

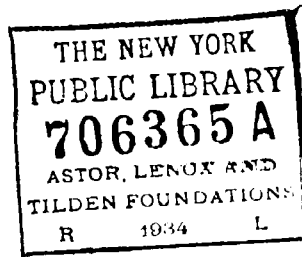
The
Sphinx Magazine

EDITED BY
CATHARINE H. THOMPSON

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1900



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TABLE OF CONTENTS

	PAGE
SPHINX RELIGION	1, 65
ASTRO-PHRENOLOGY	3
FATE—AND CHEATING IT	12
THE CHARACTER AND FORTUNES OF VIRGO	24
A GLIMPSE OF WILLIAM LILLY	27
THE ASTROLOGER'S VADE MECUM	29, 97, 160, 228, 304
LETTERS BY G. T. F. SMITH	41, 154, 238
THE ASTROLOGIC DRAGON	49
THE WINTER SOLSTICE	52
BIRTHDAY INFORMATION AND DAILY ADVICE	55, 116, 187, 253, 316
THE AMERICAN GRAMMAR OF ASTROLOGY	59, 122, 193, 258, 312
NOTES AND QUERIES	62, 125, 195, 324
BRITANNIA'S STAR	67
CHILDREN—THEIR SEX AND THEIR LONGEVITY	71
NATURE'S ANALOGIES	76
A CHALLENGE AND ITS RESULT	82
PROVE ALL THINGS	87
THE MYSTERY OF RECTIFICATION	90
AN ILLUSTRATED HOROSCOPE	92
THE CHARACTER AND FORTUNES OF LIBRA	104
THE ART OF RAISING POULTRY	106
THE ENGINE OF FATE	110
FATALITY	121
A FAMOUS PREDICTION	129
AN ITALIAN ORATION	134
PEOPLE WHO MAKE MONEY	137
A SIGN OF THE TIMES	139
I SAW A STAR FALL FROM HEAVEN	141
HOROSCOPE BY ONE OF THE RAPHAELS	144

	PAGE
THE CHARACTER AND FORTUNES OF SCORPIO	152
AN ASTROLOGIC COURTSHIP	167
THE PLANETARY TYPES	182
GO THOU AND DO LIKEWISE	192
THE RESURRECTION OF EGYPT	201
NATIVITY OF PRINCE PRISDAN	205
PROGNOSIS	218
"THE NAME OF THE STAR IS CALLED WORMWOOD"	221
THE CHARACTER AND FORTUNE OF SAGITTARIUS	225
THE SIGNATURES OF THE PLANETS	232, 287
MR. BICKERSTAFF'S PREDICTIONS FOR THE YEAR 1708	243
THE STAR OF BETHLEHEM	265
A CHAPTER IN CHALDEAN HISTORY AND PHILOSOPHY	269
HOROSCOPE OF THE FRENCH REPUBLIC	275
A GRUBSTREET ELEGY ON PARTRIGE	283
THE TRUE AND ONLY METHOD OF DELIVERING JUDGMENT ON NATIVITIES BY POSITION	291
THE CHARACTER AND FORTUNES OF CAPRICORN	301
A SOLILOQUY	322

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The Sphinx



VOLUME
2

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Catharine H. Thompson.
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NUMBER
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"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces." — EMERSON.

The Sphinx.

AN ASTROLOGICAL MAGAZINE

EDITED BY

CATHARINE H. THOMPSON.

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ANNOUNCEMENT.

THE SPHINX is a publication that cannot fail to interest cultured and thoughtful people. It is supported by the best writers on Astrology in England and America, and is the only Magazine in the United States that is entirely devoted to teaching, demonstrating and vindicating the truth of the science as taught by the Egyptians.

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CONTENTS FOR FEBRUARY.

	PAGE
Sphinx Religion (Continued)	<i>James Bannick, F.R.G.S.</i> 1
Astro-Phrenology (Concluded)	<i>Sephorial,</i> 3
Fate — and Cheating It	<i>Heinrich Döath,</i> 12
The Character and Fortunes of Virgo	<i>Ely Star,</i> 24
A Glimpse of William Lilly	<i>Kyvery,</i> 27
The Astrologer's Vade Mecum	<i>W. H. Chaney,</i> 29
Letter No. 1	<i>G. T. P. Smith,</i> 41
The Astrologic Dragon	<i>Anna Phares,</i> 40
The Winter Solstice	<i>Hawtrigg,</i> 52
Birthday Information and Daily Advice	<i>Aster,</i> 53
The American Grammar of Astrology (Revised)	<i>C. H. Thompson,</i> 59
Notes and Queries	62
Editorial	64
Letters to the Editor	xvii

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The Three Fates.

The Sphinx.

VOL. II.

FEBRUARY, 1900.

No. 1.

Sphinx Religion.

[*James Bonwick, F. R. G. S. "Egyptian Belief and Modern Thought."*
London, 1878.]

It is certain that the statue is of Cephren of the Pyramid times, in some way, perhaps, the patron of the sphinx temple. But there is no evidence of his being its constructor. It is, in all probability, much more ancient than his day. Well, then, may some style it, "the oldest religious monument in the world."

Doubts have been thrown out as to its being a temple at all. It may have been a mausoleum. Even Mariette said: "The exterior appearance is, we must declare, rather those of a tomb. Further, the monument may present itself to the visitor as a mastaba, hardly greater than those we find, for example, at Abousir and at Saqqarah. In the interior a chamber shows six superposed niches, which have the air of being constructed, as those of the Third Pyramid, and of the Mastabat-al-Faioum, for receiving mummies."

Mr. Fergusson inspected it as an architect, admiring its simple, grand, yet chaste style. Polished granite and beautiful alabaster form its sides. He might reasonably, at first sight, conclude it could not be a temple; for he tells us: "No sculptures or inscriptions of any sort are found on the walls of this temple, no ornament or symbol, nor any image in the sanctuary." But it is now pretty well understood that primitive temples in all lands were devoid of image worship. He noticed the fact of its having no roof. But it is equally clear that primitive temples were open to the skies, like our own Stonehenge.

The fact of no remains of a roof being found is the strongest possible argument in favor of its being a temple, and not a tomb. M. du Barry Merval calls it a votive chapel belonging to Cephren, and so a dependency of the Second Pyramid.

That which astonished Mr. Fergusson, and strikes others with a sort of awe, is the form of the building. "The principal chamber," says he, "IN THE FORM OF A CROSS, is supported by piers, simple prisms of Sycnite granite, without base or capital, and supporting architraves as simple in outline as themselves." But the cruciform character of the temple, which has descended to churches of Christendom to our own day, simply testifies to the very ancient veneration paid to the symbol of the cross in Egypt, as in India, Peru, etc.

As the presence of the name of a king on a statue is no guarantee that it is a representation of himself, but of some one before him, or of some deity taken under his patronage, so it has been suggested that the splendid figure found in the pit, was not that of Cephren, the king, but of the god Harem-chu, or Horus in the Horizon.

Believing it to be a temple, Renan asks, "To whom was the temple dedicated?" This is his reply: "Without doubt to the sphinx, or, rather, to the divinity represented by the sphinx, Horem-hou or Armachis. The temple, it is true, does not directly face the sphinx; but the entrance passage inclines by design toward the colossal monster."

[*To be continued.*]

SIR REDVERS AND THE FORTUNE-TELLER.

A NATIVE of Crediton tells the following new story of Sir Redvers Buller. When the General was only a child of six or seven he was on a visit with his parents to a sea-coast town in Devonshire. There he had his fortune told by a gypsy, who declared that the boy would be very successful in life, and that, before the century was out, he "would sit beside princes." If the gypsy meant "sit beside princes" in the House of Lords, her prediction will probably be fulfilled, for when the war is over, which will surely be before 1900 has run its course, Sir Redvers will in all probability be called to the House of Peers.

— *The London Globe*, December, 1899.

Astro-Phrenology.

(Continued.)

It is generally conceded by psychic experimentalists that in the spiritual or rather noumenal world, Space and Time are but the effects of psychic sympathy and antipathy. Every man is near to or distant from that sphere to which his inherent nature is allied or opposed. We, who are accustomed to think in terms of three-dimensional space, are apt to think of the planet Jupiter as being considerably more distant than Mars or Venus, but at such times as the spiritual eye is opened, it is seen that this thought is the result of the perception of an external appearance merely, and not of a truth.

Astrology, so far as it relates to the internal man, demonstrates this fact in the common observation that persons in whom the principle of Jupiter is strong, respond more readily to the affections of that planet in the sidereal world than to those of Mars, which yet is a nearer planet to this earth — the passive center of such affections — on which all planets act according to their natures.

And the reason for this effect is that the superior frontal region of the brain is related to the planet Jupiter, as I have already shown, and hence the Sympathetic or Altruistic principles of the mind are in the Jovian nature more active than the Self-regarding faculties which function through the Central Basilar region of the brain by correspondence with the planet Mars.

In the Psychic World, therefore, a man may be nearer the planet Jupiter than Mars. We ought continually to bear this in mind, and to remember that the planets act upon us first by means of the Sidereal body, and afterwards by means of the Ethereal or Lunar body.

With so much by way of a preface, I may now present, with the hope of an intelligent appreciation, a few of the more striking statements of Emanuel Swedenborg in reference to the

nature of the planetary spirits and their action over the minds of the earth-born.

SATURN.

The spirits from this sphere appear in front, below the normal plane of vision, on a level with the *knees*.

In astrology, Capricornus rules the knees under the dominion of the planet Saturn. The knees are directly related to the devotional group of faculties, and the bending of the knee (genuflexion) is the result of the activity of the devotional faculties.

They are modest, and esteem themselves but little. Hence they appear to be small. They are extremely humble in worship, considering themselves as nothing, and when filled with a sense of error they wish to die, and inflict great austerities upon themselves. They have relation to the middle region between the intellectual and natural.

It has been already shown that the government of Saturn in the human brain extends through the superior middle region in which the devotional faculties function, and it is well known that Saturnine subjects are given to austerities, and are of a melancholy, retiring disposition.

They are not given to congregate, but live divided into distinct families, appearing in pairs apart. They take small account of food and raiment, living on the roots of plants and the fruits of the earth, and clothing themselves scantily. They have no care for the body except in so much as it is necessary to the ends of life.

This is quite in accord with the austere reclusive and sober-minded subject of Saturn. When perverted, the Saturnine disposition is towards miserliness and mere worldly ambition.

JUPITER.

Swedenborg is very voluminous in regard to the spirits of Jupiter, concerning which he was given to know more than was the case in regard to the other planets, as he himself says. This is not to be wondered at when we reflect that he was born under the sign Sagittarius, with Jupiter in the ascendant. Consequently he was in closer relations with the intelligence of that

planet than any other of the system. And since locomotion in the spirit world is only a successive change in the state of individual consciousness, he took less time to reach Jupiter than Mars, to which latter his nature was not so closely related.

The planet Jupiter, he says, is as full of inhabitants as that globe can support; it is very fertile, and everything necessary for life is abundant. The Jovian desires no more than suffices for the means of sustaining life, nothing being necessary that is not useful. Their principal care is the education of their children, whom they love most tenderly. They live together in clans, are devoid of covetousness, and have a rooted aversion to war, depredation, plunder and violence. They are in a state of virtue and innocence, being good for its own sake, loving justice and speaking only what is true by a voluntary frankness. Their influence is gentle and sweet. They are of a benevolent disposition, and shrink from hurting one another. They bear no malice, and disagreements are speedily adjusted between them. They are of tranquil mind, light-hearted, and have no anxiety about the future. Their sincerity is such that they consider it a sin to avert their faces, and are ashamed to turn their backs upon those in whose company they are; and because the face is the expression of the mind they are scrupulous as to its cleanliness. Their skin is unblemished, the countenance being open and sincere, with a smiling, cheerful expression, and a fulness of the mouth about the lips, and they converse by means of the lips and the eyes, but without audible speech, their thoughts appearing in their faces. They are sociable and convivial, and prolong their repasts for the pleasure of one another's society. All wholesome food seems to them to be savory, or they make it so in a wholesome manner. The interior of their dwellings is colored a pale blue, and the walls and ceilings are studded with gold stars to represent the heavens. They form no other idea of wisdom than that of justice and virtue; and of sciences such as we have among us they know nothing, nor have they any desire to know. They say it clouds the spiritual vision, by means of which they intuitively perceive what is just and true, while science leads to reason and hence to doubt, which is not

light, but shadow. They have relation to Imaginative Thought in man; *i. e.*, intuition.

In these characteristics one may readily perceive the ordinary type of the pure Jovian of astrology. The generous, frank, naive disposition, the innocence that is almost culpable in a practical world like ours, the strong sense of justice, the gentle disposition and the acuteness of the intuitive sense, are characteristics commonly observable in the pure Jovian subject. The hatred of war and oppression is due to the antipathy existing between Jupiter and Mars, the former being exalted in Cancer while Mars is exalted in the opposite sign, Capricornus. Their distaste for sciences is due to the antipathy between Jupiter and Mercury, the latter being the astrological signifier of science, opposed to Jupiter by having its dominion in the signs Gemini and Virgo opposite to Sagittarius and Pisces, the signs of Jupiter. It will thus be seen how Jupiter has direct relation with the Frontal Coronal region of the brain in which are located the organs of Intuition, Benevolence, Joviality, etc., the Sympathetic and Humane group of faculties, in a word.

MARS.

The spirits of the planet Mars, says Swedenborg, applied themselves to the left temple, in the form of a gentle breeze which passed to the upper part of the left ear.

This corresponds to the Central Basilar region of the brain, in which are located the organs of Executiveness, Combativeness, Self-defence, etc., under the dominion of the planet Mars.

Among them the affections are represented in the face and the thoughts in the eyes, acting in unity. They account it infamous to think one thing and to speak another, or to will one thing and to pretend another. They know not what hypocrisy is, nor fraudulent dissimulation and deceit.

This is so exactly the character ascribed astrologically to the native of the planet Mars that one might almost suspect Swedenborg of an intimate knowledge of the horoscopical science, did one not know that he had no occasion to borrow this particular page to complete a revelation so exhaustively luminous on a thousand other subjects. I may here remark that Swedenborg speaks mainly of the better order of spirits attached to each sphere, though occasionally of others. Therefore only the pure types of the several planets are given in this place. The egotism of the evil spirits of Mars is something superlative that it would be difficult to find its parallel among men of this earth. It is only when Mars mingles its influ-

ence with Mercury in a geniture, either by being in the first, ninth or third house in a mercurial sign, or in conjunction with Mercury, or in evil aspect thereto, that dissimulation, pretence, and fraud are apparent.

The spirits of Mars have relation to the middle region, between the Intellectual and Voluntary; *i. e.*, to thought arising from affection; and as this is their relation in the Grand Man (*Maximus Homo*), the middle province which is between the cerebrum and cerebellum, corresponds to them.

This statement accords with the conclusions drawn from astro-phrenology, or that aspect of it which I have presented to my readers. What Swedenborg calls the Grand Man others may prefer to call the spiritual cosmos, as not necessarily involving the idea of a definite form such as the human, since all definition means limitation, and all limitation means imperfection when referred to Deity, though the revelation to mankind of that Deity must needs be in the Human form.

When the spirits of the earth intrude upon those from the planet Mars, they become as if affected with madness and insanity.

The action of Mars on the Earth-born is here shown to be of a violent nature, and it arises not from the evil nature of those Spirits, but from the natural antipathy existing between the two spheres, whereby Mars comes Astrologically to be regarded as a malefic, and the most potent cause of insanity and violence. Even the vegetation of the two planets is seen to be of a contrary nature, following upon the law of Correspondences, the Earth's "green livery" being the opposite of that in which the "red planet" is clothed. Hence also the vitreous fluid in the human eye on this Earth is so chemically disposed that we may look upon green with the least possible irritation of the sense, while red is the most irritating of all colors, and so used by the Toreador (Scorpio) when enciting the Bull (Taurus) to attack, and latterly by medical men for the treatment of certain diseases of the mind, such as melancholia, etc. (*cf. La nuova Scienza, dal. Dtte. Albertini.*)

They know how to make fluid fires, by which they have light during the evening and night.

Here we have trace of the influence of Scorpio, the fluid martial sign, which, as I have shown elsewhere, has dominion over inflammable oils.

They delight in representing things in glowing colors, such as crimson, scarlet, ruby, etc.

These are martial colors, and are commonly regarded as such among astrologers.

VENUS.

In the planet Venus there are two orders of spirits (men) of contrary dispositions; the first being of a mild, humane nature, the second savage and brutal.

In astrology there are the two signs of Venus, Libra, which is a humane sign belonging to the airy triplicity, and Taurus, which is a bestial sign belonging to the earthly triplicity.

Those who are mild and humane appear on the other side of the planet, while those who are savage appear on the hither side.

This statement is remarkable, and seems to suggest a knowledge of the fact that Venus (Astarte) revolves once on its axis while performing one revolution in its orbit, as does our Moon, and hence that there is always one side of the planet continually turned away from the Sun, as shown by Delambre, and later by Schiarparelli.

The spirits of the humane disposition correspond to the retention (memory) of material things, as those of Mercury to the retention of immaterial things, and the association of these two orders of spirits is of the most agreeable nature.

The influence of the planet Venus is therefore centered in the posterior basilar region of the cerebrum, corresponding to the adhesive or social group of faculties. The influence of Venus when in conjunction with Mercury in any horoscope is certainly of the most agreeable nature, rendering the mind docile, gentle, persuasive, agreeable, mild and humane.

The spirits on the hither side of the planet which are of the more barbarous nature are delighted in robbery, are fond of eating, and are of gigantic proportions, caring nothing about religion, but wholly taken up with the care of their land and cattle.

These are, in a degree, attributes of the sign Taurus, which is bestial, alimotive, acquisitive, allied to agriculture (being an Earthly sign) and cattle of the Bovine species, as the name Taurus suggests.

MERCURY.

There are spirits whose sole study is the acquisition of knowledges, finding in them their greatest delight. These spirits are

from the planet Mercury. They are allowed to wander about, and even to pass beyond the solar system into others, to procure knowledge.

The insatiable thirst for knowledge evinced by the peripatetic Mercurii is well defined in Astrological works. Mercury in the Greek mythology is the messenger and Interpreter of the Gods, and quite sufficient reason for that avocation is advanced by the Swedish seer.

The spirits of Mercury have relation to the memory of immaterial things.

The intellectual memory is functionally seated in the Frontal Basilar region of the cerebrum, where Mercury governs the expression of the intellectual faculties.

They are capable of sifting out of another all particulars contained in his memory, and this they do in the most skilful manner, running over them as if reading from a book. They do not linger over what is slow and heavy, and hence take no delight in material things, but only in the ideas of them drawn from the memory. The men of that planet converse with the spirits, from whom they get knowledge of the life after death. They are exceedingly annoyed when any knowledge is hidden from them, or when the mind is closed against them so that they cannot search it, and so they are consumed with an intellectual jealousy and envy, while yet there may be nothing therein that they do not themselves know. When they have learned all they can in any quarter they depart, and do not come again or some time. Hence they appear inconstant. On account of their knowledge, the spirits of Mercury are more conceited than others. But this elation, they say, is not from conceit, but from joy in their mental capacity. Thus they have the art of excusing themselves.

These traits are very common among those born under Mercury, and no better statement of the leading characteristics of the person born under the dominion of Mercury is to be found in astrological literature than is here set down by Swedenborg from revelation. Those under Mercury are capable of the most intense intellectual jealousy, as I have myself frequently remarked, and they are very subtle where the gain of knowledge is concerned. This I have found in otherwise well-disposed and faithful people.

The spirits of Mercury excel but little in the faculty of judgment. They are not concerned with conclusions drawn from knowledge (philosophy), but their delight is in the bare knowledges (science).

Astrologically, Jupiter governs the faculty of judgment, and it is opposed to Mercury in the spheres, as Sagittarius is to Gemini and Pisces to Virgo. Pisces, which rules the feet, corresponds to the understanding, while Virgo, which rules the bowels, corresponds to the faculty of secretion, and hence to memory.

The spirits of Mercury do not tarry in one place, but wander through the universe. They go about in companies or phalanxes, moving as one body. Their speech is quicker than our thought. They are wont to present opposite things to their interrogators, not with the intention to deceive, but to inspire the desire for knowledge, and it is difficult for them not to prevaricate. They will not tell what they know, but always want to learn what others know.

By this we learn that those under the influence of Mercury are peripatetic, intelligent, voluble in speech, gregarious, disposed to prevaricate, inquisitive, steadfast in their pursuit of knowledge, jealous in its keeping, disposed to brain-picking and ransacking the minds of others. It will thus be seen that Mercury corresponds to the intellectual, divested of the affectional, and hence to knowledge apart from uses. Therefore Mercury corresponds to and has influence in the frontal basilar region of the brain, as has already been shown.

In pursuing the study of this subject I would recommend my readers to give some attention to the following works: "The Four Complexions," and "Signatura Rerum," by Jacob Boehme; "The Brain," by Emanuel Swedenborg, translated by Doctor Tafel; and the "Regnum Animalum," also by Swedenborg. In addition to these, a standard work on Phrenology. I would also recommend a study of the horoscope of the Prenatal Epoch as presented in my new "Manual of Astrology," for it is from this epoch that the brain development is determined in accord with inherent faculty, the horoscope of birth being of chief account in the expression of such faculty. The epoch represents the man in evolution by horoscopical synthesis,

while the horoscope of birth represents the man embodied, and under the limitations of environment, concerning which something was said in the opening of this treatise.

SEPHARIAL.

[*Concluded.*]

FACULTY INHERENT NOT ACQUIRED.

THE human machine is built to act in a given way. As it is built, so it yields its appropriate product in literature, art, science, or what you will. Assuredly it cannot be trusted to turn out all kinds of work equally well. I doubt whether Shakespeare could have fought the Spaniards as valiantly as Drake, and I am sure that Drake could not have written a good "Hamlet."

* * *

DR. SMILES, in his famous biographies, tells us how we might all be great poets, or inventors, or philanthropists, if we chose. If we chose! There's the rub. What Dr. Smiles omits to tell us is why some choose and others do not; or, in other words, why some have the faculty and others have not of taking up the various distinguished careers held out to them. If he showed us that, there would, I fear, be an end of his admirable thesis, because he would be obliged to recognize that not only the more positive attributes of genius, but even the faculty of perseverance or industry which enters so largely into many kinds of intellectual supremacy, though not into all, is a natural endowment depending upon certain inborn combinations of nerve-cells and fibres in the brain and spinal system. What Dr. Smiles preaches is a sort of intellectual Socialism—a general equality theory, which is as false in the intellectual domain as it is in the physical. As well tell a puny hunchback that he may, by taking thought, become an Adonis as a youth of stunted mental capacity that he has it in him to become a Milton or an Edison if he tries. Dr. Smiles might, in short, with equal propriety, and, I believe, with equal effect, try to teach us all how to be notorious criminals as how to rival the great men who swarm in his philanthropic pages. So far as the biographical facts go, of course I am with him. What they prove to my mind is that the secret of genius, like that of crime, and, indeed, all mental and physical divergencies from the average, lies too far below the surface to be got at either by the schoolmaster's cane or the preacher's maxim.

J. F. NISBET, "THE HUMAN MACHINE."

Fate — and Cheating It.

“I note,” said Mr. Lawrence, “that the possibility of divine intervention does not enter into your calculations.” “I am not so presumptive, sir, as to think,” replied the solicitor, “that God Almighty would either disturb the laws of nature or suborn an English jury! and with no desire to be personal, I beg to observe that all such blasphemous presumption invariably emanates from the Church!”

THE HERB-MOON.

THE word *fate*, like *stigma*, is a broad term involving two sides like a medal,—obverse and reverse,—but popular usage and tradition has resolutely kept one face turned downwards like a bad shilling nailed to the counter by a British huckster. Hence we have grown to speak of *fate* and *fortune* as a pair of balanced opposites, notwithstanding that good and evil are blended in mixed proportions in any and every destiny of fate. There is a capriciousness of public interpretation that may even be deemed the fate of the word. Note how the word *stigma* carries an odium with it; for while the Greek word simply implies a mark or puncture, yet alike it has been employed as denominating the branding of the Roman conscript and slave, and the miraculous crucifixion wounds (*stigmata*) present upon the bodies of certain holy men afore time—and perhaps upon some modern sinners.

When the prestidigitateur produces the live rabbit from the inside of your own silk hat, you know very well that it could not have been there originally, and that the little rodent was whipped from the magician's sleeve or some other convenient receptacle; if he uses his own or some one else's hat, and does not show you the interior before performing his experiment, you prefer to concede that the rabbit was already nibbling the maker's name from the silk lining previous to production. Just so in the case of the Pharisee and the astrologer. If the latter unearths a fate from a horoscope, striking and consistently true in all points, the former cannot but admit it was connected with the figure the artist in stars shows him, and so with an event in

his life which he could not very well regulate. What says the Persian Assadi, as rendered by his French translator? *In es O homme! le miroir des deux mondes: il faut que tu t'y consideres attentivement, afin qu' au travers de ce qui paroît, tu decouvres ce qui est cache.* And that is true also.

Let us try to look at the actuality of fate in its proper light; so shall we recognize whether it constitutes a necessity, or is an illogical and uncontrollable tyranny. "Truth lies hidden at the bottom of a well," but perhaps even an accommodating tin dipper may be able to bring up to the surface a portion of a very desirable commodity in the nineteenth century snufflebuster and *slidder sladder* market.

"Fate (*fatum*)" in a general sense denotes an inevitable necessity depending on some superior cause. It is a term much used among the ancient philosophers as implying primarily the same as *effatum*, a word or decree pronounced by God, a fixed sentence whereby Deity has prescribed the order of things, and allotted every person what shall befall him. The Greeks called it *ειμαρμεν*, *quasi ειρμη*, *nexus*, a chain, or necessary series of things indissolubly linked together.

All things, says Plato, are in fate, i. e. within its sphere or scheme, but all things are not fated; and he thus explains the distinction: it is not in fate that one man shall do so and so and another suffer so and so, for that would be destructive of our free agency and liberty; but if any one should choose such a life, and do such and such things, then it is fate that such things and such consequences shall ensue upon it. The soul, therefore, is *αδικοτον*, free and uncontrolled, and it lies within itself to act or not; and there is no compulsion or necessity here; but what follows upon the action shall be accomplished, *κα' ειμαρμεν*, according to fate or the constitution of things, e. g. that Paris should bear off Helen by force was something dependent on himself; but that a war should ensue is the consequence *Ex Alcinoö de Platon. Dogmat.* Hierocles observes that choice of action is in our own power, but the just reward or retribution of good or ill which ensues upon the

choice, lies in the breast of these ethereal judges who are appointed under God. But besides this sense of the word wherein it is used, sometimes to denote the connection of causes in nature, and sometimes in the divine appointment, the word *fate* has a farther intention, being used to express a certain necessity or external designation of things, by which all agents, both necessary and voluntary are swayed and directed to their ends.

Fatality as Cicero defines it is an order or series of causes, wherein cause being linked to cause, each produces the other, and so all things flow separate from one primal cause. Chrysippus defines it a natural invariable succession of all things *ab æterno*, each involving the other. To this fate they subjected even the gods themselves suggesting that Deity constructed laws at the beginning which bound not only other things, but himself. So Seneca: *Eadem necessitas et deos alligat. Irrevocabilis divina pariter et humana cursus vehit. Ipse ille omnium conditor et rector scripsit quidem fata, sed sequitur: semel scripsit, semper paret.* This eternal series of causes the poets called *Μοῦσα ἀρα Παρκες* — the Destinies.

