiled' or 'The Secret Doctrine.'"

—JULIAN HAWTHORN.

"It is possible for this book to change the course of the reader's life. . . . It is comprehensively written and profoundly impressive.—*Times Union*, Albany, N.Y.

PATHS TO POWER. By FLOYD B. WILSON, Author of "Man Limitless," "Through Silence to Realization," "The Discovery of the Soul." 229 pp., 4s. 6d. net.

"Thoughtfully written, and the truths the author wishes to teach, are presented in a very plain yet forcible manner."—*The Morning Advertiser*.

THROUGH SILENCE TO REALIZATION; OR, THE HUMAN AWAKENING. By FLOYD B. WILSON, Author of "Paths to Power," "Man Limitless," etc. 190pp., 3s. 6d. net.

"This is an important, helpful and inspiring book, teaching man how to become all he is capable of being"—*Times Union*, Albany, N.Y.

"The chapter on 'The Silence' is the clearest practical exposition of the steps of human consciousness by which one reaches The Silence that we ever remember reading."—*Ideas*, Boston, Mass.

THE DISCOVERY OF THE SOUL OUT OF MYSTICISM, LIGHT AND PROGRESS. By FLOYD B. WILSON, Author of "Paths to Power," "Man Limitless," etc. 247 pp., 4s. 6d. net.

An attempt is made herein to reveal the plane progressive man has obtained on his ascent toward freedom, and to throw light on the path leading through Mysticism to the discovery of those unused powers within the soul which, duly appropriated, give expression to the divine in man.

The following publications of Messrs. Fenno, of New York, are also supplied:—

MAN LIMITLESS. By FLOYD B. WILSON, Author of "Paths to Power." 224 pp., 4s. 6d. net.

"Have been reading your book, 'Man Limitless.' It is brimful of energy, light, power and helpfulness from all sources."

—ELLA WHEELER WILCOX.

THE TRIUMPH OF TRUTH: OR, THE DOOM OF DOGMA. By HENRY FRANK, Author of "The Kingdom of Love," "The Shrine of Silence," etc., etc., 6s.net.

"In this able work Mr. Frank has given a bold and radical treatise, which is at once broad and scholarly, and, what is still more rare in such works, reverent and constructive in spirit and character."

—*The Arena*.

THE MASTERY OF MIND IN THE MAKING OF MAN. By HENRY FRANK, Author of "A Vision of the Invisible," "The Shrine of Silence," etc., etc. 234 pp., 4s. 6d. net.

"It teaches the inestimable possibilities for health, wisdom and happiness within reach of every man and woman who will learn to control the mechanism of the human mind."

—*Times Union*, Albany, N.Y.

Alchemical Philosophy.

THE HERMETIC AND ALCHEMICAL WRITINGS OF AUREOLUS PHILIPPUS THEOPHRASTUS BOMBAST OF HOHENHEIM, CALLED PARACELSUS THE GREAT, now for the first time translated into English. Edited with a Biographical Preface, Elucidatory Notes, and a copious Hermetic Vocabulary and Index, by ARTHUR EDWARD WAITE. In Two Volumes. Dark Red Cloth. medium 4to, gilt tops. 25s. net. Vol. I., 394 pp.; Vol. II., 396 pp.

THE TURBA PHILOSOPHORUM, or Assembly of the Sages. An Ancient Alchemical Treatise, with the chief Readings of the Shorter Codex, Parallels from Greek Alchemists, and Explanations of obscure terms. Translated, with introduction and Notes, by A. E. WAITE. Crown 8vo., 4s. 6d. net.

A great symposium or debate of the Adepts assembled in convocation. The work ranks next to Guber as a fountain-head of alchemy in Western Europe. It reflects the earliest Byzantine, Syrian and Arabian writers. This famous work is accorded the highest place among the works of Alchemical Philosophy which are available for the students in the English language.

THE NEW PEARL OF GREAT PRICE. The Treatise of Bonus concerning the Treasure of the Philosopher's Stone. Translated from the Latin. Edited by A. E. WAITE. Crown 8vo. 4s. 6s. net.

One of the classics of alchemy, with a very curious account, accompanied by emblematical figures, showing the generation and birth of metals, the death of those that are base and their resurrection in the perfect forms of gold and silver.

A GOLDEN AND BLESSED CASKET OF NATURE'S MARVELS. BY BENEDICTUS FIGULUS. With a Life of the Author. Edited by A. E. WAITE. Crown 8vo. 4s. 6d. net.

A collection of short treatises by various authors belonging to the school of Paracelsus, dealing with the mystery of the Philosopher's Stone, the revelation of Hermes, the great work of the Tincture, the glorious antidote of Potable Gold. Benedictus Figulus connects by imputation with the early Rosicrucians.

THE TRIUMPHAL CHARIOT OF ANTIMONY. By BASIL VALENTINE. Translated from the Latin, including the Commentary of Kerckringius, and Biographical and Critical Introduction. Edited by A. E. WAITE. Crown 8vo. 4s. 6d. net.