Physical fate is an order and series of natural causes appropriated to their effects. This series is necessary, and the necessity is natural. The principle or foundation of this fate is nature, or the power and acting which the primal creative efflux originally imparted to the several bodies, elements, mixtures etc. By this fate it is that fire warms, bodies communicate motion to each other, the sun and moon occasion the tide etc., and the effects of this fate are all the events and phenomena in the universe except such as arise from the human will. Divine fate is what we now usually call Providence. Plato in his *Phædo* includes both these in one definition, as intimating that they were one and the same thing, actively and passively considered. Thus, *Fatum est ratio quædam divina, lexque naturæ comes, quæ transiri requeat, quippe a causa pendens, quæ superior sit quibusvis impedimentis.* Boethius is clearer and more just, *Fatum est inhærens rebus mobilibus dispositio, per quam. Providentia suis quæque nectit ordinibus.*

These definitions are usual, and for that reason we give them, but now we come to that last and to us more important order; viz., Astrological fate, the necessity of things and events arising from the positions and qualities of the heavenly bodies, which give law both to the elements and mixed bodies likewise. In this sense Manilius: *Certum est et inevitabile fatum: materiæque datum est cogi, sed cogere stellis.*

We are greatly afraid that in face of the eternal immutable laws of the zodiac and stars, that the mere theoretical opinions and deductions of the schoolmen will have to go to the wall — in major part at all events. We shall affirm a fate present and functioning apart from our will, a necessity of fate and a necessity of action, but we shall deny *in toto* a freedom of action except in circumscribed limits; the limits are imposed by the nativity of birth. We go further than theoretical disputation, and are prepared to prove practically that there is a fate meted out to each individual that can be foreknown and is at certain times and periods unconquerable.

Most astrologers are accustomed to modify all ideas of fatality by an avowal that one is only the sport of destiny when ignorant of functioning astral influences, and that the man who puts in for a five-dollar horoscope gets also a kind of talismanic charm calculated to withhold him from his evil fate, and to push him headlong into the vortices of health, wealth, power and ease. Here one is told that supposing a martial direction is forming, portending a feverish complaint, by rushing away to a cool, healthful place the threatened misfortune slides by; there, if a Saturnine aspect forewarns of colds, agues, etc., a warmer place will put all right. We, ourselves, generally give the devil his due, for we have found him cuter than anyone else, either in or out of our own particular circle. Dear, dear! if the practitioners of the astral art avowed unreservedly that the stars in their courses were superior; that their effects could not be parried; that no friendly God was at back to put out a saving hand (full of dollars after a bad week on the turf or 'change); that sinners and saints had got to feel the lash indiscriminately, and that the stars not only shone but compelled, or

something very like it, why — well, we should never have any dollar or five-dollar horoscopes to cast.

It is well, then, to get down to rock bottom and explain matters a little more thoroughly regarding some especial views. The reader may expect an avowal of fatalism from us, but no such thing is to follow, for we believe it is possible to mitigate horoscopical effects in a certain minor degree, but to a much less extent than will commend astrological ethics to the mere mortal. There are no rules to deliver for the practice of a little saving grace, and we do not think that American citizens, who sit, you know, after all “a little lower than the angels,” are going to make a “corner” in them. But there is a universal hankering common to every man’s soul, and sometimes we call it Hope. Reading in a French journal the other day, an apt illustrative anecdote popped up, which satirizes the whole subject admirably. Here it is: *Diseur de bonne aventure: Vous resterez pauvre jusqu’a l’age de trente-cinq ans.—Poete (avidement): Et apres?—Vous, vous y habituerez.* And after twenty, thirty, forty, fifty,—will sixty hold, too?—Where does the anxious query cease?—What then? *Eh bien, vous vous y habituerez!*

Some poet has sung “the fate of things lies always in the dark,” but does it? Even if it did, the dark places we assume might be illuminated, but scarcely with an ancient horn stable-lantern which casts about as much shade as light; no, a modern searchlight would be more approximate to the needs: “There is no darkness but ignorance,” says he of all time.

Nature or essence always implies the positive existence of substantial beings, so where there is no real essence there can be no real existence; and consequently darkness and shadow, which are only the absence of light, and space, which is only the absence of body, are no real essences of physical fates, but mere nihilities or nonentities; or at least have only a model existence in the ideas of our minds. If we postulate a *necessity of fate*, there follows indubitably a *necessity of action*. Necessity of fate is a very obscure idea, and signifies a thing is, because it must be, or because its not being would imply a con-

tradiction to its nature; necessity of action, on the other hand, is that which is founded in the nature of things, and must produce the cause of that action. This is sometimes called Fate, or the Fatality of Actions.

Somehow one gets to know almost the distinguishing peculiarity of the events and lines of action which are as one might say, his own personal property,— to sense the *character* of the fate that one expects from long association with its idiosyncrasies. Some people seem to feel intuitively — apart from association — that a certain class of accidents or occurrences will never fall to their share; say for instance real danger from falls, violence, drowning, etc., and to apprehend the direction on the other hand in which the events of their destiny will function, the relation they bear to the rest of their life, and the method in which they develop and terminate. The *constant*, as we might term it, in our own life involves us in a class of sudden events which cause much mental and nervous distress, end chaotically and generally indifferently. With the greatest show of reason, schemes, objects, proposals are thrust before us in the rosiest and most insinuating manner which long experience has taught if embraced will make headway for a while with much amount of vigor and promise, but ultimately end to our discomfiture, regret and sorrow. The philosophical attitude we have engendered and encouraged in ourselves has enabled us to smile weakly at the audacity and thin disguise of these approaches. If we do not pass on we at least scent the game, do not make too free with Ma'm'selle Hope, and have a short run just for the fun of the thing,— for it is good exercise to try the powers of one's philosophy in this practical manner, and ignore that comedy is so intimately near to tragedy!

“What” exclaims Maeterlinck “are the signs that set apart the creatures for whom dire events lie in wait? Nothing is visible and yet all is revealed.” He answers his query after his own fashion, and considering how he is handicapped approximates very closely to the actual truth. The philosophers of the half-gods are disappointing in one respect: their smatterings of mysticism do not carry them far enough; they have

not properly seen or understood; they continually break down when they approach the greater truths, as though one in leaping a barrier should after a magnificent attempt, pull up or return distrustful of his powers. They reach out for a theoretical, hazy, almost non-existent mysticism, and refuse to grasp the palpable. Thus they never succeed in realizing the ends of life or the beginnings of fate, but remain apt pupils self-deprived of means or opportunities. The half-gods with them never depart; the gods never arrive. Better the cold truth with one mighty plunge than the half truth with a quartan ague.

How some prophets and seers under the guise of dramatists and poets, scholars and seekers astonish at times even the metaphysical thinker by the profundity of their mystic morality! Maurice Maeterlinck, aspires for a static theater, Ibsen and Christ, speakers of parables, Swedenborg and Schopenhauer, Gothe and Savonarola. How, equally, upon them descend the revilings and execrations of stiff-necked generations! What have they done? Delved for truths, each in his own way and thrown up incidentally old mouldy and rotting bones which offend the refined and self-conscious susceptibilities of the crowd. Most of us know the fable of the cock and the jewel. It applies to humanity all through. The cry is, "Give us wherewithal to feed our stomachs for a great nation goes upon its belly!" Through how many uncountable ages have we toiled and moiled and fashioned ourselves that we may now in this departing nineteenth century give expression to a fresh truth, write a new Leviticus, choose a companion soul, discover a long awaited stellar law, postulate a physiological hypothesis, resolve a dynamic problem? Never too long, but merely sufficient to procure the ability; neither excess nor a falling short. "Look you Hilda, look you!" exclaims Ibsen's Master Builder, "There is sorcery in you too, as there is in me. It is this sorcery that imposes action on the powers of the beyond. And we *have* to yield to it. Whether we want to or not we *must!*" And again, for example, Schopenhauer: "We had fancied we could at least choose our loves in freedom, but we are told that a thousand centuries divide us from ourselves when

we choose the woman we love, that the first kiss of the betrothed is but the seal which thousands of hands craving for birth, have impressed upon the lips *of the mother they desire*," well, there is the profoundest truth at back of these statements.

We have already commented upon the apparent knowledge possessed by some people of apprehending the channels of their fate, the sensing of what can come to them and what cannot, which ability is to a greater or less extent planted in every one's soul,—a kind of *clairsentience*, to coin a new word, as distinct from *clairvoyance* and *clairaudience*, which are perhaps more admirable states. But however latent the power may be — and it may be cultivated as much as some others — it is possible by means of the astrologic art to drag it to light and dissect and examine it for the edification of the subject.

The fate of a very young child is involved. It is manifestly dependent. The form has no volition of its own, the Mind does not occupy her throne, the Soul finds everything unformed, nothing to her hand, the machinery working stiffly, action reflex. Every child is not so advanced at one month old as that we heard of the other day. Its mother was rocking the cradle and cooing it to sleep; suddenly it turned over and cocking a weary eye at her exclaimed bitterly, "old woman! say, when'll you get through? I've had about enough of that blarney. If you want to get me to sleep just read me the leading article in the New York Times. I might drop off then!" Yet however, although the ancient astrological liars who sat up o' nights concocting delightfully unreliable aphorisms, averred that the child's fate in these early years was so closely bound up in that of its parent's that directions out of its own horoscope fell rather upon the persons responsible for its being than upon itself, notwithstanding, we must digest the statement *cum grano salis*.

We can dwell upon the matter a little more at length. Every person born into this world passes his life in a certain environment — like a tadpole before it breaks its glutinous covering. Whether he is supposed to make that environment or have it thrust upon him does not affect the question in the least, since

it is an attribute of existence not to be shaken off or parted with. It is the *fate* of the man, and whether we say *it* or *he* changes a similar thing happens. Of course to anyone it appears an uncalled-for statement to say that the life of the child is bound up in that of its progenitors and is intimately affected by their welfare, misfortune, calamity, alterations of place, livelihood, morality, etc. But it extends further and ramifies deeper than that, and is governed by natural laws and reasons. The fourth and tenth houses of a nativity are appropriated in the mundane scheme to the parents, and these twin divisions form the environmental poles of the first and seventh sections, which touch the chord of that born; so while the ascendant and its complement the occident indicate the native, the fourth and complementary tenth environ it, endow it with a restricted functioning area, lengthen or shorten the line of fate, write across its path, "Thus far shalt thou go but no farther." And so since parents and environment (fate) are blended in the horoscope, the action and reaction for some years is equal between them until such times as the independence of the ego is assured and the faculties are able to distinguish, act, reason and perform. The fourth house, however, is particularly important in an environmental sense. It retains this dominating influence through life and is equivalent to the zodiacal sign Cancer ruled by the changeable moon; this presupposes the continual changes of environment, physical, mental or psychical every life is subject to. If the luminary at birth occupy Taurus, Leo, Scorpio or Aquarius this environment will not be subject to such great changes, but will be more fixed in character and will retain in much greater degree some few special modes, channels, or traits.

It may be conceived that as the first four years of life are ruled by the moon and that body is so closely associated with fourth, much notice during this stage must be paid to the lesser light both as affected by direction and in radix. But it is quite wrong to suppose that directions in a child's nativity will fall upon the parents, unless indirectly by action upon the offspring. Besides, the radices of parents and progeny may be so clearly

dissociated for the mutual advantage and workings required between the two schemes, so utterly at variance,—in fact the child's nativity may endow it with properties, requirements, *fate*, which cannot possibly be carried to completion *in association with its parents*. It must have an environment for which the parents' nativities are inadequate. What happens? It dies immediately, or is introduced into its proper enviroing circumstances,—is adopted. Frequently the fate line is synonymous with pater and mater for some years, and then the break occurs. The environmental conditions no longer coincide, the path diverges and opens out into two, and the one chosen by the several travelers is that which fulfils the needs of the birth. The divergent paths may reunite again later on and so provide *stati* which for the time being are suitable for the several parties concerned to function in. The cases of adoption or early separation from parental modes and conditions, mostly show moon in fourth, but of course there are various indications which cannot be detailed here. Out of half a dozen horoscopes in the author's possession whose owners early separated from their native home and home-life, five have this position, while the sixth has Uranus in fourth and the *moon in Cancer* (the zodiacal fourth). We can see then, that since the fourth mansion of the heavens (and Cancer) govern the home-life, one of the parents, the environment, the end of life and general fate, they become very important considerations in the general scheme of birth, and their relation with moon to the early life and subsequent destiny is pronounced and all-powerful. From them we can judge the domestic predicaments and the general tendency of our workaday life, and the appearance we cut at the end of it, for it exhibits the translation from physical to psychical. But we cannot decide the question of *rank* from this factor because at any one moment it is possible for two births to occur, one in a nobleman's family and the other in an utterly plebian, instances of which we gave in our previous paper on twins. This, however, raises a point which we can neither hope to include or attempt to settle in this article, namely, the influence of heredity; but it appears very evident that the birth act does not

and cannot fix the environment and status of rank, the quality or extent of social resources.

The fourth house is that of the grave and thus concealment and concealed things; it is the algebraic x . Likewise it bears rule over the place of dwelling and the town in which one resides; but it must be distinctly understood that the sign on that house does not necessarily coincide with the town's ruling one. Naturally, in every town there are living members of each of the twelve sections of the zodiac, and a dozen such good citizens embracing the whole circle of the zodiac will exhibit a dozen different signs on fourth. Clearly that is not what is meant, or what really is the fact. The house and sign in this capacity would rather indicate the amical or inamical nature of the place of abode to the native.

We set out in this article to treat upon the *necessity* of fate, among other things, but this subject must regretfully go to the wall in our present issue, space having nearly run out. What say you? We have not yet told you how to cheat fate? Well, we do not see very well how you can, for it is exactly those things which you most wish to escape that most inevitably will not be overruled. There is not much comfort in knowing that while you were broke for \$50,000 you managed to get out of lending a friend a fiver—or a tenner as the case may be! One may dodge but the X ray of destiny turns up the light at the precise moment and the rigorous grasp of celestial force tightens like the grasp of a monster sea-devil. To use an expression savoring of the ropes, "You have got to stand and take your punishment." There are, however, a certain class of minor self-motivated acts which may stand apart from this dictum in some sense, inasmuch as they are within the native's power to avoid. It is these upon which experiments may be made, and gain traced. One must not expect to foil the oncoming energy, or that direction towards one, but the outgoing stands in different stead, for an amount of guiding and restricting capability is here possible. It is somewhat difficult to convey to the non-astrological mind the exact position, but it may safely be said that while the native is bound down to the wheel of fate like Ixion, he can only

move in certain circumscribed limits; the big things of the horoscope are not going to be avoided by the most strenuous batlings, but the little proposals may. It seems that our quotations have been so far numerous enough to disallow further negotiations in that quarter; but they are mostly modern instances and curtly suggestive, and so we crave leave to introduce a final one from a singularly human and lovable soul, to wit, R. Louis Stevenson: "I do not believe there is any form of words under heaven, by which I can lift the burden from my shoulders. I must stagger on to the end with the pack of my responsibility; I cannot shift it; do you suppose I would not if I thought I could? I cannot — cannot — cannot — and let that suffice."

But again, if one has constructed bad destiny in the past and cannot now revoke or revert it, it does not follow that he should do such for the future. At the rate we are traveling, cheating fate might become a more universal and popular occupation than it now is, and especially among that section of the public which pays over to his pet astrologer that the predictive art may be exercised in his behalf and to his ultimate benefit, if ——!

The basis of astrologic prediction lies in the fact of certain celestial unanimities and invariable natural laws known to the prevoyant. If such laws could be overridden and broken at will the astrologer's prophesyings would never ultimate either as regards character or event. *The lost world cannot be restored to you but you are free to create.*

"What's done we partly may compute
But know not what's resisted."

Better be a stoic than a mugwump or snufflebuster. No, you just can't cheat Fate. And don't you try to turn cantankerous with an old friend like that whos been blazing you a trail through the woods ever since you were born. If you question it, turn back and see the chips for yourself.

HEINRICH DÄATH.

The Character and Fortunes of Virgo.

THE children of Virgo attain honors and fortune by their own exertions and merit. This sign gives unbiased reasoning power, a love of justice, natural piety and honesty. No sign exceeds it in gentleness, courtesy and natural kindness. The will, although firm, is flexible. Its natives are intelligent, ingenious, and tenacious of their opinions. They are not quickly angry, nor do they make it up easily, but their anger is not formidable and they can easily forgive. Virgo often gives a preference for celibacy and an attraction for a spiritual life and the liberal arts; also natural eloquence and persuasive power. With the taste for the fine arts there may be an inclination for a country life, agriculture and gardening. Virgo people nearly always have a hobby, or *collect* something. They are qualified for serious study and the higher sciences. The passions are usually moderate and the opinions variable. Virgo sometimes gives danger in infancy or in early life. There is nearly always great difficulty in acquiring wealth, and even that laboriously acquired is liable to loss in the first half of life,—later, better fortune comes, and the acquisition or recovery of family property. Although this sign presages fortune acquired by intelligence or labor, either at some art or invention, or some employment of a more or less religious nature, there is always a menace in regard to the position, and the reverse will be in part due to the native himself, rather than to circumstances or the influence of others. Sometimes money is acquired by long journeys. The relations to some extent are more injurious than helpful. There may be many brothers and sisters, but there will be discord with them, and the premature and even violent death of some of them is probable. There will be mysteries in the family either by illegal unions or by illegal separations. There is a liability to premature loss of children either by falls from high places, by drowning, or by animals. As a rule Virgo people are not always virtuous in their private life, in

fact it is often the reverse, but in some corner of their hearts they have always a more or less ideal sentiment of *love*, spiritual in its essence like that of Dante for Beatrice, a feeling happily expressed by the Frenchman who said: "*J'ai une femme dans la tete comme il'y en a peu, qui m'empêche d'aimer les femmes comme il'y en a trop!*" (I have a woman in my mind of a rare kind, who prevents my loving the women of whom there are too many.) Virgo always portends some violence or misfortune in love matters, lawsuits, ruptures, separations. The struggle to acquire means and position will be relatively severe, but the native will, after numberless delays, eventually succeed. The native will have religious inclinations, and often takes refuge from the noise of Vanity Fair in the quiet seclusion of the monastic life. If the Virgo native marries, it may be more than once,— the partner may be a widow or widower; the change will be one for great good or evil in the life. The heritage promised is small and may be the cause of violent disputes. The native will probably take long journeys—by compulsion sometimes, either to seek fortune in a foreign land, or on some mission or embassy for important people. In any case frequent journeys are indicated. As already observed, the position will be difficult to establish, the native having nothing to help him but his own merit and efforts, but success is almost certain. Being achieved by conquest, it is on that account more honorable and permanent. (Shakespeare, Dickens and R. L. Stevenson, all born under Virgo, are good examples of this and other characteristics given.) The profession, however, will be a source of danger. There is a great aptitude for the physical sciences. The friends will be few, changing, and of little advantage; some friendships formed in travel will be the most remarkable, but even these will efface each other consecutively. There will be secret enemies in the world of art or finance, who will cause a money loss by risky speculations. The organic weak points are the stomach, the liver, and the legs. Virgo people are generally of medium stature, slender and well proportioned, long limbed, the voice sometimes weak or shrill, the complexion sanguine, dark brown or black hair, rather broad face,

often handsome, with a finely modelled forehead, full in the temples, and a bright, intelligent expression. Under favorable conditions they long retain a youthful look. The higher notes of the sign are *Intellect* and *Purity*. According to the climate the temperament is lymphatic or nervous lymphatic.

Every sign has thirty degrees, each decan or ten degrees of which has a subinfluence of another (or the same planet) :

I. Ruled by the *Sun*. Timidity, artistic, mechanical and scientific aptitudes, sorrow, privation, and sometimes restraint or imprisonment, a long life usually spent away from the busy haunts of men.

II. Ruled by *Venus*. A sense of order and economy, sometimes avarice, sobriety, patience in work, an active imagination of an ideal character, an artistic literary nature, kind, genial and social, full of bright allusions and dialogue, fortunate in the acquisition of property and in artistic pursuits, some falling off in the family fortunes, and a tendency to domestic quarrels.

III. Ruled by *Mercury*. A love of gambling, an unproductive and destructive nature, great calamities in life through the marriage partner or the family, a quick, alert, scientific and artistic nature, inclined to literature, talkative and restless, versatile and clever in business, gain of position and property by personal merit, natural aptitude for medicine and hygiene, very particular in diet and clothing, many changes of residence.

The above refers to those persons who have the sign Virgo rising at their birth.— ED.

A COSTLY COMMA.

It seems that some twenty years or so ago, when the United States, by its Congress, was making a tariff Bill, one of the sections enumerated what articles should be admitted free of charge. Among the many articles specified were "all foreign fruit-plants," etc., meaning plants imported for transporting, propagation, or experiment. The engrossing clerk, in copying the Bill, accidentally changed the hyphen in the compound-word "fruit-plants" to a comma, making it read, "all foreign fruit, plants," etc. As the result of this simple mistake, for a year, or until Congress could remedy the blunder, all the oranges, lemons, bananas, grapes, and other fruits were admitted free of duty. This little mistake, which anyone would be liable to make, yet which could have been avoided by carefulness, cost the Government not less than \$2,000,000.

A Glimpse of William Lilly.

IN the delightful letters of Dorothy Osborne to Sir William Temple, written between the years 1652-54, and published in 1889, we get in the 65th letter addressed to that fortunate man, an unflattering glimpse of William Lilly, who no doubt wrote a good book on horary astrology, but was on his own showing a good deal of a humbug and political weathercock. For example with an engaging candor he thus explains his political creed: "I was more Cavalier than Roundhead, and so taken notice of: but afterwards I engaged body and soul in the cause of the Parliament, but still with much affection to his Majesty's person, and unto Monarchy, which I ever loved and approved beyond any government whatsoever." He also published, a fact with which his enemy Gadbury did not fail to reproach and belabor him, two entirely different horoscopes of himself, which we hope later to publish and analyze. It is doubtful whether outside horary astrology on which we have no testimony but his own, he was really a fine astrologer at all. A contemporary whose name escapes us at present, Burnet? says that for 20 years he carefully studied his annual predictions, but that they were outrageously bad and never verified. To this the ingenuous reader may reply "What about the famous predictions of the Great Fire and Plague of which the pictorial symbols have been so often reproduced?" The simple answer is that Lilly on his own confession had no exact knowledge as to when within ten years those events would take place; and that in the notorious sanitary condition of a London that was then almost entirely built of wood both calamities were mundane probabilities that required no ancient wisdom to foresee. In our opinion an astrologer who cannot *accurately date* war, pestilence, earthquakes and other great events, as the first and second Zadkiel have done literally hundreds of times with amazing exactitude for over 70 years past, is not entitled to boast of his vague impressions when something similar happens. How-

ever we are digressing from our starting point which was to relate the impression made on this incomparable lady by a visit to the most famous astrologer of his time in England: —

“ You must give me leave to entertain you thus with discourses of the family, for I can tell you nothing else from hence. Yet now I remember I have another story for you. You little think I have been with Lilly, and in earnest I was, the day before I came out of town; and what do you think I went for? Not to know when you would come home I can assure you, nor for any other occasion of my own; but with a cousin of mine that had long designed to make herself sport of him, and did not miss of her aim. I confess I always thought him an impostor, but I could never have imagined him so simple a one as we found him. In my life I never heard so ridiculous a discourse as he made us, and no old woman who passes for a witch could have been more puzzled to seek what to say to reasonable people than he was. He asked us more questions than we did him, and caught at everything we said without discerning that we abused him and said things purposely to confound him; which we did so perfectly that we made him contradict himself the strangest that ever you saw. Ever since this adventure, I have had so great a belief in all things of this nature, that I could not forbear laying a peascod with nine peas in it under my door yesterday, and was informed by it that my husband's name should be Thomas. How do you like that? But what Thomas I cannot imagine, for of all the servants (she means *beaux*) I have got since I came hither I know none of that name.”

It will be seen however by the above that these ladies were not fair to poor Lilly, who naturally could not answer a question or questions that were asked *without sincerity for a jest*. This letter undated comes between two written the 4th and 20th July 1654. We fancy that the moon at the interview must have been in conjunction with Uranus, and the Sun or planet that was Lilly's significator in bad aspect to Uranus or Neptune, both of course then unknown, hence the mystification and mutual disappointment: though the writer knows one astrologer who if he had been fortunate enough to be visited even in jest by so bright and charming a spirit as Dorothy Osborne would have remembered it to the end of his days!

KYMRV.

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29

TO

Catharine B. Thompson,

WHOSE EARNEST DEVOTION TO ASTROLOGY HAS PROMPTED
HER TO UNDERTAKE, AT GREAT PECUNIARY SACRIFICE,
THE PUBLICATION OF THE BEST AND LARGEST MAG-
AZINE ON ASTROLOGY EVER ATTEMPTED, AND
WHOSE GENEROUS PATRONAGE BESTOWED
ON ME, NOW IN MY EIGHTIETH YEAR,
HAS AROUSED A MEMORY THAT
CAN SUBSIDE ONLY WITH
SUBSIDING NATURE,

This Volume is Most Gratefully Dedicated.

W. H. CHANEY.
9 NORTH ASHLAND AVE.,
CHICAGO, ILL.

"I hold all men for sluggards who care only to use what they have got, without preparing for new seed-time and new harvests of knowledge."

De Augustis. Book VI. Chap. 3- Bacon.

"For my name and memory I leave it to foreign nations and the next ages."

TO

CATHARINE VICTORIA THOMPSON

WHOSE EARNEST DEVOTION TO ASTROLOGY HAS PROMPTED
HER TO UNDERTAKE, AT GREAT PECUNIARY SACRIFICE,
THE PUBLICATION OF THE BEST AND LARGEST
MAGAZINE ON ASTROLOGY EVER ATTEMPTED,
AND WHOSE GENEROUS PATRONAGE BESTOWED
ON ME, NOW IN MY EIGHTIETH YEAR,
HAS AROUSED A MEMORY THAT
CAN SUBSIDE ONLY WITH
SUBSIDING NATURE,

This Volume, "THE VADE MECUM OF ASTROLOGY"

is Most Gratefully Dedicated

"The Sphinx" Magazine
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William H. Chaney,
9 North Ashland Ave.
Chicago, Ill.
Jan.1900

Preface.

BEFORE any attempt is made to calculate a Figure of Solar Return, Progressive Revolution, or especially, Primary Directions of any kind, it is of the highest importance that the Nativity should be rectified, no matter how positive the parents may be as to the exact moment of birth. My patrons have often been astonished to learn that their births occurred twenty or thirty minutes earlier or later than the time given them. My mother told me that I was born Sunday morning, just after midnight, but the dates of the most important events of my life show that my birth was half an hour earlier, being not only the day before, but the week before.

The date of marriage, or of a serious accident, or of the death of a parent, are the most reliable events by which to rectify. Moreover, if some of the events occur before marriage, select the *earliest* event, and do this in all cases. The date of marriage is most frequently chosen, but if more than one marriage, always select the date of the first. If a person does not marry till past thirty, then I have found that the date of marriage is less reliable for rectifying.

In the case of Catharine H. Thompson, the lady who is the subject of the following calculations, I tried dates of death of father, brother, and date of marriage, but the discrepancies were twenty or thirty minutes between the time given and the times thus found, though all showed that Gemini was rising. Her mother's death was the earliest event, and working from that I found the discrepancy very slight. She informed me that her father was very particular to note the exact moment of the birth of all his children and the minute of the birth of each was entered in the family Bible.

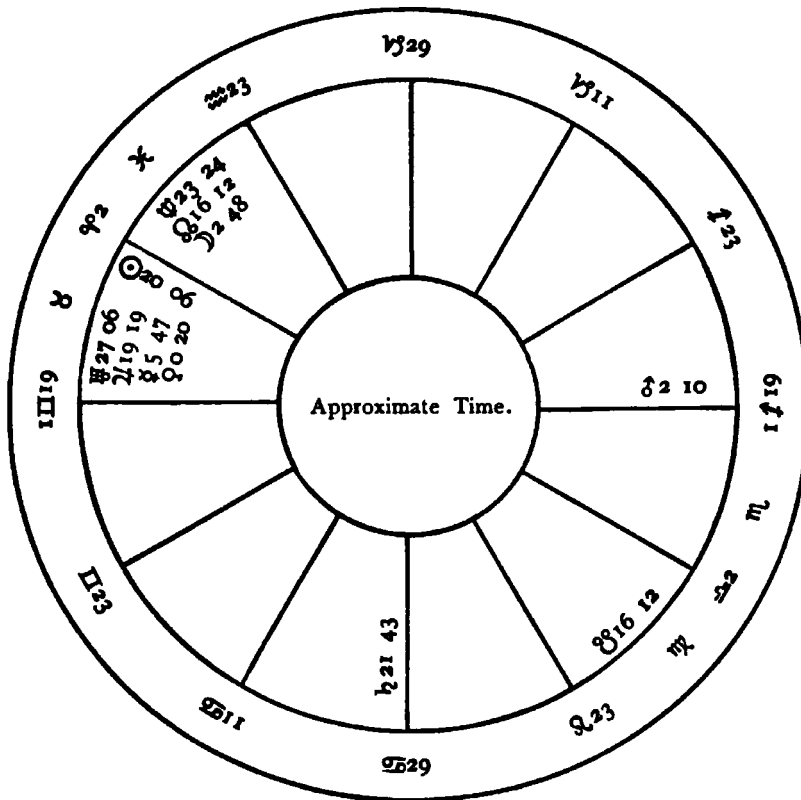
This Nativity constitutes quite an interesting study in Astrology, for she had a twin brother, born half-an-hour earlier than her own birth, who died of consumption, Aug. 16, 1874. "Then why did she survive?" the skeptic will naturally ask.

Because Taurus was rising when the brother was born, and Venus was his significator. But during that lapse of thirty minutes, Taurus rose above the horizon and Venus was no longer the significator, for Gemini, which Mercury rules was rising. In both cases the Moon was hyleg and in almost exact quartile with Mars, having passed the culmination but 22' at his birth, yet had passed it 38' at her birth, and the wider the orb of the aspect, especially if separating, the less evil it is. Independent of this consideration, let the student keep in mind that Astrology does not mean unavoidable destiny. Once I lived by aspects when I should have died, according to the books. At another time an Astrologer near Boston, and another in New Orleans, about the same date, wrote me that they did not think I would live till September, 1890. In both cases the chances for living were very strong against me. These, and a score of other cases with which I have met in my practice, convince me that man has the power of choice, and by taking care, when warned in advance, may escape many of the evils which his Horoscope indicates, and which would come upon him if he drifted blindly, without making the least effort.

Saturn in Cancer, in this lady's Horoscope, denotes danger of weak lungs and a delicate stomach, yet by proper care she may retard the development of these ailments, and her life may be prolonged beyond even three-score-and-ten. But the object of this work is not to delineate a Nativity or write a treatise on Astrology; therefore we will proceed with the work which the title page indicates.

The Astrologer's Vade Mecum.

HOROSCOPE OF CATHARINE H. THOMPSON.



1858, April 10, } Data.
 at 6.52.01 A. M. }
 12.00.00 M., Noonmark.
 —5.07.59 No. of Hours.

Sidereal time at Noon,	1.13.42
Time before Noon,	5.07.59
Time past Noon,	0.00.00
Sidereal time at Birth,	20.05.43
—Sidereal time before Noon,	.47
	<hr/>
	20.04.56

CHAPTER I.—RECTIFYING A NATIVITY.

Catharine H. Thompson was born in London, England, April 10, 1858, at 6.50 A.M., the lady wrote me, and added: "My father was one of those particular Englishmen who would insist on entering the hour and minute in the family Bible. He had eight children and the minute of birth of each was so recorded."

No doubt her father was exact in noting the time by his clock or watch, which he felt sure was right, and yet some corrections are always necessary in rectifying, which will show a discrepancy. These discrepancies will be noted later in the work.

The data of birth given is therefore considered as the approximate time and the first step will be to make a Horoscope for that time and then determine from inspection the planet and aspect which will come nearest to measuring to the arc of the event. The lady gave me a list of events as follows:

Mother died Dec. 29, 1865.

Brother died Aug. 16, 1874.

Father died Oct. 11, 1877.

Lady married Feb. 28, 1880.*

The death of the mother was the earliest and the most important event in this lady's life, and therefore the best from which to work. The 10th house is the house of the mother and we must discover an evil planet whose arc will measure, by evil aspect, to the culmination with the cusp of the 10th house. But first we will find the arc of the date of the mother's death; or in other words, the exact age of Catharine when she lost her mother.

1865 Dec. 29 = Date of mother's death.

1858 Apr. 10 = Date of Catharine's birth. Subtract.

7 8 19 = 7 years, 8 months, 19 days.

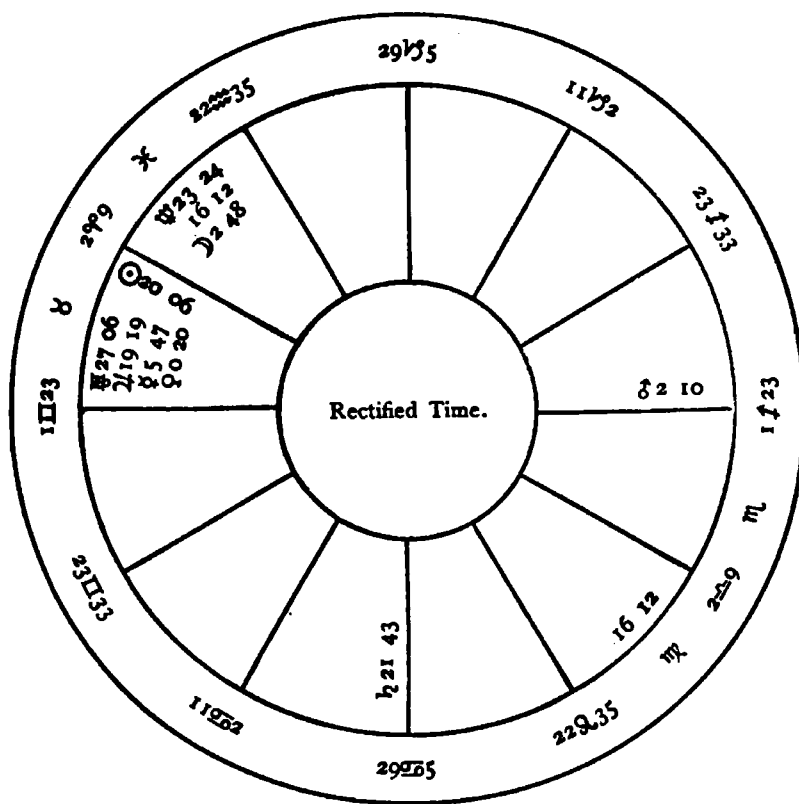
7°43' = Arc of mother's death.

The rule for converting time into arc, is:

1 year = 1° 1 month = 5' 6 days = 1'

*The hour and minute of these dates are not important.

So I say: 7 years = 7°; 8 months = 40' and 19 days = 3', added to the 40' make 43'. This rule was adopted by Com. Morrison of the English Royal Navy, late in life. He was the best of modern Astrologers and practiced the science more than sixty years.



1858 April 10, } Data.
 At 6.50 A. M. }
 12.00 M., Noonmark.
 5.10 No. of Hours.

Sidereal time at Noon, 1.13.42.
 Time before Noon, 5.10.00.
 Time past Noon, 0.00.00.
 Sidereal time at Birth, 20.03.42.

We see at a glance, that the difference in longitude between Saturn, the most evil of all the planets, and the cusp of the 4th house, and the arc of the mother's death, is not great, and that Saturn, to a conjunction of that cusp will be an opposition to the cusp of the house of the mother. But in consequence of the obliquity of the ecliptic, the space must not be measured

by longitude, but by R. A. [right ascension,] the measure employed by all astronomers. We therefore find Saturn's R. A. as follows:

Lat. 0 N. 15	21° of ϖ in 0° N. Lat. = 112.43
Long. 21 ϖ 43	43' of ϖ in 0° N. Lat. = 0.46
R. A. 113.31	15' of N. Lat. in 21° ϖ = 0.02

The R. A. of 21 ϖ 43 in 0 N. 15 Lat. = 113.31

Saturn's R. A. being 113°31' it is evident that the cusp of the 4th house will equal Saturn's R. A., plus the arc of the event. Hence: 113°31' + 7°43' = 121°14', which must be converted into longitude. Turning to the Tables of R. A., I look for a R. A. in the column headed "0°" for a R. A. next smaller than 121°14' and find it is 121°09' which gives 29 ϖ . But I have 5' more of R. A. to be converted and it gives 5' of longitude. There the longitude of the cusp of the 4th house must have been 29 ϖ 5, at the lady's birth, in order to measure the arc of her age at her mother's death.

Having found the R. A. of the lower meridian, we add to it 180° which gives the R. A. of the upper meridian, thus: 121.14 + 180 = 301.14; and of course the longitude of the cusp is 29 ϖ 5.

The next step is to find what Sidereal time will give 29 ϖ 5 on the cusp of the Midheaven. We have the arc, 301.14, which must be divided by 15, because the circle is 360° and this divided by 24, the number of hours in a day, gives a quotient of 15. Therefore 15° of longitude are equal to one hour of time.

EXAMPLES.

$$\begin{array}{r} 15 \overline{) 301.14} \\ \underline{20.04.56} \end{array}$$

I say: 15 is contained in 30 twice, in 1 no times and write 0; the remainder is 1° and I multiply it by 4 which gives 4 minutes and write the 4 under minutes. The popular rule is to reduce the remainder to minutes and divide by 15. Well, 60 × 1 = 60, and 60 + 15 = 4, giving the same result. Then 15 is not contained in 14, and 14' remainder, which multiplied

by 4 equal 56 seconds. Or, reduce the 14' to seconds and divide by 15: $14 \times 60 \div 15 = 56$. Hence, Sidereal Time at Catharine's birth was 20 h. 4 m. 56 s. from which we must deduce the time of her birth. This process is lengthy, but I am unable to shorten it.

Annual Sidereal time at noon, on the day of her birth, was 1 h. 13 m. and 42 s., and on the next day 3 m. and 40 s. more. The approximate time of her birth was 5 h. 10 m. before noon, during which Annual Sidereal Time would gain 47 sec., and therefore the 47 sec. must be subtracted from Annual Sidereal Time at noon: 1 h. 13 m. 42 s.—47 sec.= 1.12.55, which I write, and beneath it, leaving a space, write Sidereal Time at her birth, thus:

$$\begin{array}{r} 1.12.55 \\ \hline 20.04.56 \end{array}$$

A number must be found to fill the space, which, added to or subtracted from 1.12.55 will give 20.04.56. The rule is: If the birth is A.M., subtract the lower from the upper, borrowing 24 hours (when needed to make the subtraction,) and the remainder will be the number to insert in the space, and that is what I did in this case. But if the birth is P.M., subtract the upper from the lower. In this case the remainder is 5 h. 7 m. 59 s., showing that the birth occurred 5 h. 7 m. 59 s. before noon. Therefore 5.7.59 must be subtracted from noon, or 12 hours, which leaves 6 h. 52 m. 1 s., showing that the true, or rectified time of birth, was 2 minutes 1 second later than approximate time.

The student may wonder why the longitude of the cusp of 10th house was "♊ 29," by approximate time, and now, 2 m. 1 s. later it is only "29 ♊ 5." There are two reasons for this: First, the 47 sec. were not subtracted from Sidereal time in the approximate. Secondly, in Tables of Houses the Sidereal Time is given only for about every 4 minutes and it very often happens that Sidereal Time at birth is either 2 m. too large or 2 m. too small for the Sidereal Time given in the Tables of houses; so there will be a discrepancy of 2 m. any way. In this case

took a Sidereal Time larger than that at birth, for the approximate Horoscope; but had I taken the one smaller, then only 28° of ♃ would have been on the cusp of the 10th house.

This method of rectifying, and the rules, in full, for the various aspects, which I append, are of my own invention, for the methods and rules given in the books were not clearly explained, so that a student could work by them; besides, I did not like them, for I think that R. A. is the only true measure of the arcs in astronomy. For simply delineating a Horoscope it rarely happens that a discrepancy in the time of birth of 20 or 30 minutes will make much difference, though it is better to have the exact time; but for computing Directions, even seconds are sometimes important.

RULES FOR RECTIFYING A NATIVITY.

1. When the hour of birth is not known, you must judge from the general make up of the native, what sign was ascending at the time of birth. This may be quite hard for one who is not very familiar with the descriptions which the signs and planets produce, but is quite easy for one who has practiced Astrology for a time. In regard to this, I advise those who have had little practice to consider well before forming a decided opinion. Remember not to jump at conclusions, because one is described by Leo, for he or she is not necessarily born with that sign ascending.

2. Aries ascending with Mars in Taurus will describe one somewhat as Libra ascending with Venus in Pisces. Leo ascending with the Sun in Capricorn will describe one as of middle height, slender, light hair and many of the Leo traits of character.

3. When the hour is known, make a horoscope for the approximate time of birth.

4. Find the Arc of the event as follows; From the year, month and day of month, subtract the data of birth; the remainder will be the Arc of time. Convert this into degrees and minutes by allowing one year for a degree, one month for five minutes and six days for one minute.

5. Find the Right Ascension of the planet by which to rectify. Always work from the upper meridian except when an opposition to it is required, then bring the lower meridian to a conjunction of the planet.

6. To a Conjunction. If the planet is east of the upper meridian or west of the lower meridian, the meridian must be moved zodiacal direction direct and you will subtract the arc of event from the Right Ascension of the planet and the remainder will be the rectified R. A. of the meridian.

7. But if the planet is west of the upper meridian or east of the lower meridian, the meridian must be moved zodiacal converse and you will add the arc of Event to the R. A. of the planet, and the sum will be the rectified R. A. of the meridian. Having found the rectified R. A. of the meridian, by either of the foregoing rules, the longitude of the cusp of the 10th house may be found as follows:

8. In the tables of R. A., in the first column, which has no latitude, find the R. A. next smaller than the given R. A. move your finger to the left to the column of longitude and take the figure or figures found there for the degree of longitude: At the head of the column will be the sign of the zodiac and take the sign that says, "with north latitude." Write this sign, and on the left write the figure or figures of longitude thus found. Then subtract the degrees and minutes of the R. A. that are next smaller than the given R. A. from the next degree below; the answer in minutes will be the first term of a problem in Proportion, 60 will be the second term; subtract the minutes of the next smaller R. A. already found, from the given R. A. and the remainder will be the third term. The answer of this problem can be found by proportion or in the Tables of Proportionals in CHANEY'S PRIMER OF ASTROLOGY; this answer will be the minutes of longitude to be written on the right of the sign already found, when the degree or degrees, with the sign and minutes, will be the longitude of the cusp of the 10th house, if working from the upper meridian; if working from the lower meridian it will be the longitude of the cusp of the 4th house.

9. To a Sextile, Quartile or Trine. If the planet is east of the meridian and the M. C. is to be moved zodiacal direction direct, add the Arc of the Event to the aspect, that is, to 60, 90 or 120 degrees, as the case may be, and subtract the sum from the R. A. of the planet; the remainder will be rectified R. A. of the M. C. But when the planet is east of the meridian and the meridian is to be moved zodiacal converse, subtract the Arc of Event from the degrees of the aspect and add the remainder to the R. A. of the planet; the answer will be the rectified R. A. of the M. C., which must be converted in both case of this rule, into longitude for the cusp of the 10th house, by rule 9.

10. If the planet is west of the meridian and the M. C. is to be moved zodiacal direction direct, subtract the Arc of Event from the degrees of the aspect and add the remainder to the R. A. of the planet, the sum will be the rectified R. A. of the M. C. But when the planet is west of the meridian and the M. C. is to be moved zodiacal converse, add the Arc of the Event to the degrees of the aspect and add this sum to the R. A. of the planet; the answer will be the rectified R. A. of the M. C., which must be converted, in both cases of this rule, into longitude for the cusp of the 10th house by rule 8.

N. B. Remember that the circle of the zodiac, like all circles, contains just 360 degrees, and that when you are to subtract, according to the foregoing rules, you must always go forward in the zodiac for the minuend, the same as when finding M.D.; when you cannot subtract, borrow the circle. Also, when you have added, if the sum exceeds 360 degrees, reject the circle; that is, subtract 360 from it.

NO NEW MOON IN FEBRUARY.

A VERY rare astronomical feature belongs to February; it will have no new moon. Per contra, January and March have two each. This peculiar incidence is due to the fact that the last year of the century is not reckoned as a leap year, and that even in ordinary leap years the moon is new in February as in other months, except at long intervals. A moonless month has not occurred since February of 1866, and will not, it is said, occur again for a vastly greater space of time.

The Science of Celestial Philosophy Relating to Nativities.

FOUNDED ON THE TRUE AND PROGRESSIVE MOTION OF THE PLANETARY BODIES; EXPLAINED AND ILLUSTRATED WITH DIAGRAMS, IN A SERIES OF LETTERS.

BY G. T. F. SMITH TO R. PRICE.

LETTER NO. I.

CHELTENHAM, November, 1852.

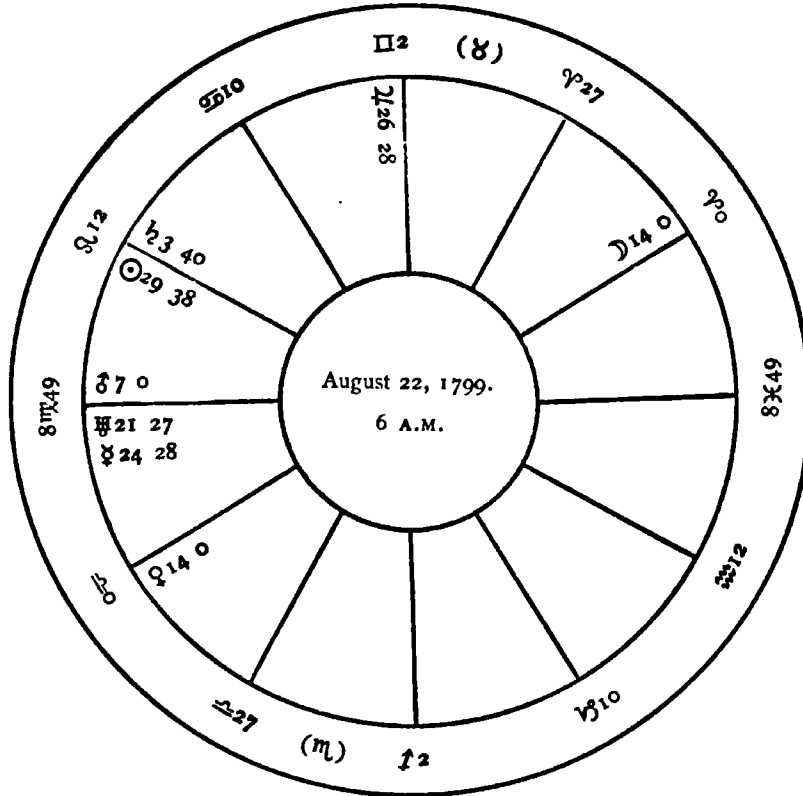
DEAR SIR: AS regards my system, your estimate of it must be governed by your conviction; for imagination may be carried away with too much conceit of one's own discovery.

In the first place, the directions termed *secondary* are with me *primary*, and are excited to action and power by the transits. For instance, observe the Moon and every other planet when they form malignant aspects; then note Saturn, Jupiter, Uranus, and Mars,—the latter if *retrograde*, since his stay is prolonged, otherwise, when *direct*, more evanescent. The exciting influence or transit must be of the same nature, as the Primary is either a square, semi-square, or opposition; and sesquisquare to the angle of meeting in the Primary, provided the latter be malignant; or parallel of declination the same as that in the Primary number, if either significator or promittor from which you perceive the affliction operating in the horoscope becomes electrically excited to action. *But if not so excited* by the planets, named transitors, there are no consequences from such Primary, for connection or excitement of benign tendency can only operate on *benign primary* aspects, and demonstrate their power coincidentally with those aspects.

But observe, that a semi-sextile, sextile, quintile, or trine to Venus, Jupiter, Sun, or Moon in the primary, if supported and fortunately constituted, will in most cases save from any serious

effect signified by malignant Primary directions, and if *strong*, from any effect at all. Thus, it is necessary to observe with a lynx-eye examination.

The following is the natus of a friend, deceased, from which I judged his death years prior to it, and confided the same to living witnesses.



The subjoined are the Primary directions :

- ☾ ♁ ♁ } Excited to action by Saturn in Aries, retrograde.
- ☾ ♁ ♁ }
- ☾ ♁ ☉ }
- ☾ ssq. ☉ R } Jupiter in Libra, direct, *applying*.
- ☉ s ☐ Asc. }

Saturn or Jupiter will affect when as transitors they apply at nine degrees off to the precise point, and the Moon in the Primary will frequently give her result within seven or eight degrees of *completing* the aspect. Now, you perceive there

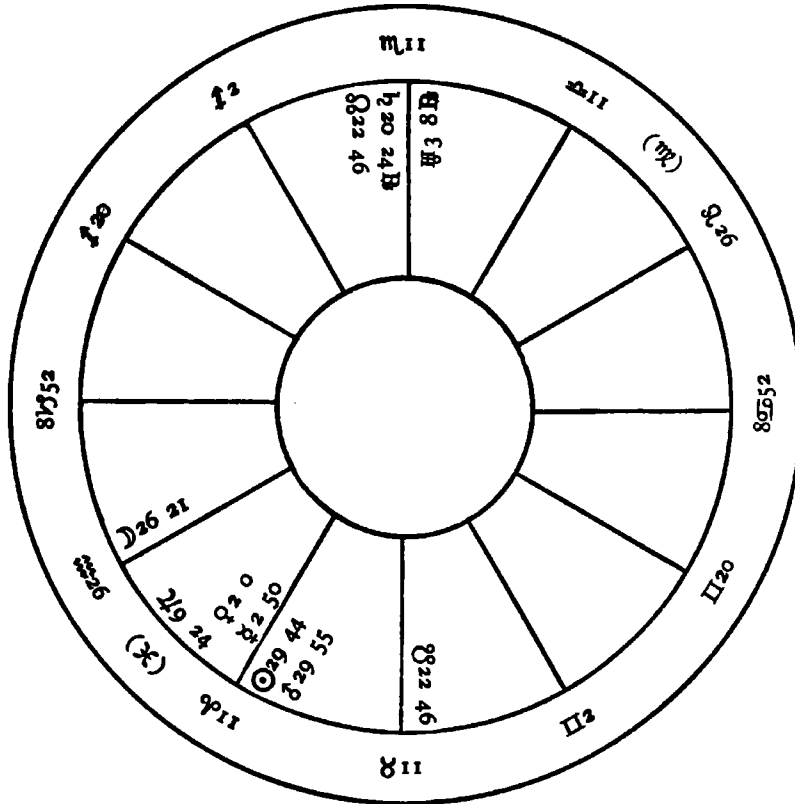
are no benefic rays to the Moon in the Primary of a saving character, and that the excitement is strong. *The more powerful the excitement the more certain the result*; and in this you have the two ponderous planets, Saturn and Jupiter, the former retrograde, too. Now, had this Primary not have been excited, no manifestation would have occurred.

Here, also, chronic complaints can be traced to their source. For instance, in my natus Jupiter is now, and has been *for years past*, applying to the sesquisquare of the Sun, with Mars approximating the same. Saturn by transit is square to the Sun's place, which excites the chronic complaint, and being retrograde the excitement is more powerful. Now, every time these places of Jupiter, Mars, or that of the Sun, are excited by any planet passing in conjunction, semi-square, square, sesquisquare, or opposition, as more or less continuing in this excitement, I suffer by the complaint. But when the excitement has passed, I am relieved, for the Primary has become passive. Then you will also perceive Saturn is now within five degrees of a parallel of declination of the Sun and Moon radix, *i. e.*, Saturn wants five degrees in longitude before he perfects these parallels of Sun and Moon radix. This afflicts me when more or less excited. Here you have the true cause of all chronic complaints, the accelerating effect of which is purely *electrical*, rendered so by exciting transits.

My remark upon the Moon's directions is thus explained: If there are no intervening angles, and the Moon applies within three, four, or seven degrees, when powerfully excited a *course* of events coinciding with the aspect so forming becomes manifest, progressively so, until the direction is passed. A situation is gained, and other advantages follow; or, for example, should a trial be coming off at a given time, with the Moon incompletely applying to a benign aspect holding connection with the event, which depended upon that aspect of the Moon, I should say the party would triumph if no converse testimony obtained. This is upon the principle of the loadstone, the effect of which is observable when at a certain distance.

If every arc were to be fully complete we should have only

one event for the *last degree*. Experience has proven that all the other bodies operate their effects when tending or coming within *one* degree, because their motion is so slow; and they become more powerful as they pass to within thirty minutes. But excitement has all to do in that. When there are no intervening aspects, all the influence attributable to the direction begins to show, if of the Moon, even at seven degrees, when powerfully excited; but not more than at one degree with either the Sun or any other body. Why it is so may be a subject for discussion. Practice so determines it with me.



The foregoing horoscope is that of the President of France, radix, and to the present time. Louis Napoleon was born April 20, 1808, oh. 44m. 12s. A.M., at Paris.

DECLINATIONS.

♁ 12 S 5	☉ 11 N 28
♃ 15 S 28	♀ 0 S 59
♂ 8 S 55	♁ 1 S 19
♃ 11 N 7	☾ 7 S 51

All the progressive aspects formed I call *local*, to distinguish them from those referring to the radix.

The following are the directions from which I judge this native's condition in 1854:

♃ ♃ ☉ ♁	♃ ssq. ☉ <i>local</i> .
♃ ♃ ♃ ♁	♃ ♃ to a violent star.
♃ ♃ ♁ <i>local</i> .	☉ L ☉
♃ par. ♃ <i>local</i> .	☉ L ♃ ♁

♃ ssq. ♃ radix, excited by Saturn in Gemini 14°, which also excites Sun's local place, and both Sun and Moon in the Primary directions; to which is added Jupiter's excitement from Capricorn!