A valuable treatise by one who is reputed a great master of alchemical art. It connects practical chemistry with the occult theory of transmutation. The antimonial Fire-Stone is said to cure diseases in man and to remove the imperfection of metals.

THE ALCHEMICAL WRITINGS OF EDWARD KELLY. From the Latin Edition of 1676. With a Biographical Introduction, an Account of Kelly's relations with Dr. Dee, and a transcript of the "Book of St. Dunstan." Edited by A. E. WAITE. Crown 8vo. 4s. 6d. net.

A methodised summary of the best Hermetic philosophers, including a discourse on Terrestrial Astronomy, in which the planets are replaced by metals, and instead of an account of stellar influences we have the laws governing metallic conversion.

YOUR FORTUNE IN YOUR NAME OR KABALISTIC ASTROLOGY. New edition, largely revised. Demy 8vo, cloth gilt, 96 pp., 2s. 6d. net. By "SEPHARIAL."

The first edition of this popular work on Kabalistic Astrology having been entirely sold out, the publishers arranged with the author for this corrected and revised edition to meet the public demand.

A MANUAL OF CARTOMANCY, Fortune - Telling and Occult Divination, including the Oracle of Human Destiny, Cagliostro's Mystic Alphabet of the Magi, &c., &c. Fourth edition, greatly enlarged and revised, by GRAND ORIENT. Crown 8vo, cloth gilt, 252 pp., 2s. 6d. net.

"To the curious in such matters this book will afford much interesting information."—*Pall Mall*.

Mental Pathology and Therapeutics

THE MASTERY OF DEATH. By A. OSBORNE EAVES. Author of "The Colour Cure." Crown 8vo. Cloth, 2s. net.

The object of this work is to show how disease may be eliminated and human life almost indefinitely prolonged, and the writer gives clear directions as to how these aims can be accomplished.

THE ART OF LUCK. By A. OSBORNE EAVES. Author of "The Colour Cure," "The Mastery of Death," etc. 5in. x 4 $\frac{3}{4}$ in., paper covers, 1s. net.

"It is better to be born lucky than rich."—OLD PROVERB.

SYNOPSIS.—Life's Failures. Human Fossils. The True Source of Luck. Forces and Planes. The Dynamics of Thought. Socrates' Demon. How Magic can Aid. Lucky days and Astrology. The Science of Numbers. Talismans and Charms as Auxiliaries. Mind Control and Building. Recipe for Weak Wills, etc.

IMAGINATION THE MAGICIAN. By A. OSBORNE EAVES, author of "The Colour Cure," etc. Paper covers, 1s. net.

THE COLOUR CURE. A Popular Exposition of the Use of Colour in the Treatment of Disease, by A. OSBORNE

EAVES, Author of "The Mastery of Death," etc., etc.
Crown 8vo, 64 pp., paper covers, 1s. 6d. net.

ELEMENTARY TEXT-BOOK OF MENTAL THERAPEUTICS. By W. J. COLVILLE. Crown 8vo, paper covers, 80 pp., 1s. net.

This introductory text book is characterised by all Mr. W. J. Colville's well known simplicity and perspicuity of style. For practical guidance in every-day life it is of far greater value than many more expensive and more ambitious volumes.

PSYCHO-PATHOLOGICAL RESEARCHES. Studies in Mental Dissociation. With Text Figures and 10 Plates. By BORIS SIDIS, M.A., Ph.D., Director of the Psychopathological Laboratory of New York. 329 pp., Royal 8vo, 8s. 6d. net.

SELECTION FROM THE CONTENTS.—Psychosis and Introspection. The Subjective Method and its Difficulties. Examination of the Subconscious. The Psychopathic Paradox. Subconscious Habit Formation. Automatic Writing and Anaesthesia. Origin and Growth of Dissociation. The Development of the Secondary State. The Synthesis of the Dissociated States. The Phenomena of Affective Triple Personality. Re-emergence of Disintegrated Groups and their Final Dissolution. Dissociation and Synthesis. First Attacks and Aura. Lapsed Periods and Hypnoidal States. Synthesis.

Rider's Mind and Body Handbooks.

These Handbooks deal with the subject of mental and bodily health in the new light of psycho-therapeutics, mental healing and auto-suggestion. The following volumes are now ready or in preparation:—

NATURE'S HELP TO HAPPINESS. By JOHN WARREN ACHORN, M.D. Small crown 8vo, 55 pp., cloth gilt 1/- net, paper 6d. net.

"A suggestive essay on the benefits of the open-air life."—*The Scotsman*.

HOW TO REST AND BE RESTED. By GRACE DAWSON. 46 pp. red paper cover, 6d. net, cloth 1s. net.

It is the purpose of this little book to point out practically the restful way of living. . . . Wrong to the body is wrong to the mind and to the spirit. The whole man—body, soul and spirit—must live in unity and harmony in order to realise a full and healthy life.

"This little book is especially to be recommended to those who dread the possibility of a nerve breakdown?"—*Nursing Notes*.

"Brief and to the point, it contains in 46 pages as much common sense as many a bulky volume."—*Health Record*.

NERVOUSNESS: A Brief and Popular Review of the Moral Treatment of Disordered Nerves. By ALFRED T. SCHOFIELD, M.D., M.R.C.S. Small crown 8vo., cloth gilt, 88pp., 1s. net.

"A medical manifesto of real importance . . . It is not too much to say that if Dr. Schofield's principles were acted upon, they would lead to something like a revolution in the treatment of nervous sufferers . . . a singularly wise and able little book."

—*Westminster Gazette*.

"Wise counsels for the prevention of nervous disorders."

—*Christian World*.

"Dr. Schofield states his case well . . . the book is well worth reading."—*The Queen*.

THE POWER OF SELF-SUGGESTION. By Rev. SAMUEL McCOMB, D.D. Small crown 8vo, cloth gilt 1/- net.

"A readable and stimulating essay."—*Scotsman*.

"A well-written essay, free from technicality on the one hand and from emotional exaggeration on the other."—*T.P.S. Book Notes*.

HOW TO KEEP FIT. An Unconventional Manual. By ALFRED SCHOFIELD, M.D., M.R.C.S. Author of "Nervousness," etc., etc. Small crown 8vo, cloth gilt, 80 pp., 1s. net.

"Full of really sound and sensible advice."—*Newcastle Daily Chronicle*.

"A wise little Book."—*The Observer*.

FROM PASSION TO PEACE; or, THE PATHWAY OF THE PURE. By JAMES ALLEN. Author of "The Mastery of Destiny," "From Poverty to Power," "As a Man Thinketh," etc., etc. Small crown 8vo, cloth gilt, 72 pp., 1s. net.

The first three parts of this book—*Passion, Aspiration and Temptation*—represent the common human life, with its passion, pathos and tragedy: the last three parts—*Transcendence, Beatitude and Peace*—

present the Divine Life, calm, wise and beautiful, of the sage and Saviour. The middle part—*Transmutation*—is the transitional stage between the two; it is the alchemic process linking the divine with the human life. Discipline, denial and renunciation do not constitute the Divine State; they are only the means by which it is attained. The Divine Life is established in that Perfect Knowledge which bestows Perfect Peace.

Theology.

THE UNESCAPEABLE CHRIST. And Other Sermons. An expression of the New Theology. By Rev. EDWARD W. LEWIS, M.A., B.D., of Grafton Square Congregational Church, Clapham. Author of "Some Views of Modern Theology." Crown 8vo, cloth, 3s. 6d. net.

"The author frankly declares himself a disciple of the New Theology, and the sermons are all upon subjects which are involved in that controversy. They are marked by great freshness and beauty, and will do much to remove prejudice against the new views."—*Scotsman*.

SOME BETTER THING FOR US. By A. S. L. Second Impression. Demy 12mo, cloth gilt, 3s. 6d. net.

CONTENTS.—Introduction. Faith: A Practical Matter. Fear: Its true Function. Truth in Relation to Life. Error in Thought, and its Dangers. The Law of the Lord. The Law which Gendereth Bondage. The Two Points of View. The Threefold Cord of Prayer. Object lessons of Christ's Methods in Healing. Health, Holiness, and Power.

This volume is addressed specially to that large class of sufferers, whose trials have not found adequate support in the presentment of religion which has come their way.

"A lucid exposition of the efficacy of faith."—*Light*.

"The expression of a living faith, which has been tested by experience."—H. A. DALLAS in *The Seeker*.

GOD THE BEAUTIFUL, An Artist's Creed; and The Religion of Beauty Contrasted with Buddhism. By E.P.B. Second Edition (translated into Japanese and German). Fcap. 8vo. 2s. 6d. net.

The writer's philosophy may be described as a kind of pantheistic idealism. He finds a manifestation of 'God the Beautiful' in Nature, in the soul of man, in all acts of human love and courage. . . . The book contains many suggestive, original, and beautiful thoughts. —*Church Quarterly Review*.

TRANSFORMED HINDUISM. By the Author of "God the Beautiful." 2 Vols. Fcap. 8vo, 5s. net.

CONTENTS.—Vol. I.—Introduction. Panorama of Ancient India. Development of India's Commerce. The Rise of Brahmanism. The Spiritual Empire of India. The Sacred Scriptures: Rig Veda, Soma Veda, Yajur Veda, Atharva Veda. The Brahmanas, Aranyaki and Upanishads. The Fivefold Ministry. The Legal Works, Dharma Sutras, &c.

CONTENTS.—Vol. II.—Hindu Philosophical Systems: The Nyaya and Vaisheshika, The Sankhya, The Yoga, The Purva Miniansa, The Vedanta School. Epics: The Mahabharata, The Bhagavat Gita, The Ramayana, Modern Hinduism. Sin. Death and Immortality.