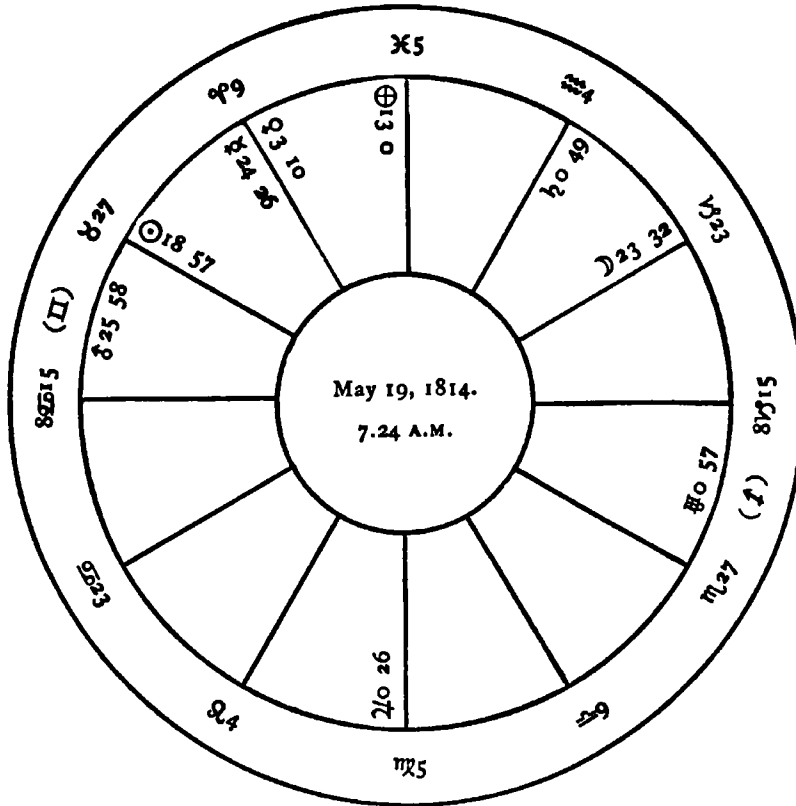
Thus, you have all the train of aspects powerfully excited by the ponderous planets. The Moon also will have passed the trine to her radical place, and the trine of Mercury local, when she encounters the opposition of Mars and Sun in the radix, this latter condition being affected by Saturn transiting Sun local in semi-square thereto. You have here the *most simple*, yet the *most powerful* and certain operation of the planetary bodies.

Lilly and others wonder at Ptolemy alluding to Mercury being elongated from the Sun, etc., by direction, and that it cannot occur even in longevity; but upon this mode it is accounted for.

Placidus alludes to these directions and ingresses with much delight, but lays down no system of the kind. Nor did his views ever impress me until I had discovered these effects, and now his remarks corroborate me to the tittle.

In violent deaths the fixed stars concur invariably, and for sickness the sixth house connection is more forcible than any other, and a semi-square, square, sesquiquare, or opposition of the luminaries, for deaths in a family.

The next example to which I refer you is the horoscope of the author of the *Prophetic Messenger*.

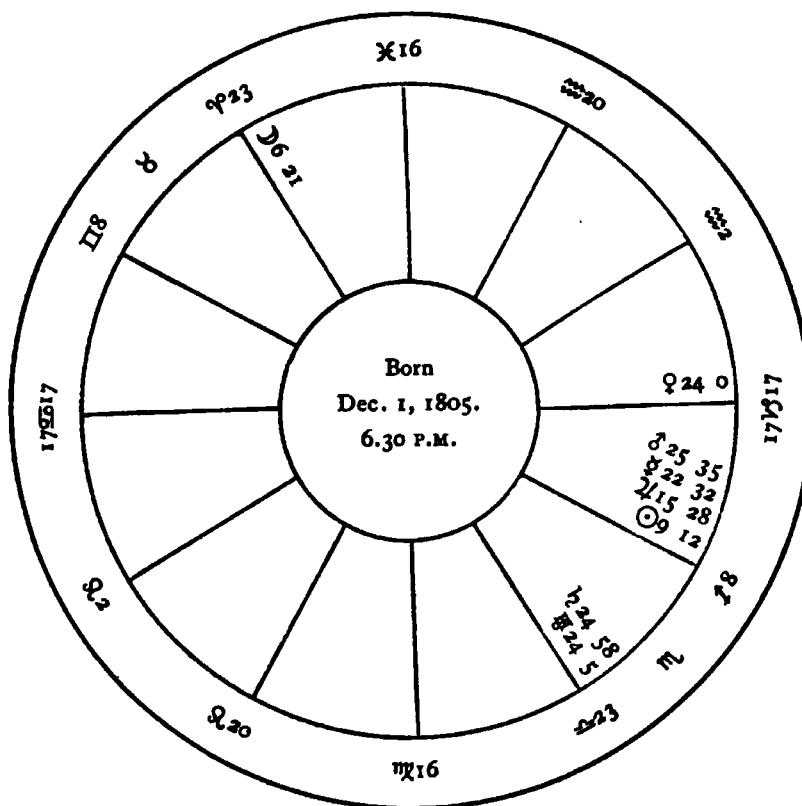


The following accords with the year 1853 :

- | | |
|-----------------|--------------|
| ♄ par. ♃ local. | ♄ ♃ ☉ local. |
| ☉ ♃ ♄ | ♄ ♃ ☉ |
| ♄ ♃ ♄ | ♄ par. ♃ |

Saturn in Taurus is exciting a semi-square to Sun and Moon local, and that from near the Sun radical; Uranus applying to the same excitement. Here you have the real cause of his illness. The Moon shortly applies to the sextile of Jupiter, but the rays mentioned are too numerous to save life. I am very apprehensive of his death.

I shall next draw your attention to the horoscope of a gentleman who accidentally shot himself:



The Directions are as follows :

- | | |
|--------------------------------|---------------------------|
| ☽ par. ♂ local, perfect. | ♄ ♂ ♂ ♄ |
| ☽ par. ♀ (♂'s nature) perfect. | ♄ par. ♂ local, cusp 8th. |
| ☽ ☽ ♃ | ♀ ☽ ♄ ♄, nearly. |
| ☽ ☽ ♃ local. | |

Mars, retrograde *in the ascendant*, by transit excites by opposition to the Sun, and being near the fixed star Procyon, denotes *violence*. Saturn and Uranus had just passed 30° Aries a few days previous. The Moon and Jupiter were in conjunction, *but where?* Upon the *radical Mars!* The Sun also was near a fixed star,—The Eagle,—and Uranus in the Primary conjoined with the radical Saturn—*sudden and remarkable*.

It is herein seen *why* and *when* transits become important, which has puzzled students and extant authors to define.

The testimonies I can unfold will, I think, much interest you, as respects this branch of study. 'Tis upon this I offer bets. When a given event is pending, it then ceases to be a prediction, and is literally *cause and effect illustrated*.

Yours truly,

GEORGE SMITH.

“MARRIAGES MADE IN HEAVEN.”

SIR KENELM DIGBY says of his own marriage to the beautiful Venetia whom Vandyck has immortalized first in the splendor of the living rose and then in the marble pallor of her last sleep: “In the first place it giveth me occasion to acknowledge, and admire the high and transcendent operations of the celestial bodies, which containing and moving about the universe, send their influence every way and to all things, and who although they take not away the liberty of free agents, yet do so strongly, though at the first secretly and insensibly, work upon their spiritual part by means of the corporeal, that they get the mastery before they be perceived; and then it is too late to make any resistance. For from what other cause could proceed this strong knot of affection, which being tied in tender years, before any mutual obligations could help to confirm it, could not then be torn asunder by long absence, the austerity of parents, other pretenders, false rumors, and other the greatest difficulties and oppositions that could come to blast the budding blossoms of an infant love, that hath since brought forth so fair flowers and so mature fruit? Certainly the stars were at the least the first movers,” etc.

Private Memoirs of SIR K. DIGBY.

The Astrologic Dragon.

A FEATURE of Sabæism particularly interesting and important to us, is its vast treasury of cycle lore, which holds the key to the mystical numbers and esoteric enigmas which have so long puzzled the brain, and baffled the endeavors of antiquarian research. So long as we are without an understanding of the time-periods required for the different motions of the heavenly bodies to complete their cycles, so long must the mysteries of the prophets, the Scriptures, and mythology remain hermetically sealed in esoteric darkness.

One of these time-periods which ancient science gave great prominence to, and which at the present time is of the utmost importance to us, is what we will denominate the *Dragon Cycle*, a period of about ten thousand years, which alone is able, of all terrestrial or celestial things, to give solution to the mystical numbers, ten and seven, connected with that notable dragon so familiar to Bible readers, which through the ages, has both mocked and menaced us with its seven heads and ten horns,—and which cycle owes its existence to a certain phenomenon known as the “Moon’s nodes,” or, her crossings back and forth, in a serpentine course, over the earth’s path.

Burritt’s “Geography of the Heavens” tells us that “Could we look down perpendicularly upon the ecliptic and see the path of the earth and moon, we should see the latter pursuing a serpentine course, first within and then outside the path of our globe.”

In consideration of this smoke-trail motion of the moon, her north node was by the ancients called the “Dragon’s Head,” and her south node the “Dragon’s Tail.”

The enormous trail and manifold coilings of this serpent become truly appalling when we take into consideration the fact that it wraps itself thirteen times around the earth every year: then, in pursuit of the earth, it wraps itself around our orbit once every year; then it gnarls itself into prodigious coils

around us while the equinoxes are thousands of years in falling back along the zodiac, and so on until the coilings of this hydra-headed dragon become a veritable Gordian knot which nothing short of a Michael's sword can ever untangle or cut!

But there is a certain motion of the earth and her moon which has an influence upon the "obliquity of the ecliptic" through the force of which the earth (and her attendant moon) vibrates backward and forward, each oscillation requiring ten thousand years—which ten thousand year cycle is symbolized by the ten horns of the Scriptural Dragon, and is thus symbolized by Virgil:

"A mighty Dragon shot, of dire portent;
From Jove himself the dreadful sign was sent . . .
The Serpent stretched his black jaws and crushed
Eight birds and their mother — she the ninth . . .
As many birds as by the snake were slain
So many years the toils of Greece remain;
But, wait the tenth . . ." (ten thousand years).

This serpent trail of the moon's nodes has ever been regarded a menace in the heavens, and solves the mystery of the Sabæan tradition that "A great Dragon, an enemy of mankind, is continually watching for an opportunity to devour the sun and moon."

This apparent serpent in the skies was the moon-god, Sin, worshipped by Abraham in his father's house; it is the Dragon worshipped by the Chinese to this day; it is the fabled serpent-father of Alexander; and it is the allegorical father of them whom Jesus Christ stigmatized as a generation of vipers.

The Nazarene being an adept in Sabæan astrology understood perfectly well the influence exerted upon the human race at the time of their birth, by this Dragon, or the Moon's nodes.

Turning to astrology we find that the Moon's nodes, or Dragon's Head and Tail, have a certain power called their "exaltation" in the two signs of Gemini and Sagittarius, *seven* signs apart, which symbolized the seven heads figured by John the Revelator when he wrote: "And there appeared another wonder in heaven, a great dragon having seven heads and ten horns;" or, inscribed within seven signs, and ten thousand years.

Of these "exaltations" that of the Dragon's Tail in Sagittarius has ever been regarded as a virulent malefic; and, strange to say, we of the present generation have had our lot cast in a time when this malefic has finished his ten thousand year cycle, and now sits in his exaltation in the notable sign of Sagittarius. Here he has great power for evil; here he will even make war with heaven! and woe betide both heaven and earth were it not that this dragon has a powerful opponent in one familiarly known as Michael,—a Sabæan *Water Prince* who is also known as *Neptune*.

On Dec. 2, 1899, in Sagittarius, the house of Neptune or Michael, will be in conjunction the Sun, Moon, Uranus, Saturn, Mars, Venus, Mercury and the Dragon's Tail; Jupiter is only five degrees behind in Scorpio; next day, Dec. 3d, there will be an eclipse of the Sun.

Now of all this host of heavenly bodies coming together in the house of an absent lord, the dragon seems to be of the most malefic spirit; though some of the others will take sides with him, yet he seems to be the chief and leader in the evil to be wrought.

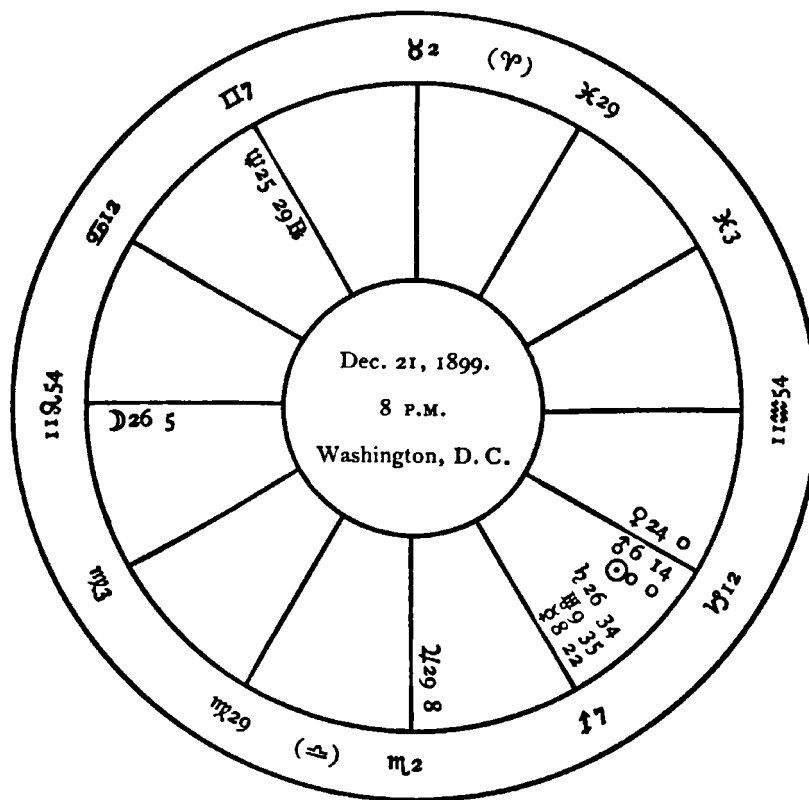
The two signs of the Dragon's "exaltation," Gemini and Sagittarius, as it were, are the two horns of a dilemma; at one horn is congregated a host—but they are in the house of Neptune; at the other horn, in Gemini is Neptune surrounded with the suggestions of a flood. The Dragon also holds a flood menace.

ANNA PHAROS.

WILL HISTORY REPEAT ITSELF?

IF war should break out between Great Britain and the South African Republic within two months after the adjournment of the Hague Conference, it would be not only a curious but striking illustration of the truism about history repeating itself. The Franco-Austrian war for the liberation of Italy, in 1859, broke out in less than two months after the Russian Czar Alexander II. had induced the Great Powers to hold a conference in favor of peace.

The Winter Solstice.



AT 8 P.M. on the 21st of December the central orb of our system will attain to his greatest southern declination, at which time the royal Leo ascends. Herein we find ensconced the Empress of the Night, the robes of Azarpha drawn close about her, her countenance wreathed in smiles in spite of the grave influences which surround her liege in his entry upon the fourth quadrant of his kingly circuit. Unfeeling goddess! to smile upon estate so ill-conditioned! Yet is it meet that gratitude should be felt for the even tenor of the public mind in the midst of such complicated trade conditions; for such is indicated in the trend of the stock markets, which is but a reflex of

the commercial gravities. The different boards will be subject to such uncertain and various rumors that but little stability can be expected in this part of the public economy.

The President will incline to a wise conservatism, though none the less determined in the discharge of his official functions. This is well, for animosities will be felt in his political atmosphere, and an excess of prudence, or an unseemly hesitancy on his part, would but encourage the opportunities which his enemies seek; but he will grow in popularity before the close of December.

The adverse influences centering upon eleventh house affairs point to rashness and verbosity in congressional debate, and a subversive tendency to legislative methods, though modifying elements in the auxiliary quarterly figures may lessen this to a degree. Heavy appropriations in various directions will tax the national exchequer, and the first week, as well as the latter half of January, will witness some precipitant methods in law-making assemblies. The personnel of the Navy will be well looked after, though the War Board will incur invidious comment relative to its procedures. The outlook is rather ominous for educational and amusement matters in general, and especially to buildings devoted to these purposes. Dangers in this respect will eventuate near the middle of January. The public health for the quarter will not be good.

At Denver, Virgo ascends. Incendiarism will be rampant in the Middle West, and official speculations will come to the fore. Mining stocks will prove very erratic; Grangers more reliable. A prominent western theater will be destroyed by fire. The city in which this occurs may be logically ascribed to Capricorn. In the West and South the winter will prove unusually severe, and distempers coincident with damp atmospheres will be prevalent.

The Military Bureau at Manilla will commit some egregious blunders and come under criticism in January. Official censorship will approach the limit.

Dec. 22, 1 a.m.—At London the governing factions will be popular. Problems in revenue will be difficult of solution,

though Parliamentary measures will meet with approval. Railroad accidents are probable in the early half of January, as well as automobilitic casualties. The ruler of the ascendant and eighth in the fourth will increase the death-rate.

At St. Petersburg some strange deaths will occur. Accidents to the Russian Navy are likely. The Government will incur heavy expenditures. The point of ingress and Mars conjoined with the ascendant at 90° east, foreshows grave internal conditions for East Indian districts, and covert acts on the part of natives may be expected.

HAZELRIGG.

“WHAT I THINK OF THE DEVIL.”

MARK TWAIN, in his quality of an imp of mischief, has come to the aid of that supernatural or mythical being who is sometimes euphemistically spoken of as His Satanic Majesty, but is more commonly described as the devil. “I have no special regard for Satan,” says Mark, in the article “Concerning the Jew,” in “Harper’s,” “but I can at least claim that I have no prejudice against him. It may even be that I lean a little bit his way on account of his not having a fair show. All religions issue bibles against him and say the most injurious things about him, but we never hear his side. We have none but the evidence for the prosecution, and yet we have rendered the verdict. To my mind this is irregular. It is un-English ; it is un-American ; it is French. Without this precedent Dreyfus could not have been condemned. Of course, Satan has some kind of a case, it goes without saying. It may be a poor one, but that is nothing ; that can be said about any of us.”

He promises that as soon as he can get at the facts and find an impolitic publisher he will undertake the rehabilitation of the devil. “A person,” he adds, wickedly, “who has for untold centuries maintained the imposing position of spiritual head of four-fifths of the human race and political head of the whole of it must be granted possession of executive abilities of the loftiest order.”

MARK TWAIN.

Birthdays Information and Daily Advice for February.

Babies can't choose their own horoscopes, and indeed if they could, there might be an inconvenient rush of babies at particular epochs. "*Romola*."—GEORGE ELIOT.

1. **Thursday.** Today is generally favorable.
Your anniversary seems to favor you somewhat and with care on your part, especially in financial matters, the year should find you in better circumstances at its close, but do not enlarge your affairs too freely.
2. **Friday.** It is a good day to visit friends, and seek amusement, avoid controversy.
Both good and evil is indicated during your coming year, and in social and home matters, progress will be made. Some unfavorable changes are spoken of, and care should be observed also in writings and promises.
3. **Saturday.** Look sharp today, and guard your health.
The present year will be a trying one in many ways. Sickness is indicated, and elderly persons should look well to their health. Your wishes will be thwarted and some strong disappointments will come to you, but those employed may receive favors.
4. **Sunday.** It is an excellent day. Use such in accordance with your belief.
You have a favorable anniversary, and your affairs in general will improve. Much activity is denoted, some changes, and journeys are in order. Force all matters, enlarge your affairs, and use every advantage. Remember the unfortunate.
5. **Monday.** In the main it is favorable, but be guarded in social affairs.
The coming year will improve your affairs but slightly. It will be advisable for you to be guarded in all changes, making but few, and careful in domestic affairs. Steadiness is denoted, and you will benefit through elderly persons.
6. **Tuesday.** It is an unfavorable day, so look sharp.
Your coming year is an unfavorable one, and there will be much to cause you anxiety. Sickness within your circle, oppo-

sition to your desires, and unpleasantness at home. Do not oppose superiors, or encourage opposition, and guard against fire, robbery and accident.

7. Wednesday. Today is general good. Visit, ask favors and seek amusement.

Your present year promises fairly well, and matters in general should improve as it advances. Some social and home changes are in order, and there is likely to be additions to the same.

8. Thursday. It is an evil day in general.

Your anniversary portends much misfortune unless the greatest care is observed. Sickness, probable bereavement, financial difficulties, and severe disappointments will come. Guard well all matters, and when in doubt, seek the Astrologer's timely advice.

9. Friday. You may journey with care, yet be guarded in social matters.

Your anniversary cannot be considered favorable. Domestic unpleasantness is indicated, litigation, changes, and probable sickness as well. Be guarded in all expressions, and careful of accidents, and do not oppose superior conditions.

10. Saturday. It is an evil day.

Much misfortune will be in evidence during your coming year, and the greatest care is urged in all matters. Sickness, opposition to your affairs, financial losses, and unfavorable changes. Guard well your health, and make no additions to your affairs.

11. Sunday. It is not good for matters of importance.

Your coming year is a poor one, and unfavorable matters are in evidence. Look well to all financial affairs, guard your speech, and do not invite any domestic disputes. It is a time for close observation.

12. Monday. Visit your friends, seek amusement, but do not travel or write.

Many anxieties will be in evidence as the year is passing. Some unfavorable changes are spoken of, trouble through writings, agreements, promises and litigious matters. Be guarded at all times, and make no additions to your affairs.

13. Tuesday. Look sharp to controversy, and remain inactive.

Your anniversary cannot be considered favorable for you, and there will be much misfortune occurring as the year passes. Look out for law, disputes, accidents, and guard against robbery. If a property owner, have the same insured. Seek the astrologer's advice.

14. Wednesday. It is an evil day.

Your coming year is fraught with trials, and you will need to be guarded in all ways. Sickness, financial losses, setbacks, and opposition to your general affairs. Make no additions, and look sharp to what you have.

15. Thursday. It is not a good day, so avoid matters of importance.

Your coming year is unfavorable. There may be some favors shown you, and with care on your part, some benefit may be derived, but look well to changes, and be careful of financial outlay.

16. Friday. It is a quiet day; with care you may venture.

Your anniversary is not an important one, and your affairs will pass along similar to your past year, but be guarded in outlay, and do not add too freely to your affairs.

17. Saturday. It is an evil day.

You have an unfortunate year before you, and there will be much that will cause you sorrow in your circle. Look well to home matters, be guarded in friendships, and careful of expense, sickness, possibly bereavement, and some unpleasant notoriety.

18. Sunday. It is somewhat favorable. Rest.

Both good and evil marks the promises of your coming year, and it is not unlikely that sorrow may enter your domain. Be guarded in business matters, in your position, and from accidents and fire. You will make some favorable change, and may journey.

19. Monday. Today is rather favorable.

You are somewhat favored this coming year of life, and with care to all affairs, the year should redound to your advantage. Force all matters fully; make additions and be alert for all opportunities.

20. Tuesday. It is an excellent day.

You have cause for congratulations in the promises of the coming year; though you will need to guard financial outlay.

Much activity is shown, and you will change, and add to your affairs. Remember that time flies, and the good will not last.

21. Wednesday. Be guarded today in all matters.

Care will be needed in this year's progress, and it will be well for you to let well enough alone. Make no changes of importance, and do not seek financial risks. Guard your health.

22. Thursday. It is not good, so avoid all important matters.

You are not favored this coming year, and it will be full of anxieties. Look sharp to accidents, fire, and avoid law and opposition. Some notoriety is indicated, and possible danger to your person.

23. Friday. It is generally good in all matters. You can change, journey, and visit.

Your anniversary is somewhat favorable, and matters should improve with you as the year advances. Some additions to your home circle, social advancement, and changes of a pleasant nature. Be guarded in writings however.

24. Saturday. Look sharp today, and guard your health.

Your anniversary is unfavorable, and misfortunes will occur as the year is passing. Look to your health, and those about you.

25. Sunday. It is rather favorable. Rest.

With care in all matters as the year is passing, you may improve matters somewhat. It will be to your advantage to avoid too much pleasure, so be cautious in the choice of your friends. Some domestic unpleasantness is spoken of.

26. Monday. It is good for general matters.

Matters will be somewhat favorable for you this coming year, though it will not be very eventful. Some agreeable changes and considerable mental activity is indicated.

27. Tuesday. It is an excellent day for all purposes.

Your anniversary is a favorable one, and matters will improve with you as the year is passing. There is considerable activity, additions to your affairs, and journeys.

28. Wednesday. Look sharp; do not travel, or dispute.

Your anniversary is not over favorable. Be guarded in law matters, accidents, fire, and look to your health.

ASTOR.

The American Grammar of Astrology.

CHAPTER XII. CONTINUED.—THE ASPECTS OF THE MOON CONTINUED.

The Moon in good aspect to Mars

Makes the native courageous, brave, daring, resolute, firm and successful in dealing with others. In a female chart, it shows good health, a strong constitution and much activity.

The Moon in conjunction or good aspect to Jupiter.

This is one of the best aspects that can occur for success in life and the acquisition of wealth; it also denotes success in marriage and a good wife; in a woman's nativity, good health and prosperity.

The Moon afflicting Jupiter.

It is very unfortunate; the native squanders his wealth, comes to poverty, and should never speculate or engage in risky adventures.

The Moon in conjunction or afflicted by Saturn.

The native is very poor or soon becomes so; very careless, and allows himself to be robbed, chiefly by false friends; he is fretful and suspicious, fails in business and has a hard time through life.

The Moon in good aspect to Saturn

Shows the native to be very patient and persevering, and successful in the acquisition of wealth; with a female it denotes health, prudence and economy.

The Moon in conjunction or evil aspect to Herschel.

This has much effect on the married life, and will lead the native, unless careful, into separation. To a female it shows the husband to be unfaithful and fond of married women. It also denotes much traveling and many changes of residence.

The Moon in good aspect to Herschel

Often leads to illicit connections after marriage, but not

•

often to separation; the native will be given to the study of astrology.

The Moon Sextile or Trine with Neptune

Induces traveling, makes one long for changes, and to leave suddenly for foreign parts.

THE ASPECTS OF MERCURY.

Mercury in conjunction or in any aspect to Venus

Gives a merry and cheerful mind, fondness for music, singing, poetry and all elegant arts and sciences.

Mercury in conjunction with the Sun

Makes an ambitious, studious man, quick at figures, of good business abilities and learning with ease.

Mercury in conjunction or afflicted by Mars

Makes the native quick in wit, sarcastic, quarrelsome, addicted to falsehood, ambitious, possessing good judgment, generally very clever at any handicraft, a good workman, but unsettled and discontented.

Mercury in good aspect to Mars

Makes an accurate mathematician, possessing splendid mental abilities, very clever at engineering or chemistry, or any occupation requiring dexterity of hand and sharpness of wit; the native is active, hating laziness, and continually scheming or making something.

Mercury in conjunction or good aspect to Jupiter

Denotes good and sound judgment, success in literature, a free, generous, steadfast disposition; it also inclines to general success in life, and helps the native out of trouble.

Mercury afflicting Jupiter

Shows poor judgment, and the native sees things in the wrong light.

Mercury in conjunction or afflicted by Saturn

Bad temper, bitter, often deceitful, and not trustworthy.

Mercury in good aspect to Saturn

Makes one steady in character and behavior, careful, persevering, thoughtful and contemplative, fond of science, and generally of good judgment.

Mercury in conjunction with Herschel

If this occurs in the ascendant, third or ninth houses, it makes the native a great scholar, excelling in arts or literature, fond of the occult sciences and eccentric in behavior.

Mercury in evil aspect to Herschel

Produces a bitter, sarcastic turn of mind, very fond of finding fault with others, unsuccessful in literary pursuits, and severely criticized by the press or the public.

Mercury in good aspect to Herschel

Gives an original, studious turn of mind, fond of curiosities and successful in literature.

Mercury in evil aspect to Neptune

Causes hysteria, nervousness, imaginative complaints in the head; makes one shrewd, and a clever deceiver or pretender.

Mercury in good aspect to Neptune

Makes one intuitive, ingenious, of good judgment, quick, sensitive, practical, and a good reader of human nature.

[To be continued.]

THE FIRST MOON OF THE YEAR, MONDAY, JANUARY 1, 1900.*

I had a dream of skies that would not clear,
They were so thick with doubt, so pale with fear:
And yet they held the first moon of the year.

She seemed a moon that easily were spanned
In the small compass of a woman's hand:
Slim as the top bud of a lily wand.