"It is well written, and gives a comprehensive view of Brahmanism, of 'the sacred scriptures,' Hindu philosophical systems, and the Hindu epics, modern Hinduism, etc."—*The Times*.

THE CHIEF SCRIPTURE OF INDIA. (*The Bhagavat Gita*) and its relation to present events. By W. L. WILMSHURST, Author of "Christianity and Science: The Latest Phase," &c. Crown 8vo. Paper cover, 1s. net; cloth, 2s. net.

"An introduction to the study of the *Bhagavad Gita*, calling attention to its relation to the Western religious thought of the present day. A thoughtful and well-written paper by a widely read man, who hopes that some day, in the inevitable course of the world's evolution, all races of men will form 'one fold under one shepherd.'"—*Academy*.

"A brief and interesting general account of the *Bhagavad Gita*, which may well serve as an introduction to the detailed study of that Sacred Book of the East."—*Scotsman*.

CHILDREN OF THE RESURRECTION. By THOS. ALLEN. Crown 8vo. Paper cover, 6d. net.

CONTENTS.—Introduction. Eschatology. The Recession of the Soul. Spiritual Corporeity. The Power of Christ's Resurrection. The Nature of Christ's Resurrection. Eclectic Resurrection. Equality in Heaven (a) Dead-levelism (b) Disciplinary Treatment (c) Formation of Character. Eternal Life.

THE MESSAGE OF ARCHDEACON WILBERFORCE. A Summary of the Teaching found in his Sermons and Discourses. By a member of the Congregation of St. John's, Westminster. Crown 8vo. Paper cover, 6d. net.

THE MESSAGE OF THE SUN, AND THE CULT OF THE CROSS AND THE SERPENT. By Rev.

HOLDEN E. SAMPSON ("Light.") Crown 8vo, 1s. 6d. net.

"The cult here advocated, under the fantastic title of the "Cult of the Cross and the Serpent," was, according to Mr. Sampson, taught in its purity by Moses and the Hebrew Prophets, by Krishna and Christ, but was effaced from the world through the heresies of the *Nicene Apostasy* until now re-discovered by himself at the end of fourteen centuries. Judaism and Christianity are perversions of this true and only religion."—*Sheffield Daily Telegraph*.

CHRISTIANITY AND SCIENCE—THE LATEST

PHASE. By W. L. WILMSHURST. Crown 8vo. 92 pp. in neat brown paper cover 6d. net, cloth 1s. net.

CONTENTS.—Foreword. The Parting of the Ways. The Development of the Conflict. New Factors tending to Reconciliation. The Present and the Future.

JUST PUBLISHED.

LIVING THE LIFE; or, CHRISTIANITY IN BEING.

By GRACE DAWSON. Author of "How to Rest." Crown 8vo, 78 pp., cloth gilt, gilt tops, 1s. 6d. net; paper, 1s. net.

A short study of Christianity as Christ taught it.

Poetry.

STRANGE HOUSES OF SLEEP. By ARTHUR EDWARD

WAITE. With Frontispiece Portrait of the Author. Fcap. 4to. Parchment gilt. Printed at the Ballantyne Press. 12s. net. Limited Edition of 250 copies, signed, and numbered.

Part I. Shadows of Sacraments. Part II. The Hidden Sacrament of The Holy Graal. Part III. The Poor Brother's Mass Book: containing a Method of Assisting at the Holy Sacrifice for children who are not of this world. There is also implied a certain assistance to Servers. Part IV. The Book of the King's Dole, and Chantry for Plain Song: A Greater Initiation.

"Through all one comes in touch with a fine spirit, alive to the glory of the world and all that charms the heart and sense of man, yet seeing past these with something of the soul of Galahad. . . . Rich in memorable verse and significant thought, so closely wedded to emotion that each seems either."—*Glasgow Herald*.

A BOOK OF MYSTERY AND VISION. By ARTHUR EDWARD WAITE. Foolscap 4to, with Special Cover designed by MARY TOURTEL, and Frontispiece by ISABELLE DE STEIGER. Price 7s. 6d. net.

"The most remarkable and on the whole the most successful attempt to sing the mysteries of mysticism, since Blake wrote his 'Prophetic Books' "—*The Star*.

"Undoubtedly one of the most original and most remarkable books of verse published for many years."—*Birmingham Daily Gazette*.

"Mr. Waite's volume may be regarded as a confession and an exposition of faith of the mystic school."—*Glasgow Herald*.

THE NAZARENE: The Study of a Man. A Poem. By ARTHUR H. ADAMS, Author of "Maoriland and other Verses." Demy 8vo, cloth gilt, 2s. 6d, net.

Belles Lettres.

The Aldwych Series

Edited by ALFRED H. HYATT

Printed in red and black on hand-made paper at the Cedar Press, and bound in vellum. End-papers designed by DUDLEY HEATH. 3s. 6d. net per vol.