White but not bright. So young a moon was she,
She had no skill of shining; stumblingly
She went as though her heart on earth might be.

Like some girl's ghost she went with heavy cheer,
Treading a pathway neither known, nor dear:
But one step at a time her lamp made clear
So young, so sad, the first moon of the year.

NORA HOPPER, "WESTMINSTER GAZETTE."

* Much afflicted in her debility Capricorn in conjunction with Mars exalted in the same sign.

Notes and Queries.

It was an old tradition that in the accomplishment of any great and good work involving the more abstruse and recondite knowledges, the workmen would be beset by the powers of the realms of darkness, with their frights, and horrors, and scares. As against these, the master workman would protect his work by the display of the seal of Solomon, the wise man, and the king. But even here, he had to summon up an amazing amount of resisting force; nor could he do this unless by the assistance of the unseen powers of light, of truth, and of goodness. As encouragement to the failing power and courage of the master workman, on whom the whole charge rested, a voice, would come, in terms, like the following which were given to Hasan El Basrah in his terrible trials:

“ I disposed thine affair at the time when thou wast in thy mother's womb,
And inclined her heart to thee so that she fostered thee in her bosom :
We will suffice thee in matters that occasion thee anxiety and sorrow ;
So, submit to us, and arise : we will aid thee in thy enterprise.”

[We ask that all those earnest souls both at home and abroad, who have through their correspondence been so much to us in this arduous work, will often call upon these “unseen powers of light, of truth, and of goodness,” to guide and inspire “the master workman” with fresh courage, fortitude and wisdom to advance and protect this good work. — ED.]

MR. GEORGE WILDE writes as follows:—“A horoscope by one of the Raphaels written in April 1863 has come into our possession, and we take pleasure in sending it for the benefit of the readers of *THE SPHINX*. We have added the planet Neptune, otherwise it appears exactly as it was received from the author. It will be observed that some stress is laid upon Saturn's meridian position and that the cases of Napoleon I and III are instanced as evidence of a rise and a fall in life. Of course the author was unaware that the time was wrongly taken in the case of Napoleon I and that Saturn was not in the mid-heaven at all. This planet had calminated, but Napoleon III certainly had Saturn in the mid-heaven.

In the present horoscope Raphael's prediction of discredit was verified, for the native followed reckless courses at college and neglected his studies, though his abilities were superior. The young man never rose even with the aid of Venus trine to the mid-heaven mundane, and Jupiter conjunction with the lower meridian. He is still living, but his fortunes are uncertain."

This interesting horoscope will be given in our next.— ED.

ASMOTHIEL observes:— We have been treated to two clever articles on the ruling sign of the United States. Our friend, Mr. Tilley, made out a good case for the sign Virgo, and Mr. Hazelrigg has, to some extent wiped Mr. Tilley's slate. Is it not probable that both signs have a certain rule? One thing strikes us and that is, the names under which we express the United States personified, and the government of the States,— Brother Jonathan and Uncle Sam and there is something in these names. Aries rules England, then Gemini rules the 3d brothers, and Virgo rules 6th, uncles. This coupled with the fact that the names were apparently given with no idea as to why they were so named, seems to our way of thinking, to not only point out that two signs have power over the States, but also that (although things may look like chance) the underlying base of all is that the heavens do rule.

A student writes: — I should esteem it a favor if the editor, or any reader of your magazine will furnish me with the birth data of the following persons: Jay Gould, Andrew Jackson Davis, and Anthony Comstock. The key to notoriety or fame is an interesting quest, and with that end in view I am studying the natii of prominent persons in different walks of life.

[It is said that Jay Gould gave the date of his birth to a lady astrologer several years before his death as May 27, 1836, about an hour after sunrise, in Delaware Co., New York. The horoscope is certainly indicative of the man.

Andrew Jackson Davis, the spiritualist and seer, was born Aug. 11, 1826, at Poughkeepsie, N. Y. In his *Magic Staff* he says, "near the close of a sultry day."

Anthony Comstock, the regulator of morals in New York of everybody but himself, was born March 9, 1844. A number of years ago a lady overheard him remark on a street car that he was of such an age that day at sunrise.]

Editorial.

OWING to the recent illness of the editor, Volume II. will commence with the February number, and subscribers will receive an extra number at the end of the year.

THE Market Forecasts which have hitherto appeared in this Magazine will be discontinued.

WE feel we should be wanting in thoughtful appreciation, did we commence our second volume without first thanking the little band of devoted missionaries, who has come forward so unselfishly, to help forward the good work aimed at in the publication of THE SPHINX. Each has nobly given of his and her best to help place this ancient and honorable science where it so justly belongs, and a seed has been sown that will never die.

WE desire to say that we cannot insert letters of a personal nature, as we feel the contract with our subscribers requires us to publish Astrology pure and simple, and to refrain from all personalities. We are working solely for the good of Humanity and are only too glad when we can relieve an anxious mind. Our idea is not to exalt the qualities of the head above those of the heart, but to let both grow together, for only thus can we develop the highest wisdom and accomplish the greatest good.

WE are pleased to announce that this second volume opens with a valuable work by Professor Chaney on Rectifying a Nativity and the Art of Calculating Directions by Right Ascension and the Semi-Arc, together with Rules for Calculating an Ephemeris from a Nautical Almanac; and with the new Rules, Examples and Tables of his own calculations that he gives, will make this book the most complete and desirable work on Directions ever published; indeed it will be a master-piece of astrologic art; it will not be a Grammar but a work higher than a Grammar.

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THE SPHINX is a publication that cannot fail to interest cultured and thoughtful people. It is supported by the best writers on Astrology in England and America, and is the only Magazine in the United States that is entirely devoted to teaching, demonstrating and vindicating the truth of the science as taught by the Egyptians.

There is at this time a large and increasing demand for such a Magazine, and because it represents a comparatively new line of thought, there is every need for those who are interested in it, to lend what influence they possess to help it along. Thousands are waiting for just such a book to open up their inner life and start a new soul growth, and all that they need is to have their attention called to THE SPHINX.

Hundreds of letters from students reach us from all parts of the world, and we want to hear from every one who is interested in the revival of this ancient and honorable science, especially if they possess facilities for promoting the spread of its principles amongst those who are at present ignorant of its value to mankind.

CONTENTS FOR MARCH.

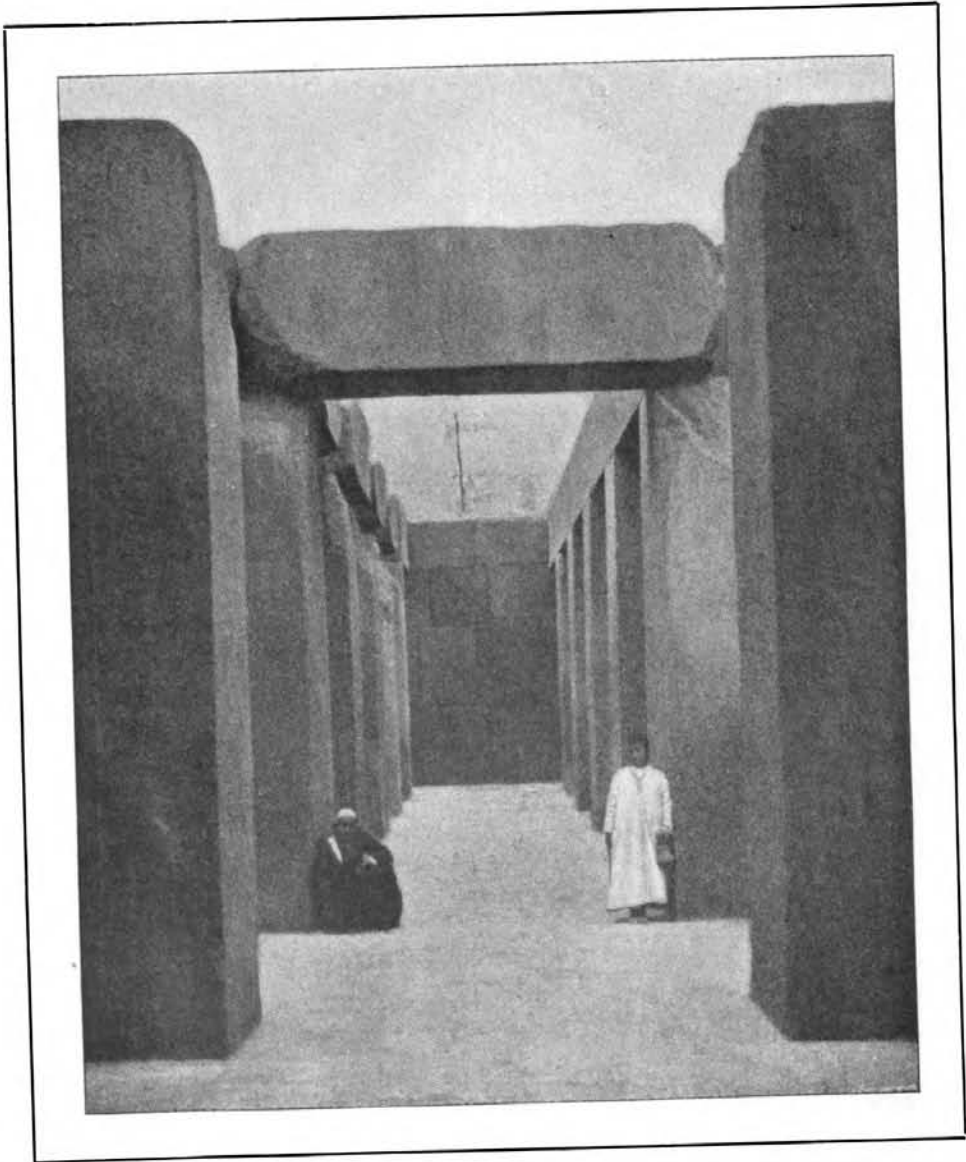
	PAGE
Sphinx Religion (Concluded)	<i>James Bonwick, F.R.G.S.</i> 65
Britannia's Star	<i>Anna Phares.</i> 67
Children — Their Sex and Their Longevity	<i>B. S. Row.</i> 71
Nature's Analogies	<i>Hastbrigg.</i> 76
A Challenge and Its Result	<i>Kymry.</i> 82
Prove All Things	<i>Aphrod.</i> 87
The Mystery of Rectification	<i>R. C. Murray.</i> 90
An Illustrated Horoscope	<i>C. H. Thompson.</i> 92
The Astrologer's Vade Mecum	<i>W. H. Chancy.</i> 97
The Character and Fortunes of Libra	<i>Ely Star.</i> 104
The Art of Raising Poultry	<i>L. Chadwick.</i> 106
The Engine of Fate	<i>Sir Edwin Arnold.</i> 110
Birthday Information and Daily Advice	<i>Astor.</i> 116
Fatality	<i>Chiro.</i> 121
The American Grammar of Astrology (Revised)	<i>C. H. Thompson.</i> 122
Notes and Queries	125
Letters to the Editor	126

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No. 2.

Sphinx Religion.

[*James Bonwick, F. R. G. S. "Egyptian Belief and Modern Thought."*
London, 1878.

RENAN may, therefore, well conclude, "This great *Hou* or sphinx appears thus the most ancient idol in the world." If it be to "Horus in the Horizon," or rising sun, the temple was, like Stonehenge, dedicated to the sun, the visible producer of earthly things, and the best representative of the *Unseen Sun*, the First One, the benevolent Creator. "When Cheops," as Renan reports, "4500 years before Jesus Christ, repaired it," we may conclude indeed that the sphinx temple is the oldest existing place of worship.

How came the winged sphinx of Greece? It seems to have originated from the *Akr*, or hawk-headed Egyptian sphinx, which had wings. Rawlinson concludes the Greek winged one to be partly Egyptian and partly Phœnician.

Rougé detects on an Edfou inscription a singular reference to the sphinx. In the story of Horus, on that temple, the god is said to have taken the shape of a human-headed lion to gain advantage over his enemy, Typhon. Certainly, Horus was so adored in Leontopolites. He is the real sphinx. That accounts, too, for the lion figure being sometimes seen on each side of Isis, and even in her hand. It was her child.

Pierret affirms that it was "particularly consecrated to the representation of a king," who was the image of Horus on earth. The Great Sphinx looks to the east; where Horus has a right to expect the re-appearance of his deceased father, and where the departed king will equally appear at his resurrection.

While to the north of the great image a temple to Isis was anciently raised, one to Osiris existed to the south.

Once the image may have had a crown. Miss Edwards calls attention to Vedder's picture of the Secret of the Sphinx, showing an Egyptian putting his ear to the stone lips. "Fellah and sphinx," says she, "are alone together in the desert. It is night, and the stars are shining. Has he chosen the right hour? What does he seek to know?"

But it is highly probable that the sphinx worship is but a variety of the solar one, and intimately with king worship; "intended," says Mr. W. R. Cooper, "to represent the king under the form of the Egyptian deity, Ra Harmachus."

(Concluded.)

A TEXT for the astrologic student. Louis XIV. writing to his ambassador Cominges at the Court of Charles II. dated 22 Feb. 1663: '*Vous ne devez point apprehender en semblables rencontres de vous écarter trop de votre sujet en me disant toujours vos sentiments sur quelque affaire que ce soit, car outre que j'en ferai beaucoup de cas, rien de ce qui se passe dans le monde, n'est hors de la portée et de la politique d'un bon Ambassadeur.*' Do not be afraid of wandering too far from your subject in telling me your sentiments about anything which may come under your notice. *There is nothing in the whole world which does not come under the cognizance, and fall within the sphere of an ambassador* (of Urania). Don't miss the moral of the above, gentle reader, but help the good cause by sending to THE SPHINX anything interesting you may come across in book, magazine or newspaper. Great truths often lie half revealed like rough diamonds in facts and incidents which the average man passes with a lack lustre eye. Nature the great mother said Goethe is always whispering her secrets to her children; but alas! how stupid we are mostly as deaf and indifferent as Newton's dog to the significance of that falling apple which revolutionized human thought and revealed to a master mind the mysterious Law which binds a myriad worlds.

Britannia's Star.

IT seems to be universally accepted as an axiom that England is astrologically ruled by the sign Aries and planet Mars. This, in a limited degree may be true, but basically considered, a nation of Britain's permanence, length of days, unbounded empire, dominion o'er the sea, and belligerent success, is certainly under the influence of a fixed star instead of a minor planet of circumscribed orbit like Mars. In fact, as we shall in a future article show, Mars and all the planets derive their nature from, and are under the influence of their respective fixed stars.

In taking note of certain prominent features for the purpose of fixing upon a nativity we would ask, "Whence cometh the exultation of long standing that 'Britannia rules the wave!'" This power savors of Neptune rather than of Mars, and was obtained in very ancient times when Britain bore the name of Albion.

According to account, this kingdom was established by one Albion, a son of Neptune, who introduced astrology and ship building: and we propose to show that this Albion or Neptunian period dates back to a configuration of 6000 years ago; or, to the time when the vernal equinox was at that point of the heavens marked by the stars *Bellatrix* in Orion, and *Aldebaron* in the Bull.

With the vernal sun in Orion,—which belongs to both Gemini and Taurus,—the earth and autumnal equinox (both of which are of great importance in Sabaism) would, of course, be in the overlapping of the two opposite signs, Sagittarius and Scorpio. Sagittarius is the house of Neptune and Scorpio the night house of Mars.

Now let us bear in mind this configuration of the sun, in Orion, being under influence of two fixed stars while the earth was under the planets Neptune and Mars.

Orion's sire was Neptune, and we have just seen that Albion,

the founder of Britain, was the son of Neptune:—from which influence the nation gets her power to excel in ship building, and to rule the sea.

But concerning her martial nature,—in the first place the star Bellatrix in Orion, is called by the ancient poets, “The martial star,” and derives its name from its belligerent nature: and the star Aldebaron is described as “The Bull’s eye, a violent star *of the nature of Mars* which, when in conjunction with Saturn, Mars, or either of the luminaries, threatens death.”

That Britain has her nativity from this configuration we assert for the following reasons:—first: her coat-of-arms, the Lion and Unicorn, is a figure in memorial of the Unicorn in Gemini, and the Lion’s head in the hand of Orion.

(The constellation of the Unicorn supposed to be of modern date, is, instead a *recovery*, for the ancient astrologers had one in the identical place.)

Secondly:—The characteristic cognomen of “John Bull” takes its origin from the zodiacal Bull which holds the star Aldebaron.—In which connection let us note a few points of similarity between this nation and Spain, which is said to be ruled by Sagittarius; i. e. by Neptune, or the opposite stars Bellatrix and Aldebaron: Spain, in her bull fights holds memorial of the constellation of Orion exasperating the Bull: Great Britain holds the same memorial in a milder form, in the name of “John Bull.” Both nations have had a long and bloody martial career; both have acquired almost boundless empire; both have had dominion upon the sea; both were fired with the same religious zeal in the time of Philip of Spain and Bloody Mary of England; etc. No doubt these two nations had about the same nativity, and there can be little doubt that the setting stars of the one will be followed presently by those of the other.

Thirdly:—In the days of Britain’s infancy she had an astrologer known as the Wizard Merlin, whom we suspect to be identical with the Albion who introduced astrology; and, whose prophecies bear internal evidence of having been uttered before the ox or Bull came into zodiacal regency,—which

coming ox was to him a future event, but which is now 6,000 years in the past.

Now what to *us* is the pith of his prophecies is what he predicts in relation to the Virgin Queen; that is, the sign Virgo, through which both the earth and the autumnal equinox have, for the past 2,100 years been passing. This Virgo is just now giving up her regency to the Lion, through which the earth, at the vernal equinox, will be passing for the 2,100 years to come.

The "Virgin Queen is come and gone" and the things he prophesies of are now due. The resurrecting *Neptune*, Lord of the Commonwealth of Israel, is he who will "pay the wages of the dull people." The following is the portion of Merlin's prophecy alluded to: *—

MERLIN. "When the wages of the dull people come to be paid, which will come to pass after the reign of a Virgin Queen, then an end is at hand."

SISTER. "I demand of my brother, after the wages of the dull people come to be paid, who will be ordained to rule? Will churchmen share?"

MERLIN. "Churchmen will not share; neither will bards, poets, and harpers be in esteem; but I will not have thee openly publish that there shall be an ox born. . . . The wages will be paid when a Virgin Queen is come and gone."

SISTER. "And who shall reign after that?"

MERLIN. "A powerful army will come with a strong band . . . and then Paradise."

SISTER. "What kind of ruler will then be?"

MERLIN. "I do tell thee in all sobriety that there shall be no other ruler forever after."

Now if we will turn from this prediction to the Apocryphal book of Hermas, we will see this same prophecy in another form, and from another source. Hermas sees the Whale (from which constellation the sun is now passing into Aquarius) the sight of which fills him with terror. Presently he meets the Virgin (of the zodiac) who begins thus to prophesy: —

"This beast is the figure of the trial about to come. . . . The black color which thou sawest denotes the world in which ye dwell; the fiery and bloody color denotes that *this age must be destroyed by blood*

* Another famous prediction by Merlin will appear in our next.—ED.

and fire . . . the white color denotes the time of the world which is to come . . . here ye have the figure of the great tribulation that is about to come which if you please shall be nothing to you. Keep therefore in mind the things I have said unto you."

When this prophecy was uttered the regency of the Whale and sign of the Fishes was a future event; now, we have nothing left of the monster save its death contortion and the end of the prophecy is due.

ANNA PHAROS.

It appears they are at length going to reform the Calendar in Russia, where they are now some twelve days out of the reckoning of the rest of the civilized world. In that autocratic land no doubt the change will be effected smoothly, without any resistance to the imperial ukase. One wonders how so drastic a change, and that, too, a papistical notion, was ever carried in so conservative a country as England. Great we know was the heartburning in some quarters and the mobs rioted up and down the land in a truly spirited and John Bullish temper to show their indignation at being robbed of eleven days out of eternity! Not everyone knows that we owe the change in a large measure to the Lord Chesterfield who wrote the celebrated letters to his son, which Dr. Johnson defined as teaching the morals of a pimp and the manners of a dancing master. In that case the moral intention miscarried, for the son in every way was a failure, but this was an emphatic success. With the supreme worldly wisdom of which he was in many points the master, Lord Chesterfield, who introduced the reform into England, decided to omit from his speech the "law, jargon and astronomical calculations" pertinent to the subject, and to do better than to speak to the purpose by pleasing his audience instead of instructing them. "This succeeded," he remarks with justifiable complacency, "and ever will succeed; they thought I informed them because I pleased, and many of them said I had made the whole very clear to them when God knows I had not even attempted it."

Children : Their Sex and their Longevity.

HINDU religion is very particular as regards children. If a man does not beget a son, he will not be able to cross a hell called Put, and his spirit will wander in it for a series of centuries. Fourteen different kinds of children were recognized and countenanced by turns in the past ages. Hindu society now finds place for only two of them : the legitimate and the adopted son.

Though various laws obtain in various nations in regard to progeny, all are a unit as to their importance in the domestic economy. Hence, that which may shed light upon a problem so seriously involved must prove indeed a blessing to civilization. Can astrology safely predict the possession, or non-possession of children, and determine their sex? Can astrology help us in knowing the exact length of the lives of our children, and suggest remedies by which their longevity and good health may be insured? Can astrology tell beforehand what measures to adopt by which we can change the sex of our children, and produce desired results?

These are very important and far-reaching questions, and solutions to them cannot be uninteresting or unprofitable. The possession of children, their longevity, their health, and their future prosperity, should signify everything to parents, and I intend dealing in my letters to THE SPHINX fully upon this all-absorbing topic.

Astrology is a science through the aid of which one may predict the whole history of man, as indicated in the combination of the planets at the time of birth. There are twelve zodiacal signs, or houses as they are called, allotted to the seven principal planets: Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn. Uranus and Neptune have not been given separate houses, nor have Rahu and Kethu any signs named specially for them. These twelve signs signify the various departments of conveniences and troubles with which man is concerned in this world.

The indication of children is always consulted with reference to the fifth house and the planet Jupiter. This house also signifies the intelligence of the native. The longevity of children is divided into three *Aristas*, or misfortunes; and if they pass these three the astrologer may then proceed to calculate the term of life. These are *Balarista*, or Infantile Misfortune, when children die before they are twelve years old; *Madhyarista*, or Boyhood Misfortune, when children die between twelve and twenty years of age; and *Yogarista*, or Youthful Misfortune, when death occurs between the age of twenty and thirty-two. Then begins *Alpayoo*, short life, from thirty-two to fifty years; *Madhyayoo*, middle life, between fifty and eighty years; and *Poornayoo*, or long life, between eighty and one hundred and twenty years. Then comes *Aparamithayoordaya*, or unlimited terms of life, which are the results of past or present good *karma*, and which may be secured by *yogic* or other *Shastric* observances as recommended in the Hindu works. I shall later on in this article say something about the importance of measured breathing in prolonging life.

Combinations of planets are given in the astrological works for all these *yogas*. In the Sanskrit language the word *yoga* means combination, or conjunction of planets, and this must be carefully borne in mind.

Children are subject to three kinds of malefic influences, (1) *Balarista*, (2) *Balagrapha*, and (3) the sins of the parents who beget them.

In the treatment of *Balarista*, or infantile death, the positions of *Chandra* (Moon) and of the evil planets have much to do. Jupiter and Venus (*Gurn* and *S'ukra*), full moon, and well-associated *Buda* (Mercury), are considered benefic or auspicious planets; the Sun, Mars, Saturn (*Rani*, *Kuja*, *S'ani*), weak moon, and badly associated *Buda*, are considered as evil planets, or malefics. There are two more symbols, classified as evil planets, which are taken into consideration in the Hindu system of astrology; namely, *Rahu* and *Kethu*, or Dragon's Head and Dragon's Tail.

Evil planets occupying the birth sign shorten the term of life,

while good planets prolong it. During the time of pregnancy the seven principal planets govern the fœtus, each in its turn, and their strength or weakness during that period determines its growth or expulsion. I shall shortly enter more fully into these details, the treatment of which would prove confusing at this time if given *in extenso*.

A consideration of the pre-natal influences is necessary for a correct understanding of the difficult question of the extent of the lives of children, and it is not easy to fix correctly the life span before the twelfth year. This fact is especially rendered complex by the *Karma*, the acts of the parents, or of guardians, during their infancy. *Puida* is the Sanskrit equivalent for fœtus, and during the gestative processes all the planets give their respective terms of life. Each period thus given by a planet is called *Graha* (planet) *datta* (given) *Puida* (fœtus) *Ayoordaya* (life). It means the length of life given to the fœtus by each of the planets throughout the pre-natal period.

The planet Venus (*S'ukra*) governs copulation and the period of conception, and rules the fœtus during the first month of pregnancy; Mars (*Kuja*) rules the second month, and his position and strength indicate the fœtal development in that month; Jupiter (*Gurn*) governs during the third month, and the growth or decay of the *Puida* depends upon his position and association; the Sun (*Rani*) rules during the fourth month, and his condition determines the development at this period. We have the Moon (*Chaudra*) as ruler during the fifth month, and her strength or weakness marks the growth during that time; Saturn governs during the sixth month; Mercury the seventh month, when consciousness enters the brain of the child. This consciousness is technically called *Guanandriya*, which I shall explain later on. The lord of the sign in which the impregnation took place governs the eighth month, and from this arbiter do we judge the conditional progress for that month. In the ninth month the Moon bears rule, and the tenth has the Sun as its lord, when the generality of children see the sunlight for the first time.

A few combinations may be noticed here in connection with

misfortunes incidental to the period of gestation, as they will be of great importance in the history and development of the foetus, inasmuch as the health or sickness of the mother has a very essential bearing on miscarriage, or a safe delivery. The combinations which have to be looked for in determining these points may be based on three different data, and they are, (1) the birth time of the female and the conjunctions of planets obtaining at that time; (2) the times of copulation and conception, with their planetary positions; and (3) the time at which a question may be put with reference to the particular woman about whose pregnancy the results have to be determined. The best would be the time of the copulative act and conception, if that be possible, with the combination of planets therein marked; but the other two data are not in any way behind it in point of significance.

Other data which is frequently noted and consulted is the time of obtaining the age of the female, and the combination of planets in operation at that time. Great value is attached to this time and the coincident planetary conjunctions. We may therefore take any of these data which we find most convenient and available, and the calculations based upon it will be as certain as those based upon the time of birth. There is a marked change in the mental and physical condition of the female connected with this development of the body, and this has been noted by the ancients as furnishing a definite data upon which future calculations may be safely based.

When combinations are given for conception and childbirth, they apply only to those women who have potency in them, who are physically capable of bearing children, and not old and decrepit females. All subsequent calculations without ascertaining beforehand by horoscopic consultations the mental and physical conditions of the parties to be conjoined, will be of no avail. The conjunction of planets which I shall give hereafter will of course apply to parties capable in sex function, and who are not otherwise disqualified.

As the question is a very important one, I may be excused to some extent if I deal with it at considerable length, that the

readers of this article might see how exhaustively the question has been treated of in the ancient astrological works found in India, and how many causes will have to be taken into consideration before one can determine such important questions as the foetal development, its sex, its length of life, and its future material, moral, and spiritual prospects. The series of articles which I intend contributing to *THE SPHINX* on this important subject will, I trust, be found interesting and instructive, and will materially conduce to that happiness of mankind which is the grand aim of all knowledge when rightly understood and explained.