Not more than 300 copies printed of any single volume.

I. CUPID'S POSIES. Mottoes for Rings and other Pleasant Things.

II. A LITTLE BOOK OF GRACES.

"This little anthology should have a wide appeal."—*T.P.'s Weekly*.

"One of the prettiest compilations of the year . . . an altogether charming little volume."—*Glasgow Herald*.

III. A GARDEN OF SPIRITUAL FLOWERS. An Elizabethan Book of Devotions: containing prayers for each day of the week, and others for sundry occasions.

". . . The true simplicity, joyous, strong and grand, is to be found in these prayers."—T. H. L. in *The Occult Review*.

IV. ROSE-LEAVES FROM SADI'S GARDEN. Being the "Gulistan" rendered into Verse by ALFRED H. HYATT.

"From the 'Gulist'an,' or Rose Garden of Sadi, these leaves have been gathered. Sadi, whose name signifies felicity, was born at Shiraz in Persia, A.D. 1194. It is said that he lived a hundred and two years. The whole of his long life was devoted to the accumulation of knowledge gained during his many travels. Some of Sadi's wise thoughts are here set forth."—*From the Foreword.*—A.H.H.

(Only a few copies of the first three volumes of THE ALDWYCH BOOKLETS remain for sale.)

THE PAGEANT OF SUMMER. By RICHARD JEFFERIES.
Edition de Luxe of 100 copies. Printed at the Chiswick Press on Van Gelder Paper. Decorated by DUDLEY HEATH. White vellum. f'cap. 4to. 7s. 6d. net.

This Edition is printed by arrangement with Messrs. Chatto & Windus, the owners of the Copyright.

"A very charming miniature example of artistic book-production. In its chaste vellum binding, with its decorative lettering and its perfection of paper and type, the little volume presents Jefferies' exquisite prose poem in a form worthy of its rare intrinsic beauty as a work of literary art."—*The World.*

**LORD CHESTERFIELD'S ADVICE TO HIS SON
AND THE POLITE PHILOSOPHER.** Crown 8vo,
cloth, gilt, 1s. 6d. net.

"A plain tastefully produced volume, in clear type on light paper, well and attractively arranged. Lord Chesterfield can always be 'witty without satire, and serious without being dull'; and in spite of its age his wisdom is fresh to-day, and no unsafe guide in this form for any young man beginning his career."—*The Bookman.*

Fiction.

THE THRONE OF EDEN: A Psychical Romance. By W. J. COLVILLE, Author of "Old and New Psychology," "Studies in Theosophy," etc., etc. Crown 8vo, red cloth, 468 pp., 3s. 6d. net.

"Much profound philosophy is intermingled with amusing incidents of various kinds."—*Fischer-Munck Leigh.*

THE DAYS OF FIRE. The Story of a Forgotten Epoch. By the COUNTESS OF CROMARTIE. Crown 8vo, 2s. 6d. net,
An idyll of love and strife in the days of Heremon, King of Erin, who reigned in Tara.

HIS PRIVATE LIFE. By H. SMITH. New Edition.
Crown 8vo. 3s. 6d. net.

"A novel that has much truth in it, treated with striking ability."—*The Evening Standard and St. James's Gazette*.

"The minor characters are exceedingly well drawn, and the novel stands out from the great ruck of fiction, both by its maturity of touch and power of construction."—*T.P.'s Weekly*.

"A novel of exceptional ability."—*Review of Reviews*.

NOW READY.

THE PRIESTESS OF ISIS. An Occult Romance of the Days of Pompeii, by EDOUARD SCHURÉ. Translated by F. ROTHWELL, B.A. Crown 8vo, 318 pp., cloth gilt, 3/6 net.

"It pictures with much graphic power the City of Pompeii on the eve of her destruction."—*The Times*.

"A classical drama full of colour and poetry."—*Yorkshire Post*.

THE SECRET OF THE SPHINX; or, The Ring of Moses. By JAMES SMITH and JOHN WREN SUTTON. Crown 8vo, 3s. 6d. net.

"A romance founded on the building of the Great Pyramid by Pharaoh and the birth of Moses is a distinctly notable addition to modern fiction, and Mr. Smith and Mr. Sutton have done their work conscientiously and well. The secret of the Sphinx is revealed by a narrative of a curious combination of circumstances, in which the magic ring of Moses is given a conspicuous place."—*The Scotsman*.

"A vividly drawn and fascinating picture of life in Egypt and the desert, and interprets on broad and universal principles the 'wisdom of the Egyptians' in which Moses was learned."—*Light*.

GRAN; A Girl Worth Knowing. By H. D'ARCY MARTIN. Crown 8vo, 3s. 6d. net.

"The upbringing of Gran amidst surroundings so unusual—a stern, fanatical father, a reserved mother who nurses a secret and cares nothing for her child, leaving her to the sole charge of an old servant—and the development of her character, are portrayed with considerable power, the result being a very charming picture."—*Literary World*.

"Gran is remarkable, and also a remarkably attractive heroine."—*Sheffield Telegraph*.

"There is not a dull sentence in the book."—*Review of Reviews*.

THE LIVING WHEEL. By T. I. UNIAKKE. A Drama in Five Acts. Crown 8vo, 3s. 6d.

"This is one of the most remarkable books that I have read for many a long day. A daring book, a puzzling book, one that suggests more than it says, and raises questions innumerable to which it supplies no answers."—W. T. STEAD, in *The Review of Reviews*.

"A thoughtfully written novel, and one that dips a little deeper than most into spiritual and intellectual matters."—*T.P.'s Weekly*.

This story of a spiritual marriage presents strange possibilities of union between those who are of necessity separated in the physical body.

THE TWICE-BORN. By an Ex-Associate of the Society for Psychical Research. Crown 8vo, cloth, 2s. net.

A modern instance of Re-incarnation as exemplified in the case of two children—brother and sister—who revisit the earth after a very short interval, so that they are enabled to retain a vivid impression of their previous state of existence.

THE SOUND OF A VOICE THAT IS STILL. By ARCHIE CAMPBELL. Cheaper Issue. Crown 8vo, 3s. 6d. net.

"Can certainly claim to be the most original work of the year. A combination of romance and theology, or perhaps we should say mythology, it provides, in the form of a story, a new theory of life, death, and eternity, derived from Eastern teaching, Christian doctrine, and romantic imagination, which is as fascinating as it is delightful.

. . . An interesting and a fascinating book which merits the attention it has already aroused."—*Birmingham Daily Gazette*.

FLAXIUS: Leaves from the Life of an Immortal. By CHARLES GODFREY LELAND, Author of "The Breitmann Ballads," &c. Crown 8vo, 3s. 6d. net.

"Mr. Godfrey Leland, apart from the keen sense of humour which inspired the 'Hans Breitmann Ballads,' has a great deal of old-world knowledge at his command. Both the humour and the knowledge jostle one another in 'Flaxius,' a book which is rather a rhapsody than a romance. Flaxius is an Immortal, and into his lips Mr. Leland puts his own philosophy of Life. There are passages in the book which are an invitation to think, and they stand side by side with much elaborate fooling."—*Standard*.

"It is quite impossible to give any idea of this book. It is enough, surely, to say that it is Mr. Leland's to send people of sense to it. But we may thank him for many excellent things in it, and not the least for the Breitmann ballad with which it is concluded."—*Spectator*.

THE LIFE AND CONFESSION OF ASENATH, the Daughter of Pentephres of Heliopolis. Narrating how the All-Beautiful Joseph took her to Wife. Prepared by MARY BRODRICK, from notes supplied by the late SIR PETER LE PAGE RENOUF. Crown 8vo. paper covers. 1s. net. Exquisitely printed on hand-made paper.

The Life and Confession of Asenath, the Daughter of Pentephres of Heliopolis, is one of those many quaint little stories of a religious character which appear to have had their rise somewhere about the 6th century A.D. It is undoubtedly written with a purpose—to reconcile early Christian converts to the idea of Joseph (a type of Christ) taking unto himself the daughter of the high priest of false gods and herself an idolater. The little story recounts the preparations made for the reception of Joseph who was making a tour in Egypt to prepare for the coming famine, Asenath's arrogance towards "the runaway" and slave, her final conversion to his religion when she "flung her gods out of the window," and her marriage to Joseph. The story has much spirit and life in it; it is a strange medley of Egyptian, Jewish and Christian religious ideas, but it has a charm and poetry about it which cannot fail to interest the lovers of ancient lore.

The Library of Occult Records.

Crown 8vo, in artistically designed blue cloth, gilt lettering. 3s. 6d. net per volume.

This Library is designed to include a selection from the best Occult and Psychic stories which lay claim to an inspirational origin. No fiction of the ordinary stamp will be given a place among these books. The following volumes are now ready:—

THROUGH THE MISTS. Leaves from the Autobiography of a Soul in Paradise. Recorded for the Author by ROBERT JAMES LEES. 3s. 6d. net.

"An extremely fascinating story."—*Yorkshire Post*.

"Mr. Lees acts merely as recorder, and his work should have much of the vogue that fell to 'Letters from Hell' on the one hand, and 'Letters from Julia' on the other."—*Academy*.

"Mr Lees' story is supremely fascinating."—*Birmingham Gazette*.

"It is reverent, poetical and quite ingenious in conception. It will appeal especially to Spiritualists, many of whose religious beliefs it embodies."—*Manchester Courier*.

THE LIFE ELYSIAN. Being More Leaves from the Autobiography of a Soul in Paradise. Recorded for the Author by R. J. LEES. 349 pp., 3s. 6d. net.

"Whoever takes up this book will be loth to lay it down till the last page is reached."—*Liverpool Courier*.