B. SURYANARAIN ROW.

WE must say that the unfortunate year 1900 is being most scurvily treated by the scientists and people in authority. First of all it is told that it is not the first year of the new century. That is comparatively just; unless the first year of our Lord was labeled O, it seems moderately plain that 1901 must be the first year of a century. But now it is further explained that it is not even a leap year. The *Daily News* most scientifically and lucidly explains that in order to dispose of that troublesome fraction of a day in each year, one of the rules is that any year ending in two noughts, must have the noughts cut off, before it is divided in the ordinary manner. Now 4 into 19 wont go exactly. But this is an outrage not only upon the year so rapidly approaching, but also upon the British maiden at large. To have to wait eight years for a chance of proposing to the man of your choice is not to be endured. Maids of Great Britain rise against this tyranny, and if a special dispensation is not given you in these hard times, create one for yourselves.

— *St. James Gazette*, December, '99.

Nature's Analogies.

To no class of investigators does Nature so graciously reveal the sublimity of her method and purpose as to the student of the stars. Obligated to a system of interpretation founded on the rationalism of induction and correspondence, he perceives in every reflection of the great Mother Soul a grandeur and a reality undemonstrable through the concepts of physical science.

His philosophy teaches him that in order the more fully to comprehend the purport of his own being, the center of which is diffusive of all manner of tumults and emotions, the mind must be able to grasp the meaning of the center of the enveloping universe with its attendant satellites, each of which is likewise expressive of a specific impulse.

There are many paths, but none which lead so logically and surely to an intellectual contemplation of the Central Essence itself, as that afforded by the scale of similitudes; for from the sun as the positive element of a stupendous system, to the wondrous aggregate of molecular activities which constitute the planet, thence through the order of lesser cosmic bodies into those more etherealized forms that finally resolve themselves into the invisible and fluidic essences,—all are essential agencies in the transmission of the universal soul principle, and centered in the One Law.

Though the material thinker regard the physical sun as the source of terrestrial life, the astral physicist recognizes in the solar luminary a basic principle which exists in every instance of organic life, be it a composite universe or a microscopic atom. Therefore, as the sun generates a light of its own, by analogy one must understand that every physical impulse, and every center of energy, emits a like principle, whether it be a visible ray or an unsensed psychic emanation.

Thus, each molecule as a world unto itself educes a light energy which may be conceived as its very own, augmented or

modified according to its relationship with coterminous activities. The atom as a member of a group is in turn but a centralization of unities, each expressing its individual measure of luminosity, and of just as much importance in the Universal Economy as is the ponderous planet swinging majestically in its celestial pathway.

This luminous principle is everywhere. Whether manifest or unmanifest, it is omnipresent. Darkness is not the "absence of light," but an abeyance in its manifestation. The tiny flash emitted by the flint is as much an entity prior to its emission as at the time of that act. From which we deduce that the human ego whose illumination is obscured by the density of his astral environment, has latent within him not only the possibilities of the man whose beacon shines from the mountain top, but likewise the potentiality of the universe of which he is a part.

One may attain to a quasi-scientific understanding of light through dynamic, fluidic, etherio-atomic, and what-not theories. These confusion of terms, however, have but an external significance, for Light is not only the incessantly active principle of life, but *is* Life, the *self-subsistent* motive power that mutualizes the many forces which range from the Infinitesimal to the Immeasurable.

Light is God, the center of Being, ☉, UNITY.

Though Nature revel in diversity, yet she adheres to a most efficient system of relations and affinities. All her forces are but relative, no one of which can be apprehended except through its association with some other force. That which acts must have something to act upon, else no cognizance can be taken of either. One speaks of the light of the sun, but if all space beside were a void, there could be no conception of a luminous principle in the celestial organism. Whence it comes that Nature abhors a void or a vacuum. Throughout her domain Force and Matter—or Energy and Crystallization—are but co-ordinate factors, each equally dependent upon the other for its measure of expression. To them may be ascribed the foster-parentage of every phenomenal impulse.

And herein arises the duality of Being, ☉ — ☽, positive-

negative, cause-effect, male-female — an interrelation of anti-theoretical terms which but serve to impress us with the fact that division in Nature is assumed and not real. Though Venus be regarded as the antithesis of Mars, yet in all natural operations this principle is dependent upon a recognition of its polar opposite, for *love* (♀) as a unifying factor can be apparent only through a *cohesion* (♂) of the different impulses involved. Likewise Saturn, as the symbol of crystallization, though usually associated with the negation of light and heat, is, in the world of soul, directly related to the vital force of the Sun, because *life* (☉) can become individualized only through that convergence of activities which ultimate in *form* (♃).

And so on, throughout the realms of nature do we find perfect equilibrium contingent upon the law of mutual contrasts — DUALITY.

With Unity as the basis of existence, and Duality as a condition prerequisite to all creative processes, the Trinity follows as a natural sequence; for as there is male-female so must there be the child. Isis and Osiris without Horus would represent a union without purpose or result.

It is not to be marvelled at that in the doctrinal theologies this term should be so perversive of its true meaning. But to the astrologer, unburdened of grotesque religiosity, it expresses a law of supernal force whose divinity lies beyond the purview of sect or creed. In its aspect as *Mercury, Sulphur and Salt*, or spirit, soul and body, he recognizes in the Trinity the three fundamental divisions of Substance, which, evolving through the four mystic elements, constitute the seven principles of eternal nature.

These phases of Being may be readily illustrated by means of the solar spectrum. Thus, Unity is literally expressed by the pure white ray. Passing this through the prism — analogous to the astral plane — we find the trinity in the three distinct gradations of color known as the primaries, or blue, yellow and red. The duality is indicated in the two poles, the blues representing the negative by reason of their refrangibility, and the reds the positive because less capable of deflection. From the natural

affinities or admixtures of the three we get four subdivisions, or secondaries, which complete the seven color tones of the prismatic scale. This analogy to the seven functional planes of vibration as interpreted through the planets, is obvious.

And so, in the tiny ray of light which comes twinkling as in secret mirth through the open lattice, do we find blended, and full capable of analyzation, the genetic principles which govern the universe. Truly, God's ways are not altogether past finding out!

Field scientifically demonstrated the numerical value of the three primary colors, yellow, red and blue, to be respectively *three, five* and *eight*. Whether or not Field was aware of the occult significance embodied in this ascription we cannot say, though true it is that the complement of these is sixteen, or $1 + 6 = 7$, the mystic number of the seven principles or intermediates in both man and the Macrocosm.

To the astrologer these three numerals lend additional interest, which may be best considered in the following arrangement of analogies:

8.	Blue.	☾	Actinism.	Decomposition.	Spring.
3.	Yellow.	○	Light.	Transformation.	Summer.
5.	Red.	+	Heat.	Combination.	Autumn.

These numerical proportions are thus found to correspond with the celestial chart, in that the *eighth* house is significant of death, putrefaction, conformably to the axiom that "out of corruption shall come incorruption"; the *third*, as ruling the mind, accords with the Divine Intelligence that, through the functions of the *fifth* house (offspring), effects the individualization of spirit through matter.

The principal scheme of Nature is revealed in the three glyphs, constituting as they do the symbol of ☿, or the true *prima materia* which forms the basis of every chemical process, whether it relate to a vulgar or a spiritual regimen.

Through the chemical values as given above,—light, heat, action,—one may study the trinity in its application to external phenomena. Light and heat are specific verities within the

ken of every intelligent being, because visually perceived and consciously felt. This third attribute, however, is not so familiar to the mind unconcerned with the deeper intricacies of Nature, yet nevertheless a most essential factor in that laboratory of activities wherein the Seen and the Unseen are correlated into harmonious forms and values.

As the efficient principle in the production of chemical changes it is aptly illustrated in the following trinal processes, viz.: The chlorides and bromides are reducible through *Decomposition*, which, among the gases, is identical with the process of vaporation; in *Combination*, or a union of chemical affinities, as of chlorine and hydrogen into hydrochloric acid, or of chlorine and sodium into common salt; and in *Transformation* or a varying of the molecular energies, as the solution of iron into crystals, or, more easily apprehended, the bleaching of linen or cotton fabrics by exposure to the sunlight. Likewise are all the various gradations of color in the evolution of plant forms but different expressions of actinic force.

To extend the analogy, we find this arrangement to accord with the variations in the chemical action of the elements throughout the progress of the seasons, emphasizing the fact that actinism, light, and heat, or the colors of the solar spectrum, are but successive dominating principles in all natural growth, and that natural forces never act at variance with their established laws.

Thus, in the spring of the year, when Nature's impulse is toward germination, the rays predominantly active are the actinic (☿, ♃, ♅). This is because a negative condition is essential to the incipient stage of plant life, wherein *decomposition*, as the first step towards fructification, is coincident with the germinal.

As the summer approaches, the actinic rays diminish, while those of light (☾, ♀, ☼) relatively increase. Nature, ever a wise conservator, has husbanded her luminous principle during the embryotic period, that it might be utilized at this season in various essential *combinations*, and in effecting the carbonic secretions which are to assist in the fibrous growth of her

vegetable life; as also for the assimilation of the chlorophylle, or green coloring matter, with which the offshoots and tiny tendrils are tinged. This division of the year is centered in the green (♂), the middle or pivotal ray of the spectrum, and includes those formative processes wherein the law of chemical affinity is most active.

Continuing towards the red or positive polar ray (♂), we trace the similitude in Nature to the heat forces which prevail in the ripening season, through and by which the yielding and semi-fluidic qualities of the gestative and circulatory processes are *transformed* and developed into the perfection of weight and solidity. The negative forces have thus become polarized by the positive, and equilibration is the result.

With this corollation of the threefold methods of the season of fructification, the differentiating potencies are apparently withdrawn, and "earth returns to earth, and dust to dust." The Trinity, however, has but merged into the fourth quadrant, — winter, or Nature in abeyance, — which in sum makes $1+2+3+4=10$, the number of Unity.

And so in demonstrative physics, if the prism be withdrawn the variegated colors vanish, and once again the pure white ray appeals to us as the symbol of the Eternal One.

For in diversity there is Unity!

HAZELRIGG.

A SENTIMENTAL BURGLAR.

MRS. DELIA MENDES, a well-known New York Sixth Avenue milliner, has been the object of a display of rare sympathy and generosity by a burglar. Her shop a week ago was broken into by night, and over \$1,500 worth of dresses and dress materials were stolen. The newspapers in narrating the affair dwelt on the fact that nine times she had been robbed within the past two years, and that the poor lady was almost in despair of ever being free from thieves.

A few days afterwards a letter reached her, stating that in view of the fact that she had already contributed so largely to the support of the burglar confraternity, her goods on this occasion would be entirely returned. As a matter of fact the entire plunder was handed in the same day at a transport office, and delivered on her business premises next morning.

— *Herald for July, 1899.*

A Challenge and Its Result.

THE Philistines, dwellers in Canaan, unhappy outsiders to whom the divine Sophia has not yet revealed the splendor of her countenance, may be divided into three tribes. Complete ignorance is common to them all, but their mental attitude towards the Astro logos and the chosen people varies considerably, according to the city from which they come. The first, the dwellers in Gath, by far the greater number, are not really hostile at all, half believing, indeed, and showing a pleased curiosity when the chance arises of a clever or gratuitous horoscope, but being weak-kneed and conventionally-minded folk they are intimidated by the overbearing dogmatism of their teachers and leaders in Philistia. Like the sheep of Panurge, however, these excellent people will come over in troops when their bell-wethers lead the way.

The second tribe, the dwellers in Ascalon, are less friendly, less amenable to argument, noisier and more positive, wise in their own conceit, of whom the journalist with his professional cant and pose of omniscience is a type. These are firmly convinced that there is nothing in heaven or earth or in the waters beneath that cannot be reached by their little fire balloons or sounded by their spade and plummet. Unknown to these barn-door fowl are the vast subterranean fires and the lightning that the eagle sees striking upward at the solitary peaks! It is not, however, impossible to convert an individual even of this class by a great and disinterested expenditure of mental energy, but they are rarely worth the trouble, and would diligently hide their light under a bushel were Providence indiscreet enough to reveal an unfashionable truth to them.

The third and last tribe, the dwellers in Ashdod, are the most hopeless, stupid, prejudiced, obstinate and insolent of all; the proverbial deaf adder of the Psalmist is their symbol—people who, in the graphic phrase of Mathew Arnold, talk a certain claptrap like a steam-engine until they can imagine no other.

These are the Darwinian materialists and crawl-on-their-belly "scientists" who having rejected all belief in any Revelation or anything supersensuous, are fiercely opposed to any such obvious proof of divine foreknowledge and over-ruling power in a world in which, according to one of their high priests, man is probably descended through the monkey from a *bug (!)* which, carried on a meteorite, fell here at some unknown period from *somewhere*. The present writer is superstitious enough to prefer in a question so beyond our knowledge the authority of the great Hebrew seer and lawgiver who has described for us with the sublimity which is a peculiar attribute of the Saturnian race from which he sprang, the vision in which the six days of Creation were enrolled before him. Moses further tells us that the lights in the firmament—the Sun, Moon and planets, were appointed "for signs and for seasons"; a statement which is practically repeated by the great teacher from whose birth, heralded by a star and witnessed by magi, *i. e.*, *astrologers*, we date the flight of time. As long, however, as the enemies of what is in fact the most ancient and noble of the human sciences, the mother of them all, which so great and religiously minded a man as Dante studied and called "best and wisest and without defect," confine themselves to vague denunciations and generalities they are safe; but now and then grown overbold with fancied security, some unwary and conceited Goliath comes out to battle and receives in full forehead the reward of his ignorant presumption. Of these there is little talk in Gath and Ashdod, nor is their discomfiture published in the streets of Ascalon. The story of the famous Italian scholar, Pico della Mirandola, who was called the *Malleus Astrologorum* from the frequent attacks he made on the astrologers of his day, and who actually died at the time predicted by them, is too well known to be repeated here. Another *esprit fort* of the period, a Frenchman, Le Sieur de Pavillon, wrote a dull and stupid little book, a copy of which is in the British Museum library, attacking among others the great and greatly misunderstood Nostradamus. Curiously enough the Sieur is now remembered and snatched from oblivion, preserved for us like a fly in amber (not that the

thing was either rich or rare, but wonder how the devil it got there!) *by the very prediction exactly dated* of the French Revolution in 1789, and its duration to 1815, which he held up to the ridicule of his contemporaries. Nostradamus is so great a man that he loses little by recognizing the still more curious fact that the astonishing prediction of what would happen in 1789 was the common property of the mediæval astrologers, and was first made by the Arab astronomer Albumazar (776-885 A.D.) in his *De Magnis Conjunctionibus* (also in the B. M. library) nearly a thousand years before the event! An undoubted fact (and recognized as such in Mignet's great "Catholic Encyclopedia,") which makes the frequent sneers at the "superstitions of the Arabian astrologers" fashionable with some modern astrologers who should know better and have more reverence for their predecessors, to say the least of it premature. What living astrologer can feel confident that the bow of Ulysses in *his* hands will sing its swallow note of victory over time and fate over a thousand years?

In our own time the late R. A. Proctor, a brilliant popularizer of astronomical knowledge, repeatedly went out of his way to attack this "hoary" and "exploded superstition" to which, however, he conceded a noble past historically and a perfectly reasonable basis in theory. But he went on to add, "this fascinating theory, which has in every age attracted the greatest minds, does not work out in practice and hard fact, because, forsooth, the predictions of some astrologers (often, alas, ignorant quacks) dealing with an enormously difficult and complex subject, do not *always* come off, like one might add the predictions as to the recurrence of comets and other rare phenomena which sometimes (incredible as it may sound to the unlearned) actually fail of accomplishment! A careful study of all that Mr. Proctor has written on the subject shows conclusively by the ludicrous blunders made, that he had not acquired enough practical knowledge of the science to even erect a figure of the heavens correctly, much less to intelligently interpret the same. Apparently like a man who has a dashing leader to write in a given time, he read the subject up hastily, and of course without the least profit or

real understanding of the problems involved, as indeed was inevitable with such a spirit of foregone conclusion. Once, however, he forgot himself, and venturing out of the forest of generalities into the open to challenge the enemy, at once fell a victim to his temerity.

It happened thus: In the "Cornhill Magazine" for July, 1877, appeared an essay from his pen entitled "The Planet of War," in which the following remarkable passage occurs: (The italics are ours.)

"But if Mars were in truth the planet of War, if his influence poured from near at hand (in perigee) upon the nations of this earth, excited them to war and bloodshed, we might well fear that the coming months would bring desolation in many fair terrestrial fields. For Mars has not blazed so fiercely in our skies since 1845, nor will he so shine again for forty-seven years as during the last days of August and the opening days of September. Moreover, Aurice during his period of greatest splendor, his rays will be closely conjoined with those of the malign planet Saturn, the greater Infortune, as Mars himself is the lesser Infortune of astrologic systems."

Well, the God of War, who has an occasional rough sense of humor, and an insufficient appreciation of the dignity of professors, did pick up the gauntlet thus contemptuously thrown to him. The Russo-Turkish war declared on the 24th of April, 1877, and at first regarded by European diplomacy as a mere "walk over" for the Russians, soon developed, *as foretold by Zadkiel*, symptoms of unexpected severity. For the Turk if a beast in certain ways, like the wild boar (also ruled by Virgo) when disturbed in his native lair, has a terrible and death-dealing tusk. And mark this! for it is very important: on the very day, the 10th of December, on which Mars entered his domal dignity the fiery Aries (0 degrees 2 minutes ♈ noon Greenwich) Plevna was carried by storm with a carnage unsurpassed in history. This — a river of blood, a hecatomb of the slain, was the *ironical* answer of the Red Planet to the pedant who had dared to dispute his power over the destinies of mankind. In the biting epigram of Levy, *eventus estultorum magister est*. The

cardboard helmet of theory collapsed ignominiously at the first blow of the iron edge of fact. Well, behold the result, in the edition of collected papers "Poetry of Astronomy, 1881," in which this essay is reprinted, *while all the cheap sneers are retained, the whole of the above passage is omitted.* There is magnanimity for you, and a delicate sense of fair play! We are reminded of the valorous knight in Chaucer, who, when threatened by a giant, quickly slips away, on the plea that he will return next day, but having got round the nearest corner makes "tracks" with all speed, and unblushingly attributes his safety to God's grace and his own "fair beringe." From such adversaries, and they are all more or less of this opportunist sort, a Falstaffian regiment, Astrology has nothing to fear; she who is older than the Pyramids, which she will survive, the "daughter of the Voice of God"—whom the poet saw in vision and addressed under another name in the beautiful words:

"Stern Lawgiver! yet thou dost wear
 The Godhead's most benignant grace;
 Nor know we anything so fair
 As is the smile upon thy face:
 Flowers laugh before thee on their beds
 And fragrance in thy footing treads;
 Thou dost preserve the Stars from wrong;
 And the most ancient Heavens, through thee, are fresh and strong."

KYMRV.

COINCIDENCE IN DEATH.

A CURIOUS fact was mentioned at an inquest held yesterday at Greenwich on the body of Thomas Carmichael, who was drowned in the Thames on Saturday, Jan. 20.

The deceased's son was drowned at the same spot on Jan. 20, 1891, and Inspector Mott, of the Thames Police, who recovered the son's body then, recovered the father's body now. — *Evening News.*

“Prove all Things.”

THERE are many ways that the truths of astrology may be proved, even to the satisfaction of opponents or to those who have an open mind on the subject, and a simple method occurs to me how it might easily be done. It would also prove the truth of an old aphorism that has appeared in many of the astrological almanacs for some considerable time, for, as students well know, many of these axioms do not stand the test of experience. True, the fault may have been on the part of the translators, for unless they have knowledge on the subject upon which their erudition is engaged they may unwittingly give a far different interpretation to that intended by the author, of which many poor examples are, from an astrological standpoint, to be found in the pages of Holy Writ.

The aphorism to which I refer is, I believe, credited to Claudius Ptolemy, and as given by translators is: “*Pierce not with iron that part of the body which may be governed by the sign actually occupied by the Moon.*” I therefore suggest that all readers of THE SPHINX if they know of any one who has to undergo a surgical operation of any kind, to find out at what time, and date, and upon what part of the body such operation has been performed, and the result; how long a time has elapsed from the time and date of the operation to the period of cure, or death.

When the time of such performance is known, a glance at the Ephemeris for the date will show the sign occupied by the Moon, and it can then be seen whether it is a case in which the veracity of the aphorism can be regarded.

For example, the Moon on the 13th and 14th of December is in Taurus (♉) which rules the neck, throat, ears, etc. Now if the aphorism is reliable, these are unfortunate days for operations to be performed on those parts.

It occurs to me at this juncture that one or two modifying factors may affect results, and they are: firstly, how the Moon is

aspected in the Ephemeris on the day of such operation; and secondly, what the radical indications in the horoscope and operating directions are. On the dates above cited the Moon has very evil aspects, and if the aphorism is reliable, operations done on those days would not bring permanent benefit.

I trust I have made matters clear on the subject, and if any surgeons are subscribers to **THE SPHINX** they could render astrology signal service and perhaps benefits to themselves by the experience thus gained.

In this connection I would suggest that my friend "Sephariar's" permission be obtained for the article on "*The parts of the body ruled by the signs and houses,*" which originally appeared in the *Astrologers' Magazine*, Vol. I., and subsequently in Sephariar's "Manual of Astrology," to be inserted in **THE SPHINX**, and if our esteemed editress could induce him to give a series of examples in support of such article, it would give a fillip to the cause and be of immense service to students and also to doctors and surgeons who know something of astrology. I must not encroach further upon your space, but would finally suggest that such information be sent to the editress in the following tabulated form:

Time and date of operation.

Part of the body operated upon. State right or left side, front or back.

Result of operation.

Age and sex of patient.

Exact time, date and place of birth if possible.

N. B.—Such information would only be needed if the Moon was at the time of operation in the sign ruling the part of the body affected.

A LIST OF THE SIGNS WHICH RULE THE DIFFERENT PARTS OF THE BODY.

Aries rules the head and face.

Taurus rules the neck and throat.

Gemini rules the hands, arms and shoulders.

Cancer rules the stomach and breast.

Leo rules the heart and back.
 Virgo rules the bowels.
 Libra rules the veins and loins.
 Scorpio rules the sex functions.
 Sagittarius rules the hips and thighs.
 Capricorn rules the knees and bones.
 Aquarius rules the ankles.
 Pisces rules the feet and toes.

APHOREL.

THE poetry of earth is never dead as the following passage probably written by Sir Edwin Arnold, in the *Daily Telegraph* of Dec. 10, 1897, will show: "Springfield, Mass., Nov. 26. Miss Lucinda Day died today at the age of 90 in a quaint little house in West Springfield where she had lived all her life. Seventy years ago Miss Day had a love affair. Her lover was a sailor and on his departure for a voyage Miss Day promised to place every night a candle in the window to greet him if he returned in the night. He has never since been heard of, but Miss Day has always refused to believe that he was dead. Tonight was the first night for 70 years that a candle has not shone in the window" . . . In any mortal sense it was a folly, a madness . . . "For she loved much!" That was the splendid praise once bestowed by the holiest lips upon a woman, and with a promise of a boundless reward. Let those who will laugh at the nightly candle of the Hero of the Massachusetts shore, and content themselves with their own world of hard realities. Lovers and poets and those who think that heaven is no dream, and eternal justice no fable will like to trust that with the flicker of that last faithful candle, he came indeed, no seaworn mariner, but the lover of her youth, restored to her as the companion of her eternal and unspeakable blessedness.

The Mystery of Rectification.

THE elder Zadkiel gives a rule in the "Grammar of Astrology" for rectification by "accidents," when the exact time of birth is not exactly known. Oxley, in the "Gem of the Astrial Sciences," complains that Zadkiel pilfered this rule from his earlier treatise on the Planisphere without giving him credit, and he thought so much of this rule that he warns future authors that it is his copyright. Oxley is exceedingly verbose in his definition and elucidation of his method, while Zadkiel puts it in more compact form, but neither told their readers that when denuded of mathematical mystery it simply resolved itself into a simple problem of proportion. There is really nothing remarkable about it, and certainly not much originality, notwithstanding Oxley's boasting. I will make this clear by going over the example given by Oxley to illustrate the rule on page 171 of the "Gem." But first turn to the "Grammar" or "Pearce's Text-Book" and read the rule. Oxley's example is $\text{D} \text{ s } \square \odot$ in the natus of "T. F. Y.," the arc required being 14 degrees 21 minutes. The first calculation of the arc for the estimated time (4 hours 45 minutes A.M.) gives 13 degrees 30 minutes, 51 minutes too short. The next calculation for 40 minutes later gives 14 degrees 7 minutes, which is 14 minutes too short. He then has the following data:

POSITION	MERID. DIS. \odot	ERRORS	PRODUCTS
First	109.50	14'	1537. ^o 20'
Second	99.52	51'	5093.12'
	Differences	37'	3555. ^o 32'

This 3555.32 divided by 37 minutes gives 96 degrees 6 minutes, equal to 6 hours 24 minutes Solar time, which is equivalent to 5 hours 40 minutes clock time, the correct time of birth, 55 minutes later than the estimated time. Now what does this array of figures amount to? Only a very simple problem in the rule of three; thus:

Difference between the errors (37 minutes): is to the first error (51 minutes): so is the difference in time between the first and second estimates (40 minutes): to the correction required (55m.), which, in this case, must be added to the estimated time.

I would make the rule read something like this:

1. Calculate the arc for the estimated time.
2. Assume a time a few minutes earlier or later, and calculate the arc for that time.
3. Find the difference between these arcs.
4. Find the difference between the arc required and the calculated arc which is nearest to it.
5. Find the difference between the estimated and assumed time.

Then by proportion: As the difference of the calculated arcs, is to difference of nearest calculated arc and arc required, so is the difference between the estimated time and assumed time, to the amount of correction, which must be added to or subtracted from the time for which the nearest arc to the true arc was calculated, as the time required is later or earlier than the estimated time.

It will be noted that in the Oxley example I have used the difference in time between the first and second estimates for the third term and the result, is added to the first estimate. Either formula can be used, as the result will be the same.

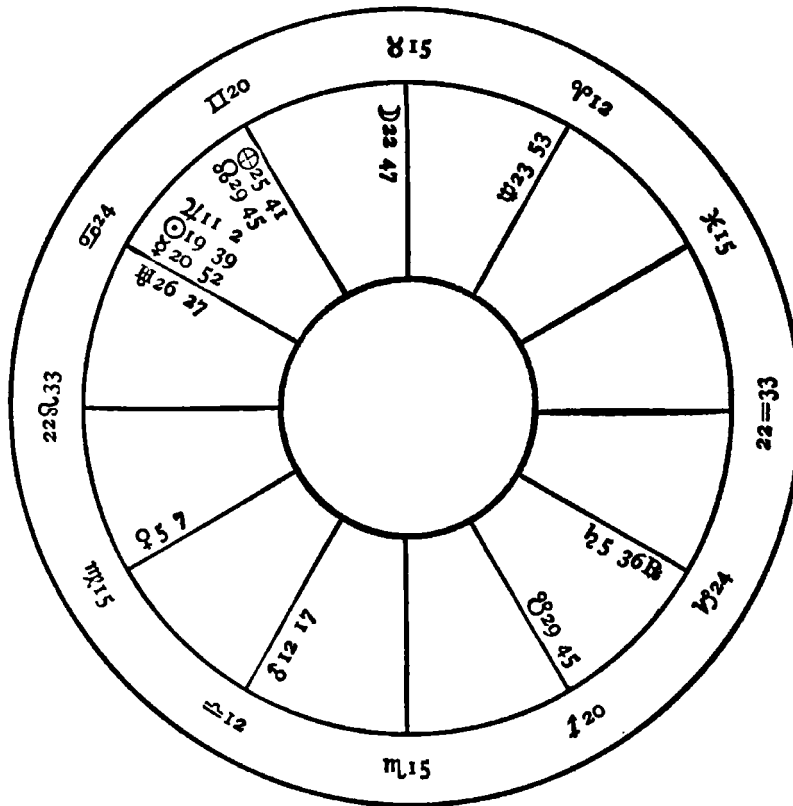
B. C. MURRAY.