"A very curious and interesting book."—*The Lady*.

"It is an impressive work, of a most unusual type; and even those readers who take exception to the doctrines set forth will be repaid for their trouble by much that is suggestive and inspiring."—*Court Circular*.

THE CAR OF PHŒBUS. By R. J. LEES. 388 pp. 3s. 6d. net.

"A well-told story of love, adventure and political intrigue in the days when the great powers of Babylon and Egypt were yet rising towards the zenith of their glory. . . . Decidedly interesting."—*To-Day*.

"Thoroughly readable."—*Punch*.

"A clever mystical romance."—*Light*.

"A passionate love story. . . . It is very powerfully written, and takes, what is so rare to find, a new and uncommon line."—*Queen*.

THE HERETIC. By ROBERT JAMES LEES. 566 pp., 3s. 6d. net.

"Decidedly curious and interesting."—*Morning Leader*.

"A very original story."—*Lloyd's Weekly*.

"The book is an able production, and is an honest attempt at solving the problem of human existence."—*Dundee Advertiser*.

"In 'The Heretic' Mr. Lees has produced a thoughtful work that will certainly appeal to a very wide circle."—*Catholic Herald*.

IDA LLYMOND AND HER HOUR OF VISION. By
HOPE CRANFORD. 3s. 6d. net.

"Its machinery is elaborate yet simple. . . . Always a burning faith in the all-wisdom of the Father of all. . . . It expresses many uplifting thoughts in graceful language, and is the sort of book that makes a deep impression on the responsive mind."—*Aberdeen Free Press*.

"There is more than a tendency to mysticism in the contents of this volume. Its tone is distinctly religious. . . . Ida Llymond is brought low by illness, and her mind bordering on the infinite, has an open vision of the life beyond the veil. She thinks she obtains an insight into the hidden meaning of many things, and a knowledge of the beatific condition of those who have entered into rest."—*Birmingham Post*.

"The tone and moral teaching are of the highest. The book should find a large circle of readers."—*Sheffield Telegraph*.

"This story will please and edify many readers; it is a novel and reverent treatise on a thorny problem."—*The English Review*.

AN ASTRAL BRIDEGROOM: A Reincarnation Study.
By ROBERT JAMES LEES. 404 pp., 3s. 6d. net.

"Mr. Lees has . . . succeeded in producing a most interesting story, in which both tragedy and comedy are admirably blended, while occult experiences occur on almost every page."

—*Annals of Psychological Science*.

"Not only a clever and original, but in some parts a humorous novel."—*The Christmas Bookseller*.

Controversial.

**INFERENCES FROM HAUNTED HOUSES AND
HAUNTED MEN.** By Hon. JOHN HARRIS. Crown
8vo, 1s. net.

"Curious readers of curious subjects may find it worth while to look into what Mr. Harris says."—*New York Times*.

There is a great deal in the volume which will interest those who love to explore the 'occult' branches of science."—*Westminster Review*.

"We recommend it to all interested in the subject."—*Spectator*.

THE PSEUDO-OCULT. Notes on Telepathic Vision
and Auditory Messages proceeding from Hypnotism.
By Hon. JOHN HARRIS. Crown 8vo, 1s. net.

THE ALTERNATE SEX, or The Female Intellect in Man and the Masculine in Woman. By CHARLES GODFREY LELAND, F.R.L.S., A.M., Harvard. New and Cheaper Edition. Crown 8vo, cloth, 2s. 6d. net.

CONTENTS.—Absolute Difference of Sex. The Origin of Life, or how it is that “Things” grow. The Origin of Sex. The Female Mind in Man; its Influence on the Inner Self—Occultism and Spiritualism. The Male Intellect in Woman. Dreams. Memory. Hypnotism. Sensitivity and Love. On Entering into Harmony and Sympathy with the Inner Mind. Of Mutual Influence. The Immortality of the Soul. The Existence of God.

“A curious theory of the psychology of sex. . . . The chief point of the theory is that every man has so much woman in his nature, every woman so much man in hers.”—*Scotsman*.

“The book is the fruit of wide eclectic reading, and is in line with the best thought of the time.”—*Daily News*.

TEKEL; or, The Wonderland of the Bible. By J. HORTON. A Sequel to “My Search for Truth and What I Found.” Demy 8vo, cloth gilt, 6s. net.

“In many respects a clever, fascinating, and wholesome piece of writing, and in all respects an honest and sincere work.”—

Glasgow Evening Times.

The Shilling Library of Psychological Literature and Inquiry.

Demy 8vo. Vols. I. II. III. IV. 1s. net each, paper covers; 1s. 6d. net neatly bound in green cloth.

By EDWARD T. BENNETT

*Assistant Secretary to the Society for Psychological Research,
1882–1902.*

I. THE SOCIETY FOR PSYCHICAL RESEARCH: Its Rise and Progress, and a Sketch of its Work.

PRINCIPAL CONTENTS.—The Society for Psychological Research: Its Rise and Progress. Thought-Transference or Telepathy. Suggestion—Hypnotism—Psychic Healing. The Subliminal Self. Apparitions and Hauntings. Evidence of the Existence of Intelligences other than “The Living,” and of the Reality of Inter-communication. Conclusions.

164 Aldersgate Street, London, E.C.

II. TWENTY YEARS OF PSYCHICAL RESEARCH: 1882-1901

PRINCIPAL CONTENTS. — Twenty Years of Psychical Research; 1882-1901. The Work Accomplished: Its Character and Amount. Evidence of the Phenomena, Arranged under Three Groups. Conclusions. A Descriptive Index of References to Main Issues.

I. and II. are Illustrated with Facsimiles of Thought-Transference Drawings.

III. AUTOMATIC SPEAKING AND WRITING: A STUDY. With many hitherto Unpublished Cases and Examples.

PRINCIPAL CONTENTS.—I. Automatic Speaking and Writing. II. Communications which state definite Facts, or in which Information is conveyed unknown by any normal means to Speaker or Writer. Some Incidents in a Business Transaction. III. Communications in which the Intelligence claims to give Evidence of its Identity with a Deceased Person. Messages from Twenty-one alleged "Strangers," with more or less complete Verifications; A Test arranged before Death. Professor J. H. Hyslop's Investigation and Testimony. IV. Communications the chief interest of which lies in their character. Selections from the Records of a Private Circle. V. The Sources of the Communications, and Conclusions. A Descriptive Catalogue of (English) Automatic Literature.

IV. THE "DIRECT" PHENOMENA OF SPIRITUALISM:—"DIRECT" WRITING, DRAWING, PAINTING, and MUSIC.

This book is a Study of "Direct" Phenomena, mostly in the presence of David Duguid and of Mrs. Everitt. Great care has been taken as to the quality of the evidence selected. The volume is extensively illustrated with a unique series of Facsimiles of "Direct" Writings and Drawings. Also with reproductions of certain engravings alleged to have been plagiarised. As to these, a hitherto unrecognised form of Telepathy is suggested as the solution of the singular resemblances. Twenty-two plates in all.

GLOBES AND MIRRORS FOR CRYSTAL GAZING.

Small size globe, 2s. 3d. post free in United Kingdom (including case), abroad 2s. 9d.

Z-rays globe (superior quality), 3s. 3d. post free in United Kingdom (including case), abroad 3s. 9d.

Larger globe (2½ in. diameter), 4s. 9d. post free in United Kingdom, abroad 5s. 3d.

8-inch Fakir Mirror, 12s. 6d. Carriage and packing, 1s. extra.

The Occult Review

A Monthly Journal devoted to the Investigation of
the Problems of Life and Death and the Study of
the Truths underlying all Religious Beliefs

EDITED BY RALPH SHIRLEY

THE SUBJECTS DEALT WITH INCLUDE

Occultism, Hypnotism, Magic, Psychic Phenomena, Telepathy,
Reincarnation, World Memory, Planetary Influence,
Dreams, Multiple Personality, The Occult in
English Literature, Religious Mysticism,
&c., &c.

*Among the contributors are the following well-known writers
and authorities on Psychical Science :—*

NORA ALEXANDER, R. H. BENSON, M. BRAMSTON, LADY ARCHIBALD
CAMPBELL, HERWARD CARRINGTON, MABEL COLLINS, W. J. COLVILLE,
MRS. STUART ERSKINE, FLORENCE FARR, A. GOODRICH FREER (Mrs.
HANS SPOER), C. G. HARRISON, FRANZ HARTMANN, J. ARTHUR HILL,
REGINALD HODDER, BERNARD HOLLANDER, M.D., Professor J. H.
HYSLOP, ISABELLE DE STEIGER, W. F. KIRBY, ANDREW LANG, ERIC
MACLAGAN, A. J. PEARCE, MRS. CAMPBELL PRAED, H. STANLEY RED-
GROVE, C. W. SALEEBY, M.D., F. C. S. SCHILLER, "SCRUTATOR,"
NORTHCOTE W. THOMAS, CHARLES LLOYD TUCKEY, M.D., A. E. WAITE,
W. L. WILMSHURST, &c., &c.

ANNUAL SUBSCRIPTION :

British Isles, Seven Shillings, post free.

United States and Canada, \$1.75 cents. Elsewhere, 8s. or its equivalent.

Vols. I. to XI. (Jan. 1905 to June 1910), handsomely bound in
green cloth, gilt tops, 4s. net each, post free.

Vol. IV., very scarce, 10s. net.

WILLIAM RIDER & SON, LTD.

164 ALDERSGATE STREET, LONDON, E.C.

AMERICA : INTERNATIONAL NEWS CO., 85 DUANE ST., NEW YORK

INDIA : A. H. WHEELER & Co., CALCUTTA