"I am the owner of the spheres,
Of the seven stars and the solar years,
Of Cæsar's hand and Plato's brain,
Of Lord Christ's heart, and Shakespeare's strain."

— EMERSON.

An Illustrated Horoscope.

SHOWING HOW ASTROLOGERS FORM THEIR JUDGMENTS.



LADY BORN WEDNESDAY, JULY 12, 1871, AT 7.30 A.M., NEW YORK CITY.

This lady was born under the Sun in Cancer in good aspect to the Moon in mid-heaven with Leo rising.

A person is said to be born under that planet which is lord of or rules the sign rising on the eastern horizon at birth.

She is near the medium height, full built (was never slender), has brown hair, round face and forehead, clear skin, a prepossessing, attractive appearance, is talkative and good-natured.

The Ancients would describe her as "harmless, cheerful, but at times indolent, not fond of employment, is fond of pastimes and dancing, and fond of the opposite sex."

She will have many beaux, will enjoy good health and live to be old.

She will occasionally have some trouble with her throat and will suffer from indigestion.

She has weak kidneys.

She would succeed in keeping a dry goods store or a boarding-house.

Sun people are never slender as the nature of the Sun is expansion, and here being found in the house of the Moon would give the lunar round face, and fair skin. Leo people are always magnetic and attract others to them.

See Lilly's "Christian Astrology," page 306. ☉ in ♌.

She has three good planets and the Dragon's Head in her house of friends. The Moon her Giver of Life is not afflicted and is strong and dignified accidentally and essentially.

The Moon her co-significator is in the sign ruling the throat, thereby rendering it a sensitive part or point. Cancer rules the stomach and Herschel an evil planet is therein.

A cardinal sign rules the sixth, the house of sickness, and the kidneys, and Saturn, an evil planet is retrograde in that sign.

The Moon is in her house of business in good aspect with the Sun and in a sign which rules feminine things, also in the sign ruling the throat.

She will have many friends and be much esteemed by them.

She is unfortunate with near relatives.

She must keep away also from her husband's relatives.

They will turn her friends against her.

She will always be a lady, and will move in good society.

She will become wealthy.

She is above the average in intellect and will learn rapidly anything she applies her mind to, but will not possess steady application or industry.

She has many good planets in her house of friends in good aspect with the Moon, her co-significator.

Mars an evil planet is in the third house which rules sisters, brothers and cousins.

The ninth house rules the husband's near relatives and the evil planet Neptune is there, and besides an evil planet rules that house.

Neptune is making a bad aspect with good planets in her house of friends.

The Sun is in a cardinal sign and in good aspect with the Moon, who is in the sign of her exaltation, and is elevated by being in her midheaven; showing she will move in good society or occupy a good position in life.

Mercury rules the second, her house of money and is in good aspect with the Moon, and Venus the Lesser Fortune is on the cusp.

Mercury who rules the intellect is in conjunction with the Sun, but both being in a changeable and watery sign she will not be able to concentrate her faculties. The Bible says: "Unstable as water thou canst not excel."

She is fond of music and the fine arts, is refined, and cannot bear anything approaching vulgarity.

She is skeptical in religion.

She marries early in life.

She is unfortunate in her first marriage.

Her husband will be below the medium height, stout, with a thin face, small eyes, sharp nose, pale skin and dark hair.

The Ancients would say "he is given to drink, will be ill-natured, dishonest, and changeable."

She will become disgusted with his ways, will probably have to support him, and will end by leaving him.

She will marry again and be more fortunate.

Venus, an artistic and refined planet, is in her ascendant, which house describes herself.

The ninth house rules religion and an evil planet governs it, and another evil one is therein.

For a woman's marriage we take the Sun, and see how soon it makes an aspect with another planet after birth. It does so here almost immediately, showing no delay.

The Sun makes a conjunction with Mercury in Cancer, which is unfortunate as Mercury's nature is spoilt and becomes shallow in a watery sign.

Cancer is a short, stout sign, and Mercury will give its own characteristic features, small eyes, thin face, dark hair, etc.

See Lilly's "Christian Astrology," page 312. ☿ in ♋.

She is his superior as her co-significator is the highest up and Saturn lord of the seventh house ruling her marriage is retrograde, showing they will drift apart.

The Sun has to change signs before it makes another aspect when it is a good one.

Her second husband will be tall, slender, well built, with an oval face, light complexion, light hair, mustache lighter than his hair, high forehead, sharp nose, quick, sparkling eyes.

The Ancients would say, "He will be brisk, cheerful, fond of dress, having a proud and straight walk, is conceited and fond of boasting."

He will be a good business man.

He will become well off.

He is likely to travel, or may be engaged on railroads or be a machinist.

She will be fond of him and will respect him.

He is described by Moon in Libra — which is a tall, slender sign, and Mars characteristics are generally a blonde mustache, a high forehead, pointed nose and an eagle eye.

See Lilly's "Christian Astrology," page 303. ♂ in ♎.

The third house here becomes his first as his planet is found therein, and the twelfth will become his tenth or house of business. It is ruled by the Moon, found in her exaltation in good aspect with Mercury and the Sun, who are on the cusp of his tenth.

Jupiter rules the house signifying her husband's money and is in good aspect with Venus, both fortunate planets.

The eleventh here becomes his ninth, the house of long journeys and railroads, and Herschel who rules machinery and inventions is on the cusp of his house of business.

The aspect that the Sun makes to his planet is a good one, and he is a well-disposed, energetic fellow, and the very opposite of her first husband.

CATHARINE H. THOMPSON.

The Astrologer's Vade Mecum.

CHAPTER II.—TO CALCULATE THE CUSPS OF THE HOUSES.

THERE are two methods for calculating the longitudes of the cusps, namely, from Tables of Oblique Ascensions and by Spherical Trigonometry. I prefer the former, yet by both methods Tables of Houses can be accurately calculated for any desired degree and minute of latitude as far north or south as the obliquity of the ecliptic will permit. At 66° of north latitude I tried to make Tables of Houses and found the six northern signs all at the Ascendant. The reason of this was that none of the six southern signs are ever seen above the horizon in that high, northern latitude; nor are any of the six northern signs ever seen above the horizon in the same high, southern latitude. This explains why the days are six months long at the poles, and nights the same.

About March 21 the Sun enters Aries and they have sunrise at the north pole and sunset at the south pole. Then, for six months, the Sun will be transiting through the six northern signs, and will be constantly above the horizon, for the northern signs never set to the observer at the north pole, and the six southern signs never set to an observer at the south pole. Thus we see that at the poles a day and night are equal to one year in the torrid and temperate zones, and they have Sabbath only once in seven years, and then it lasts a whole year.

I shall calculate these cusps from Tables of Oblique Ascension, and later will give an example of computing the cusps by Spherical Trigonometry, the first step will be to rule off a blank Table as follows :

HOURS.	ASCENSIONS.	POLES.	CUSPS.
10	301.14 R.A.	00.00	29 ♃ 5
11	331.14 O.A.	23.46	22 ♄ 34
12	1.14 "	40.52	2 ♀ 10
1	31.14 "	51.31	1 ♀ 23
2	61.14 "	40.52	23 ♀ 42
3	91.14 "	23.46	11 ♄ 3

EXPLANATIONS.

The longitudes of the cusps of the 10th and 4th houses are calculated by R. A., but all the others by Oblique Ascension. Having found the R. A. of the cusp of the 10th house I write it in the foregoing Table, and then add 30° to it for the O. A. of the 11th house; to which I add 30° more for the O. A. of the 12th house, and so on. When I added for the 12th house the sum was more than 360° and I "rejected the circle," that is, subtracted 360° from the sum and proceeded with the remainder, adding to it the 30° for the O. A. of the 1st house.

The third column in the Table is headed "Poles," the meaning of which is the latitude of the cusps. The 10th house has no latitude, and at that point latitude begins, increasing steadily to the 1st house, or Ascendant, the pole of which is always the latitude of the birthplace. The *Encyclopædia Britannica* gives the latitude of St. Paul's Cathedral, London, as $51^\circ 30' 48''$, while Raphael, in his London Tables of Houses gives it as $51^\circ 32'$. As $48''$ are more than half a minute, I write the latitude $51^\circ 31'$, or $1'$ less than Raphael, and for $51^\circ 31'$ I shall calculate the cusps.

The next step is to calculate the poles, which should be done by Spherical Trigonometry. The student who has not learned to work with logarithms can easily learn from some friend who understands higher mathematics. The first to find is Ascensional Difference by the following rule and example:

RULE.

To the Log. tangent of the latitude of birthplace, add the Log. tangent of the Obliquity of the Ecliptic (O. E.) and the sine of the sum will be the A. D. (Ascensional Difference). The O. E. is now and will be for the next half century, the nearest minute to $23^\circ 27'$. At present the obliquity is a few seconds more than $23^\circ 27'$, but as it is decreasing, and decreases so slowly, it will require many years before the obliquity will be less than $23^\circ 26' 30''$ and as we take the nearest minute without working with the seconds, it will continue $23^\circ 27'$.

EXAMPLE.

$$\begin{array}{r}
 \text{Lat. of birthplace,} \quad 51.31, \text{ tangent} = 10.09965 \\
 + \text{Obliquity of the Ecliptic, } 23.27, \text{ tangent} = 9.63726 \\
 \hline
 = \text{Ascensional Difference } 33.04 \quad \text{sine} = 9.73691 \\
 \frac{1}{3} \text{ A. D.} = 11.01 \\
 \frac{2}{3} \text{ A. D.} = 22.03
 \end{array}$$

To avoid errors always adopt this formula for finding A. D. for then in formulating the statements for finding the poles of the houses you have only to copy the sum of $\frac{1}{3}$ or $\frac{2}{3}$ A. D. without having to calculate it.

RULE.

The Log. sine of $\frac{1}{3}$ the A. D.; plus the cotangent of the O. E. equal the tangent of the Poles of the 11th and 3d houses, for they are at equal distance from a meridian and therefore must have the same pole, or latitude.

EXAMPLE.

$$\begin{array}{r}
 \frac{1}{3} \text{ Asc. Dif. } 11.01, \quad \text{sine} = 9.28125 \\
 + \text{Ob. Ecliptic } 23.27, \quad \text{cotangent} = 10.36274 \\
 \hline
 = \text{Poles 11th and 3d houses, } 23.46, \text{ tangent} = 9.64399
 \end{array}$$

RULE.

The Log. sine of $\frac{2}{3}$ A. D.; plus the Log. cotangent of the O. E., equal the tangent of the Poles of the 12th and 2d houses, for they are at equal distance from a meridian and therefore their Poles must be the same.

EXAMPLE.

$$\begin{array}{r}
 \frac{2}{3} \text{ A. D. } 22.03, \quad \text{sine} = 9.57451 \\
 + \text{O. Ecliptic } 23.27 \quad \text{cot.} = 10.36274 \\
 \hline
 = \text{Poles 12th and 2d houses, } 40.52, \text{ tan.} = 9.93725
 \end{array}$$

TABLES OF OBLIQUE ASCENSION.

Tables of Oblique Ascension are for converting O. A. into longitude for any given latitude, that is, the Poles from 1° to 60° inclusive. Therefore, in the Tables which we give here-

706365 A

after, when we desire to convert $331^{\circ}14'$ of O. A. into longitude, we look in the table where we inserted the Poles, and find the Pole of the 11th house, $23^{\circ}46'$, showing that we must turn to 23° of latitude, in the Tables of O. A. and convert the $331^{\circ}14'$ into longitude just as though the Pole was only 23° and not regard the $46'$ till later. When this is done, turn to latitude 24° in the Tables and convert the $331^{\circ}14'$ into longitude in precisely the same way and place the result under the result of 23° Pole, noting if the longitude is more or less for the Pole of 24° than it was for 23° . Subtract the less from the greater and the remainder will show how much the longitude has increased or decreased from 23° to 24° . Then make a statement in Proportion thus: 60 is the 1st term; the gain or loss of longitude is the 2d term; and the minutes of the Pole are the 3d term; in this case the minutes are 46. The 4th term is found by multiplying the 2d and 3d terms together and dividing by the 1st, or by the Tables of 4th terms in another part of this work. The 4th term must be added to the longitude found in Pole of 23° if the longitude is increasing, but subtracted from it if the longitude is decreasing. The result will be the longitude of the cusp of the 11th house.

EXAMPLE.

The O. A. next smaller than $331^{\circ}14'$, in Pole of 23° is $330^{\circ}33'$; looking to the top of the column in which we find it, we see " \approx ", and out to the left in the first column headed "Long," we see "22," showing that 22° of \approx are on the cusp of the 11th house. But our O. A. is $331^{\circ}14'$ and we have equated only $330^{\circ}33'$. Hence, $331.14 - 330.33 = 0^{\circ}41'$. There are then $41'$ of O. A. to be converted into longitude. Find the difference between $330^{\circ}33'$ and the next O. A. below; it is $50'$, showing that at this point in the Table $50'$ of O. A.

[NOTE. As this work is not likely to appear in book form for several months, and as the student may be desirous of learning to work by the "Tables of 4th Terms," "Tables of Proportionals" and of "Oblique Ascensions," he can find all three in "Chaney's Primer of Astrology." The two former were calculated by Prof. Chaney and cannot be found in any other work. Tables of Oblique Ascension were calculated a century ago and the work containing them is now out of print.]

will make 1° , or $60'$, of longitude. Hence the statement: As $50: 60:: 41$. The answer can be found in the "Tables of Proportionals," or may be computed by multiplying the 2d and 3d terms together and dividing by the 1st. Answer, $49'$ which must be placed on the right of " 22^{m} " making it " $22^{\text{m}}49$." This would be the longitude of the cusp of the 11th house if the Pole had no minutes; but as the Pole has $46'$ of latitude we must make the same calculation in the Pole of 24° and find whether the longitude gains or loses, and how much, by increasing the Pole $60'$. Having found this it must be equated by Table of 4th Terms and the answer added to $22^{\text{m}}49$ or subtracted from it.

In Pole of 24° the O. A. next smaller than $331^\circ14'$ is $330^\circ50'$ and it also gives 22^{m} . At this point in the Table it also requires but $50'$ of O. A. to make a degree of longitude. Now there are but $24'$ to be converted because $331^\circ.14' - 330^\circ.50' = 24'$. Then: As $50: 60:: 24: 29$. Place this 29 after the " 22^{m} " and we have $22^{\text{m}}29$. As the longitude is losing as the Pole increases, we say: $22^{\text{m}}49 - 22^{\text{m}}29 = 20$. Now by Tables of 4th Terms: As $60: 20:: 46: 15$. Subtract the 15 from the longitude of Pole 23° , thus: $22^{\text{m}}49 - 15 = 22^{\text{m}}34$, which is the cusp of the 11th house, to be placed in our Table.

The student should carefully examine this calculation of the cusp of the 11th house, just as though he was the teacher looking for errors, and do the same work till he can do it from memory, without referring to the foregoing work. However tedious it may seem at first, he will soon master it and can console himself with the reflection that he has to learn it but once.

This method of working is my own invention and therefore not to be found in any other book.

Computing the cusps of the 12th, 1st, 2d and 3d houses and inserting them in our Table we find the Table complete and can make the Horoscope from the rectified data of birth. The reason for calculating the cusps so exactly to minutes is because in Mundane Directions we measure an arc from a cusp, the same as from a meridian, or the same as we measure R. A. and

longitude from the first point of Aries. Hence, an error in the longitude of the cusp would be fatal.

The next work is to calculate a Table of Elements, called in English Astrological works a "Speculum," which means "looking-glass" and is the name of an instrument used by physicians for examining certain diseases. Therefore the name "Speculum" for a Table giving the Latitudes, Longitudes, Right Ascensions, etc., of the planets is inappropriate.

Before commencing work on the Table of Elements I will suggest a mechanical method for computing the cusps which I have found very convenient in case of reviewing the work to detect an error, and by following it one is less likely to make errors. The student may conceive of a method that suits him better, and if so let him adopt it. But above all, he should employ some system and write the name of each factor in the work, for otherwise he may mistake one sum of figures for another and get lost in trying to review his work. This may at first seem unnecessary, as he can make some of the calculations mentally, but when he comes to review his work he may not remember them and will become confused. But if the work is all spread out on paper, the task is far easier.

FORMULA FOR COMPUTING THE CUSPS.

11TH HOUSE.

Pole $23^{\circ}.46'$

O. A. 331.14

O. A. next smaller $330.33 = 22 \approx 49 = \text{cusp Pole } 23^{\circ}$

As $50:60::41:49 = \text{the minutes of } 41'$

Pole $24^{\circ}.46'$

O. A. 331.14

O. A. next smaller $330.50 = 22 \approx 29$

As $50:60::24:29 = \text{minutes } 24'$

$22^{\circ} 49' - 22^{\circ} 29' = 20' = \text{Loss in } 1^{\circ} \text{ Pole}$

As $60:20::46:15$

$22 \approx 49 - 15' = 22 \approx 34 = \text{Cusp of } 11\text{th house.}$

1ST HOUSE.

Pole $51^{\circ}.31'$

O. A. $31^{\circ}.14'$
 O. A. next smaller $30.50 = 0 \text{ } \Pi \text{ } 35$
 As $42:60::24:35$

Pole $52^{\circ}.31'$

O. A. $31^{\circ}.14'$
 O. A. next smaller $31.09 = 2 \text{ } \Pi \text{ } 7$
 As $43:60::5:7 = \text{minutes of } 5'$
 $2 \text{ } \Pi \text{ } 7 - 0 \text{ } \Pi \text{ } 35 = 1^{\circ} 32' = \text{Gain in } 1^{\circ} \text{ Pole}$
 As $60:92::31:48$
 $0 \text{ } \Pi \text{ } 35 + 48 = 1 \text{ } \Pi \text{ } 23 = \text{Cusp of 1st house.}$

ORIGIN ON ASTROLOGY.

“Some (angels) are placed in the bodies of the Sun and Stars and are appointed to the noble office of enlightening and adoring the universe, and continue to shine with greater or less splendor according to their moral merits. The Stars are thus animated, endowed with reason and have partaken of sin. They receive the commands of God, and move in their prescribed courses. They still retain the attribute of freedom. Their freedom is capable of increase, or diminution, and they will hereafter be judged. They are able by their positions and aspects to prefigure future events, and Apostate Spirits, deriving their knowledge from them transmitted Arts of Astrology to man.”

Origin, who wrote in the first half of the third century, had no equal in the Christian church as a scholar and biblical critic before his time.

The Character and Fortunes of Libra.

LIBRA bestows on those born under its influence great gentleness honesty and morality, a charitable disposition and a loving and constant heart. The character is direct, simple, open, expansive, a little melancholy, easily irritated, but soon pacified again.

This sign gives indecision in determinations and in Counsel, an inventive spirit, and an aptitude for the mechanical sciences and navigation but without profit to the native.

The will although strong does not always attain its object. The natives are suited to study and are dexterous, have as a rule little taste for the arts except music but much for business and social relations in which their remarkable intuition tact and natural charm are very helpful to them. The tastes are elevated, and there is a keen appreciation of pleasure. The passions are strong but well balanced. In their opinions though not their affections they are very versatile and are very enthusiastic about a new idea until a newer one comes along. Property coming from some river or maritime industry or at least one employing water as a motive power will come towards the middle of life, it will however be contested and this dispute will create open enemies or a quarrel with the partner. The brothers and sisters will be numerous and may be by two marriages—in any case they will be of an entirely different nature, there will be quarrels and disputes between them and the native. Some inharmony with the parents is probable especially with the father, who may not be altogether paternal to his children. Perhaps like Polly Eccles' father (a shocking old scamp) of whom his indulgent daughter observed with pride, "Father may have his faults but he is a *very* clever man!" In a day horoscope the father may die early. There will be few children and little satisfaction with one of them. There is some instability in the family and a double family and adopted parents are possible. Maladies of a damp order may come in later life, the organic weak points of this sign

are those of the intestines, bladder and kidneys, and wounds to the hands and feet are to be feared. The sign Aries which presides over marriage in this horoscope is a violent moveable and sterile sign, if however the native marries there will be an acquisition of property thereby. Unexpected legacies and inheritances are to be expected they would come through the death of a woman. Voyages by sea are prejudicial to the children of this sign. In the middle of life a reversal of position is to be expected, of which the mother may be the direct or indirect cause. If the native aspire to honors, the access may be facilitated by the family. There will be aristocratic or influential friends and patrons, they will be constant, will forward the marriage, and be helpful in associations of interest, and yet the native will injure one of them voluntarily or involuntarily. There will be secret enemies among ministers of religion, and that on account of family matters, some enemies will also be found among men of science and lawyers. The old astrologers say that the natives of this sign are the cause of their own sorrows and death. Libra gives a sanguine bilious or nervous bilious temperament according to the climate. Its key or master notes are *Intuition* and *Equanimity*.

Every sign has 30 degrees each decan or 10 degrees of which has a subinfluence of another (or the same planet) :

I. Ruled by the Moon. Justice, mercy and truth, humanity, liberality and benevolence, easily influenced by the opposite sex restless mind, changes of opposition and position which will be more or less of a Jupiter nature, chance of acquiring land or houses.

II. Ruled by Saturn. Ambitious active nature, great worldly wisdom, boldness and success in hardy enterprises. Rise or fall in life by personal merit or fault. Strong family spirit, permanent likes and dislikes. Some trouble in marriage.

III. Ruled by Jupiter. A sensuous but a kindly and generous nature, happy marriage and prosperity, many journeys, a faithful friend and a magnanimous enemy, popularity and good repute.

The above refers to those persons who have the sign Virgo rising at their birth.— Ed.

The Art of Raising Poultry.*

By a proper knowledge of how to raise chickens and eggs for market, better results can be obtained than is at present the case. There are plenty of books devoted to this subject, but none touch on the essential point, and consequently the demand is not supplied. There are tons of eggs imported annually, and there are thousands of men, women, and children at home who could become experts in their production.

Like everything else, this must be conducted scientifically in order to insure the greatest success, and we must take the first lesson from the birds and fowls themselves. You will notice that they go out before sunrise, dampen their feathers in the dew, then roll and wet their eggs; and the nearer the period of hatching the more frequently will they do this. First, the dew is warmed by the feathers and body of the fowl before contact with the eggs; second, the dew is always thoroughly charged by the electric forces of the sun's rays, and here is one of the great secrets, for ordinary water will not have any such effect as the dew. The sun imparts different forces each hour of the day to the water as it is being evaporated and diffused through the atmosphere. It thus becomes impregnated with these varying forces, and descends again to earth to energize all living things it comes into contact with; and it also assists in the destruction or decomposition of all organic metals and matter. How readily it destroys your shoes you well know. So the hen has learned that the dew will energize the unhatched chickens and at the same time decompose the shell for their easy egress.

Let us make this energizing force of the dew plainer, and more thoroughly impress it upon your mind. You know that if you select certain flowers and set them in rows, you can tell the hours of the day by the opening and closing of their petals, a process which is caused by the changing of the colored rays of the sun from bright orange in the morning to pink at high

* Here is a splendid opportunity for the readers of THE SPHINX to make some *pin money* for themselves this year.—ED.

noon, and to purple at night. This change begins at midnight and continues to midnight. So also these rays begin to be more marked in orange brightness as the days begin to lengthen in January, and change again to purple in the fall, increasing to December in the northern hemisphere.

Prof. Babbitt, of Los Angeles, California, has written an exhaustive work upon this subject of sun-rays in light and color, showing that all medicines known to *materia medica* can be obtained in most perfect form from the sun's rays, by the use of different colored bottles filled with water and exposed to the solar heat. Gradations by octave is the law of the Universe; all color is by octave, all sound has these colors, and all time in the Bible or out, is measured by octave; a hen sets three weeks, which includes an octave measurement. Now, which of these colors should be used in the incubator for the best results in the hatching of eggs, and if we cannot have the dew what color will come nearest to it?

It is demonstrated that by certain electric rays any given result can be attained in the growth of vegetables and flowers. Long yellow rays will produce a fat, crisp raddish; the short purple rays will produce a small, hard, wooden radish. When under cover, where the rays can be adjusted to the object sought and constantly applied, nature may be outstripped and flowers produced which surpass in beauty those grown in the garden where they have to contend with the elements, the clouds, wind, and rain in undue quantities, etc. The following instance attests to the value of these hypotheses: A colony of Norwegians once settled near Albany, N. Y., upon the sandy pine lands then considered as worthless, and by rising at one o'clock in the morning and plowing in the dew until sunrise, the land was reclaimed to a high state of cultivation.

It has been demonstrated that if a blue shade is thrown upon plants through the medium of a blue glass, or through a blue veil spread over them in the sunlight, that insects will be destroyed, though growth will not be much stimulated. A plant placed under a red shade or covered with red glass, grows very rapidly with a firm stalk, and no other shade will

produce so strong a growth. Here is the point: In using an incubator where it is not practicable to wet the eggs with dew, place water in red bottles, which stand in the sun for three or four days, the water will then have become thoroughly electrized with the solar forces, and this will be found to have the desired energizing effect.

Now we are ready to start the incubator, and here is the most important part of the operation, for chickens as well as men and women are under one and the same law of octaves, vibration, sound, color, and time, upon which mathematics are based, for God has but one law as the basic foundation upon which the Universe is built. The chickens should come out during the Full Moon, and not only this, but on a day in which the moon is in a *moveable* sign, bearing in mind that a hen sets three weeks, and ducks, turkeys, and geese four weeks. So start the incubator that the results may agree with this astrologic law, for by so doing they will grow faster and larger and mature quicker than if hatched in a barren sign.

Now how may you determine this? You will find a table of the signs occupied by the moon on each day of the year 1900, in the December SPHINX,* and turning to page 356 you will find it will be New Moon from Jan. 30, 8.24 P.M., Eastern Time and increasing in light until Full Moon Feb. 14, 8.50 A.M. On Feb. 3, at 2.39 A.M., the moon enters Aries, a moveable sign, and will be in that sign until the 5th, at 4.43 A.M. If you set the eggs twenty-one days earlier, or on Jan. 13, they will come off Feb. 3; if set Jan. 20 they will come off Feb. 10 with the moon in Cancer, the very best sign, as it is a moveable, fruitful, watery sign, and *these pullets will be the very best layers*. It will thus be seen that this matter can very easily be arranged under the guidance of astrology, and that the hatching and rearing of pullets for egg product can be timed to produce eggs during the season of high prices of the cooler months, and be ready for market in the early spring when in most demand. Here you have chickens that have yielded a harvest of eggs, and have been sold on a high market as chickens, before the ordinary dunghill fowl has begun to yield any fruit

*The Table mounted can be had of The Sphinx Publishing Company.

to pay her year's board. Fancy fowls and game birds, have been found to have tender, brittle bones, and less game or stamina when hatched in the incubator. This defect will wholly disappear if the eggs are treated with water distilled by the rays of the sun in red bottles. The proper color of red is produced with oxide of gold, although the common red bottle will do.

Thus, if we conform to God's law, as interpreted by astral physics, we reap a reward in degree with the forces utilized; but if we wilfully, ignorantly, or foolishly run counter to His law, we assuredly reap as we sow, whether we are trying to raise chickens, or to germinate seeds of wisdom and love.

L. CHADWICK.

IN Sir Algernon West's Recollections there is a curious ghost story which was told him by Browning of Mr. Ruskin. The latter as a young man was staying at a place in Switzerland where there was a field left waste because the villagers told him it was haunted, "for all the children but not one of us, can see an old woman sitting there under a tree." Ruskin ridiculed the idea, but a little later he left the place and went to a village fifteen miles off. Remembering the story he asked the family in whose house he lived, whose members had never left their native hamlet, if he might take their young daughter for a visit to the place he had left. They consented and he drove her over. As they approached the field he said to the little girl, "Your eyes are younger than mine: tell me if you can see anyone." "Nobody," she said, "except an old woman sitting under a tree." "Well," said he, "what is she like?" "I can only see her back;" and then suddenly with a voice of fear, "Oh, she has turned now and I can see her face with two holes where her eyes should be." The story is curious and gives a new meaning to the old text about things hidden to older eyes being revealed to babes and sucklings.

The Engine of Fate.

IT is written in the Koran that among the things known only to Allah are the place, the time, and the way in which every one will die. Nor is there any decree more benignant in all the laws of human life than that this useful and merciful veil should be for ever suspended between our weak eyes, and the harsh outlines of the inevitable. But an incident occurred at the time of my Indian service, wherein if it was not exactly known that any particular person was fated, it was known only too well and bitterly that cruel death was impending over many persons absolutely unconscious of their peril. I am willing all the more to recall the melancholy event in order that honor may be done to the memory of a most eminent and remarkable man, Mr. Edward Howard, the Director of Public Instruction in the Presidency of Bombay, under the Government of Lord Elphinstone, and immediate Chief of the Educational Department, being therefore my official superior and directing genius of the Bombay University, and of the Deccan College, of which I was then president. Few abler men than my accomplished friend had ever served the Indian Government in that important department. I had the honor to assist him in sweeping away the old perfunctory and absurd system of native education, and substituting for it in the Indian colleges the better and sincerer methods of Western teaching. Bright, erudite and resolute of will, he animated all our work during the years of the Mutiny, and afterwards received deservedly the larger portion of the praise which was bestowed upon our labors by the Governor in Council. Alas! then in the moment of his success and high appreciation, an evil destiny condemned him to die suddenly, by the most trivial oversight, and in a manner tragic enough to deserve commemoration.

In traveling from Bombay to Poona we used to ascend and descend the Ghats, the mountain range dividing the Concan from the Deccan, either on foot or by *gharries*, while the coolie

women toiled up and down the steep road, carrying boxes and portmanteaus on their shapely heads. But during my time that railway line was built which now carries the traveler by daring gradients up the black slopes of those beautiful hills, twisting and turning backwards and forwards, among the groves of bamboo, teak, and banyan. At the top of the highlands was a great rest station, near Khandala, where the ponderous engines were cleaned and recoaled for the inland journey to Poona, or through Kampoolee to the coast. Very picturesque are the Indian railways, with the names of the stations painted in three different characters; the long hedges of aloe, prickly pear, and milk bush: the green parrots and long-tailed shrikes perching on the telegraph wires: the villages and village people seen upon the way, and the chattering crowd of passengers taken up and put down at every station. It was an astonishing social phenomenon how quickly and gladly the Hindoos took to the "fire-carriage." Even the Brahman priests decided — fortunately for the companies and the Government, which had guaranteed interest — that pilgrimages might be performed by means of third and fourth class carriages, so that the population joyfully used the line, and many natives sought employment upon it, quickly acquiring the knowledge and habits of Western working men.

Now to understand the hard fate of my respected chief, something ought to be known about the ways of railway people with their engines. Little do most folk think when they dismount from a train, and go about their business, what a deal of labor has to be gone through "to groom and to stable" that iron steed which has brought them so swiftly and safely. The engine exteriorly appears little affected by the journey, but when the driver has finished his trip, he must take her to the coaling stage, and will not leave her there, if a good man, without thoroughly inspecting all her machinery. He enters her in the repair book, and if anything has to be done, such as washing out the boiler, he must write that down. Next, the washing out man must blow all the steam off, and let all the water out from the iron stomach of the "Fire Horse," and then she ought

to stand for six hours to cool, before new coke and coal are put upon the tender, and fresh water into the boiler. Also the "bar boy" must creep through the fire-hole door with torch-lamp and scraper, to put the fire bars in their proper places, and to clear the fire-box and the arch of 'clinkers' and ashes. Then the 'cleaner' with cotton waste, oil, and tallow, must rough wipe the 'motion,' clean the wheels and the bottom of the boiler, as well as the fire box, both back and front, the chimney, smoke box, and door: and afterwards the framing. Lastly, the bright work must be burnished with bath brick and water, and rubbed with a dry cloth till the brass is like gold, and the copper like sunshine. It takes eight to ten hours to clean and 'fettle' an engine properly, and then the 'turner' examines, coals, and puts 'her' away, each engine standing in its stall, like a harnessed horse, ready for the driver when he comes again to take charge of the 'monster.' At that time the engine will be in steam for him, the fire having been lighted two hours before his arrival; and these men get to know their engines and the ways of them better than a carman knows his carhorse, or a skipper his smack. Engines differ in their behavior quite as much as horses or ships, and the custom was, and to a great extent is still, to entrust an Indian locomotive only to the white man's hands. It needs indeed a courage as iron as the metallic Leviathan itself — although that courage becomes at last mechanical — to grapple with the fierce strength and fiery moods of these creations of man's ingenuity. But subordinate posts of course are and were filled by natives, especially in the cleaning sheds, and a slight oversight on the part of a Mahratta 'bar-boy' cost the lives of my old chief, and of many others beside.

He was to travel down by the night express from Poona on important official business, and had with him indeed our last reports on the Condition of Education in the Deccan. Full of life, full of honor, full of high and useful plans for the intellectual good of the country, which was then rapidly recovering from the tumult of the Great Mutiny, he took his seat in the comfortable first-class carriage, protected by a double roof against the heat of the sun in the daytime, and luxuriously fitted for sleeping

accommodation by night. To provide something less business-like than the Reports, he had taken with him a French novel, and the last number of 'The Quarterly Review.' But perhaps, who knows? he had some presentiment that this was to be his last journey. We had been conversing not very long before about Indian astrology, which is, of course, entirely believed in by the people of Hindostan, and indeed reduced to an exact science. In my own college there were no such things as certificates of birth. Every student brought with him upon admission a *Fanma patra*, or 'natal paper' in which was represented the aspect of the stars when he commenced existence, with various calculations of 'houses,' 'planets,' 'ascensions,' and 'trines,' displaying the days which would be lucky and unlucky for him, and when it would be well to commence studies, to marry, to travel, and to buy or sell. Idle as it appears to the Western mind the respect paid to these papers of the 'Joshi' is very deep in India, and over and over again astonishing instances have occurred of correct predictions and timely warnings resulting from them. Edward Howard had been going into the subject a little, and had caused his own horoscope to be drawn, not altogether to his satisfaction, as he laughingly said, since the old 'Joshi' had told him to be careful about a certain date and locality, with other particulars which escape my memory. Truly a 'glassy essence' is human life, when to such a man, on such important business, in possession of such a plenitude of physical and intellectual power, the casual mistake of a careless native could be the touch of the finger of *Yama*, God of Death.

What happened was this. A certain heavy engine had been brought into the rest station on the top of the Ghats, where she had been cleaned, and coaled, and oiled, and put into steam to go on the upline to Poona. One of the last things to do is to see that the regulator works in good order, without any indications of leaking, for if there be, the engine will show it when at rest, with the cylinder cocks open. The hapless native who gave the last polishing touch on the foot-plate, must have set the regulator open, after the boiler had been filled up. The

tender brake had been taken off in order to move her to the coalstage, and not put on again; and the locomotive was in instead of out of gear. So, charged to be the instrument of fate, that night she moved quickly out from the shed, and took the open points on to the main line. The pointsman saw an engine go slowly by his box, and supposed it was being trotted out for a run to fill the boiler, as is often done when the line is clear. He was wondering why she did not return, when the driver coming for his engine found she was gone. The full horror of the situation swiftly broke upon their minds. Here was a ponderous locomotive, with fires newly lighted, boiler full, furnace in quick draught, and regulator open going away faster and faster upon a down grade towards the express train coming upon the same metals westward. It was inevitable that she would tear along, gathering fresh speed at every mile, until she dashed into the utterly unwarned engine of the passenger train from Poona. Telegraphic communication was not perfect in those days, but there were means of conveying signals, and the affrighted officials made use of them to send a message eastward to an intermediate station in some such words as these: "loose engine running away, main line, no driver; throw her off the line if possible with sleepers, trucks, or anything." And the answer came back: "Too late. Engine just passed, fifty miles an hour. Must run into the express." And there in the Indian night, the people at Lanowlie waited in horror and dismay, knowing, as plainly as if they stood at the spot, how the fugitive engine was thundering and flaring down the long incline, racing under the unseen fingers of Fate as no human driver would have dared to send her along; while impelled by the same resistless hand of Destiny, the crowded Indian train, loaded with precious and innocent lives, and among them that of my unfortunate chief, was swiftly laboring onwards to meet the runaway. No more awful interval of terror could well be imagined than thus to know how infallibly the catastrophe was preparing, and how utterly helpless on this side and on that, everybody was to make the slightest effort to avert the deadly crash.

It came at the point that had been calculated. Flying round a curve, the driver of the express suddenly saw in front of him the furious runaway engine, and almost before he could touch the brakes — which were afterwards found reversed — and shut off his steam, the mad truant smashed into the train, killing its driver,— who did not leap like the fireman,—shattering both locomotives into a chaos of ruin, and hurling off the line carriage after carriage of the Poona train in a frightful confusion, of twisted metal work, splintered wood, and bleeding men and women. Under the fragments of the first class coach my hapless friend was found, his head crushed almost out of recognition, and ‘The Quarterly Review’ in his hand, half severed by the flange of a wheel. They talk still along that line of the fatal night when the God of Death rode the runaway engine, and killed so many people with the ‘firehorse’ of the ‘Feringhee.’

SIR EDWIN ARNOLD.

THE legend of St. Jerome takes up the prophecy of the millenium and foretells, with the Cumæan Sibyl, and with Isaiah, a day when the Fear of Man shall be laid in benediction, not enmity, on inferior beings, when they shall not hurt nor destroy in all the Holy Mountain, and the Peace of the Earth shall be as far removed from its present sorrow, as the present gloriously animate universe from the nascent desert, whose deeps were the place of dragons, and its mountains, domes of fire. Of that day knoweth no man; but the Kingdom of God is already come to those who have tamed in their own hearts what was rampant of the lower nature, and have learned to cherish what is lovely and human, in the wandering children of the clouds and fields.

— RUSKIN.

Birth-day Information and Daily Advice for March.

Babies can't choose their own horoscopes, and indeed if they could, there might be an inconvenient rush of babies at particular epochs. "*Romola*."—GEORGE ELIOT.

1. Thursday. It is an unfavorable day, so be guarded in all matters.

Your anniversary is an unfavorable one, and there will be much that will occur to cause anxiety. Disappointments are in order, financial losses, changes and home difficulties. Be guarded at all times, and do not seek to enlarge your affairs.

2. Friday. It is somewhat favorable for journeys, writings and to visit.

You have an active year before you, and some changes or journeys of importance are indicated, also sickness, and you will do well to guard your health at all times. Some home additions are probable, and there may be some social advancements.

3. Saturday. It is an excellent day in general. Be up and doing.

You are favored this coming year, and matters should improve with you in the main. Some agreeable changes are spoken of, and you will journey as well. Slight financial advances, and help from influential persons are shown. Take every advantage presented.

4. Sunday. It is a moderately good day. Rest.

Your coming year will be an active, and to a great extent an eventful one. Changes, additions and interruptions are spoken of, and your affairs will be in a constant whirl most of the time. Be guarded in money matters, and embrace your opportunities.

5. Monday. It is favorable for all business purposes.

You have a favorable year before you, and your affairs in general should increase. You will be steady in your movements, and in your general affairs. Some gain from elderly friends and associates is spoken of.

6. Tuesday. Look sharp today in all matters.

Much care is needed this coming year in all your affairs to make both ends meet. Look well to sickness, and be guarded in all financial affairs. Be careful as to what you attach your name to, and in making promises.

7. Wednesday. It is an evil day, so be guarded in all matters.

Your anniversary is an unfavorable one and there will be much that will occur to cause anxiety as the year is passing. Financial losses, danger from litigation, fire and theft, with unfavorable changes. Seek the advice of a careful astrologer.

8. Thursday. It is not over good today.

You will need to exercise great care as the year is passing to prevent disappointments and losses. Be careful of your mental faculties, and guard your expressions, and what you turn your mind to. This year marks a turning point in your career.

9. Friday. It is somewhat favorable, but postpone journeys, and guard your health.

Both good and evil are the harbingers of the year to come. You will be in active surroundings, with changes in your home, social and business affairs. Be guarded at all times in matters of sickness. It would not be surprising if a bereavement entered your circle.

10. Saturday. It is a favorable day for general affairs.

Your coming year, while in the main a quiet one, seems to promise an improvement over the past twelve months. Some favors will come to you, and a benefit is indicated through your own endeavors. Be alive to your opportunities, and be hopeful and expectant.

11. Sunday. It is an evil day, and it is well it is Sunday.

Your coming year bodes much trouble for you, and disappointments seem to be the order of the day. Home troubles, difficulties in business affairs, and sickness. Guard against fire and theft, and restrain your pleasures.

12. Monday. It is favorable today for business, changes, writings and journeys.

This anniversary is an improvement over the past one, and matters in general should better themselves. Some additional interests are spoken of, financial advancements, and pleasant changes or journeys.

13. Tuesday. Be careful today.

Considerable trouble is spoken of during your next year of life, and there will be many disappointments in evidence. Be guarded in writings, agreements, promises, and changes.

14. Wednesday. It is an excellent day for all matters.

You are favored in many ways this coming year, and your general affairs should increase. Some addition in finances are indicated, and you will receive favors from superiors. Social advancement and changes are indicated.

15. Thursday. It is a very evil day, be careful of accidents and losses.

Your anniversary is an evil one in many ways, and misfortunes will crowd upon you at certain periods of the year. Beware of accidents, fire and robbery, and avoid litigation and disputes. You will do well to seek an astrologer's advice.

16. Friday. Today is again unfavorable.

You are not favored this coming year, and great care will be needed to hold your affairs together. Make no additions or changes, and look well to financial matters, and to writings and agreements. Be careful of your health as well.

17. Saturday. It is moderately fair, but avoid writings and changes.

Both good and evil is indicated this coming year, and with care much can be averted that otherwise would bring sorrow. Look to sickness, especially by those advanced in years, and guard carefully all matters of writings and promises. The year is an important one.

18. Sunday. It is not important. Rest.

Your coming year seems somewhat quiet, and matters will pass along without much change. Cares and disappointments will be in evidence however, and all financial matters should be guarded.

19. Monday. It is somewhat favorable, but avoid contentions.

Your anniversary cannot be considered favorable, and you will need to exercise care in all your affairs. Financial difficulties, and some possible injury or accident, and trouble from law and disputes. Be guarded in all changes, for with observance and care, much can be saved you.

20. Tuesday. It is somewhat favorable for business, but be guarded in all social affairs.

You have an active year confronting you, and one that contains both good and evil in its promises. Changes in your home and in business matters with some advancement. Care is urged in expenditure, and additions to your affairs should be given thought.

21. Wednesday. It is somewhat favorable, but be guarded in your expressions.

Some favorable conditions are promised for your coming year, and if you are not over-careless in financial matters, or stubborn in holding to a losing venture, you may escape with fair results. Make no additions, but look to what you are now engaged in.

22. Thursday. It is a good day for all matters, social or business, also changes, journeys, calls, or amusements.

You are favored this coming year, and your interests will increase, while more easier matters will be in evidence. Financial advantages are spoken of, with help from superiors, and through your own exertions. Some journeys and changes will come as well.

23. Friday. Look sharp today in all your affairs.

You have a trying year before you, with many disappointments. Look well to disputes, law matters, and guard against accident and home disturbances. Let well-enough alone, and endeavor to hold what you have.

24. Saturday. It is a very evil day.

Your anniversary is fraught with some anxious conditions this year, and unless the greatest care is observed, misfortunes will crowd thick and fast. Sickness, bereavement, home difficulties, and heavy expenses are apparent.

25. Sunday. It is generally favorable today.

Your coming year is somewhat favorable in the main, and with care and attention on your part, the ending should show a balance in your favor. Some social advantages, and changes in your domestic life are indicated, with some possible additions.

26. Monday. It is a good day.

An active and eventful year confronts you, and there will be changes, additions, journeys, and many new matters coming up as it advances. The time will be favorable in the main, and

with close attention to your business and financial matters, and care in your pleasures, the year will end to your advantage.

27. Tuesday. It is a fair day.

Your coming year is an active one, with changes, journeys, and additions. Some home disturbances are indicated and it will be well for you to remember, that the way of the transgressor is hard. Be guarded in writings and agreements.

28. Wednesday. It is rather favorable today in general.

Look well to your coming year in all financial matters, and avoid speculative ventures, new undertakings and matters calling for expenditure. With close attention to these matters, the year should show a balance in your favor at the close.

29. Thursday. It is an evil day. Be careful of journeys and accidents.

Your anniversary portends grave troubles, and the utmost care will be required to hold your affairs together. Notoriety, publicity, possible accident to your person, with danger from fire and theft. Look well to social and home matters, and be guarded in your pleasures.

30. Friday. It is a favorable day.

You have some advantages as the year is passing, and there will be some favors shown you in both business and social ways. You must guard against sickness however, and look carefully to home matters. It will be an eventful year in some respects.

31. Saturday. It is an excellent day.

Your anniversary seems to be favorable for you on the whole, and your affairs in general should increase. Some financial outlay is indicated, though such does not appear to be a loss. Changes of a favorable nature are spoken of.

ASTOR.

The above birthday information is for those whose birthdays occur this month regardless of the year and the hour. Any one born, for instance, on March 25 will experience during the year some of the conditions mentioned on that day.

The daily advice is worth considering and watching, and if followed will bring quicker and surer results. On evil days always keep still, for even if you try to push matters you will find eventually they will not amount to anything.

The good or bad fortune of a person on any particular day depends mainly on the particular conditions operating in the nativity, and the red or black degrees the Moon is transiting in the speculum.— Ed.

Fatality.

IN answer to the question, "Can people avert or avoid danger or disaster predicted in the hand?" I answer, that decidedly I believe they can; but I say just as decidedly that they rarely if ever do. I know hundreds of cases in my own experience, where people were given accurate warnings which they did not realize till too late. The most remarkable example of this which I can recall was the case of a woman well known in London Society. I warned her of an accident caused by animals which would make her infirm for the rest of her life, and which would happen at the very point of age she had then reached. She promised that she would be careful and departed. A week later one dull foggy night she ordered her horses. Again she got a warning, this time through her husband, who begged her not to go out, as the horses were restive and the night bad. The horses were brought round and with them the last warning; her coachman had been taken seriously ill, and a substitute had to take his place. Even this did not deter her, and she started. The coachman could have gone four different ways to reach his destination, but strange to say, he took the most unlikely and drove through Bond Street. It was in doing this that the most remarkable point in this example was reached. The man lost control of the horses; they took fright and dashed in on the sidewalk; the carriage was smashed against a lamp post, and by an extraordinary coincidence the occupant was carried unconscious into my hall. I am sorry to say that the prediction has proved only too true; she has never recovered from her injuries and never will. The above is only one example among many that could be cited to show that we rarely if ever profit by warnings, no matter how they are given.

CHEIRO.

The American Grammar of Astrology.

CHAPTER XII. CONTINUED.— THE ASPECTS OF VENUS.

Venus in conjunction or in any aspect to the Sun

Gives a fondness for company, success in matters of clothing, jewelry or apparel, and a taste for music and dancing.

Venus in conjunction or afflicted by Mars

Makes one fond of pleasure and company, generous and careless with money, and void of self-respect.

Venus in good aspect to Mars

Makes one fond of company, pleasure and society of all kinds, also free and careless.

Venus in conjunction or good aspect with Jupiter

Is rather favorable for success, but the native will be very fond of dress and ornament, and spends much money thereon; with females it inclines to prudence and chastity.

Venus afflicting Jupiter

The native squanders his money on dress, ornament and women, and often lives beyond his means; is anxious to have everything of the very best, whether he can afford it or not, and the same with a female.

Venus in conjunction or afflicted by Saturn

Brings disappointment in courtship or marriage, grief through females; depraved tastes, deceit, hypocrisy, especially in religion. This applies more to males than to females.

Venus in good aspect to Saturn

Gives success in courtship; steady attachment to wife and family; acute feelings, soon moved to pity or tears; with a female it denotes care, prudence, chastity and sincerity.

Venus in conjunction with Herschel

The native is generally a good actor or musician, excelling in the fine arts, but very fond of pleasure; he is a favorite with young women, and often forms an illicit attachment after marriage.

Venus in evil aspect to Herschel

Causes trouble and jealousy in courtship or marriage and often the dislike of women, also immoral attachments and he wastes his substance on worthless women.

Venus in good aspect to Herschel

Brings success with the opposite sex, by whom he is much beloved; skill in music; and very refined if Herschel or Venus be dignified in the map.

Venus in good aspect to Neptune

Makes the native refined, fond of the arts and sciences and interested in the occult.

Venus afflicted by Neptune

In a male nativity causes disappointment in courtship or marriage; brings low associates. In a female nativity, danger of seduction at an early age, or an intrigue after marriage, or an early marriage and subsequent separation.

THE ASPECTS OF THE SUN.

The Sun in conjunction or afflicted by Mars

The native is bold, intrepid, rash and firm, headstrong, determined, quick in anger, yet generous.

The Sun in good aspect to Mars

The native is generous, bold, noble and free; possesses great bodily strength and a good constitution; he is much respected by his masters and superiors and meets rapid advancement. To a female it means marriage to a very strong and high-minded person.

The Sun afflicted by Jupiter

Causes loss of money and much ill fortune in life, the native not infrequently becoming involved in loss of money which should warn him against lending or becoming security. He will squander his money and probably become poor at the end of life. To a female it gives a poor and unfortunate but good husband.

The Sun in conjunction or good aspect to Jupiter

Success and gain of money and fame; powerful friends and help from them; good health and long life. To a female a happy and honorable marriage.

The Sun in conjunction or afflicted by Saturn

Deranges the health, especially if the Sun or Saturn be occidental. It also shows loss of business and discredit but its chief effect is on the health. With females, it denies marriage or delays it very much, according to the nature of the sign in which the aspect occurs.

The Sun in good aspect to Saturn

The native is steady, persevering and generally sober and has gain and success in life. To females it means late marriage or with elderly persons.

The Sun in conjunction with Herschel

Denotes success followed by the most crushing misfortune, popularity and unpopularity and a life full of strange vicissitudes. For a female it is very bad, causing early disgrace and a most unlucky marriage.

The Sun in good aspect to Herschel

Brings benefits from strangers and elderly persons and success in any employment, especially public or governmental. It causes females to form strong attachments and in many cases an early marriage.

The Sun in bad aspect to Herschel

Causes discredit and loss through powerful enemies, public companies, or railways. With a female it is similar to the conjunction.

[To be continued.]

THERE is a prophetic power in your own heart, known to the Greeks, known to the Jews, known to the apostles and knowable by you. If it is now silent to you, do not despise it by tranquility under that privation; if it speaks to you, do not despise it by disobedience.

—RUSKIN, VAL D'ARNO.

Notes and Queries.

R. A. CONVERSE inquires if any of the old-time astrologers who read *THE SPHINX* can inform him how to locate the "terms" in a natal figure according to the method employed by Worsdale in his *Celestial Philosophy*? He says, page 140, "The fact is, they are those places where the benefics and malefics claim their greatest influence in the zodiacal and mundane circles, and are found by adjusting the difference as the stars approach to or decline from the preceding angle at birth." This is unintelligible to me. A good many examples are given in the thirty nativities contained in the book, that is, the location of these terms are pointed out, but no further clue furnished as to the method used in locating them.

J. R. F. says: Can you tell me to whom to apply to learn the hour of birth of the noted confederate, General "Stonewall" Jackson? Probably few of your readers are aware that when a young man he was a student of astrology and put great confidence in Zadkiel. He calculated his own horoscope, and the primary directions in accordance with the precepts of the Grammar, and discovered a certain date when he judged he would be in great physical danger. He met his tragic death on that very date. It would be interesting to have the hour of birth, and see what the directions were which proved so sadly prophetic.

[We have been unable to ascertain even the approximate time of day. Perhaps some of our readers can furnish the data.]

In Zadkiel's *Legacy* the nativity of the Prince of Wales is given, with a number of primary directions. The direction of Sun conjunc. Mercury, d. d. is worked in full as an illustration of the method, but it is not correct. Zadkiel inadvertently took out the semi-arc of Venus instead of Mercury, which made considerable difference in the result.

Letters to the Editor.

This magazine is not responsible for the views which may be expressed by its correspondents.

KORATUGERE, INDIA, Dec. 30, 1899.

To the Editor of The Sphinx :

Your kind letter of Nov. 22 to hand. I am glad you are taking an interest in Hindu astrology, for you will not be only earning a grand name for yourself, but also will greatly facilitate the spread of astrological sciences in the world; and I wish you would accept my proposition to devote the whole of my energies to English translations of Sanskrit astrological and astronomical works. I am a graduate of the Madras University and a member of various learned societies, and have the best advantages to undertake successfully this work both by my English and Sanskrit education, and also by my belonging to the highest class in India; viz., Brahmins, who alone are the custodians from time immemorial of all the sacred literature of the land of the Vedas.

The sciences of astrology and astronomy are almost inexhaustible and you can continue their translations as long as you please. I shall be glad to furnish a simple book on astrology specially contributed to THE SPHINX, and it will be interesting and instructive.

As for the Sarwartha chaitamani translation, if you or your company undertake it, you may print it in parts, with or without the Devanagari stanzas as suits your convenience and taste. I shall be able to get you large numbers of subscribers, when the book has advanced a little. In the predictive portion you have hardly any other work so elaborate in one single volume as you have in this work. If there is the demand you say there is for astrology in America, your company ought to come forward and undertake grand things for you have everything "grand" in your country.

Very sincerely,

B. SURYANARAIN ROW, B.A.

LONDON, ENGLAND, Feb. 5, 1900.

To the Editor of The Sphinx:

I herewith enclose a short paper bearing on the history of astrology in the fifteenth century: not, I fear of any great value, but sufficient, I hope, to show that I am a well-wisher to your undertaking.

I remain, dear madam,

Truly yours,

A. G. TRENT.

This interesting article by the author of "The Soul and the Stars," a work that every one should read, will appear in our next.—ED.

LONDON, ENGLAND, Dec. 18, 1899.

To the Editor of The Sphinx:

Thank you for the Christmas SPHINX which however I subscribe for. It is a well gotten up and useful magazine, and I hope it will command a large sale as it does you much credit.

I was surprised to see you have some of Mr. Smith's letters to R. Price. The latter was my old master, and the best astrologer I ever knew or am likely to know. I had all his books and papers, and thought I had those letters you have. I expect they were sent away with some more papers, and if I remember correctly they are in a copy book.* I am glad you have them. I can give you a lot of information about Price and Smith with their nativities, if you care for them.

I much regret I cannot send you anything in time for your next number, but I will prepare an article, (I cannot say yet what it will be,) and will send it you the very first chance I get.

I must also advertise in THE SPHINX, for I hope it has a great future before it. Accept my kindest regards and best wishes for the success of your good work, and may the coming year double and treble the sale of your useful publication.

Yours sincerely,

E. RAPHAEL.

*The letters are in a copy book.—ED.

MADRAS PRESIDENCY, INDIA, Dec. 12, 1899.

To the Editor of the Sphinx:

Being greatly interested in astrology, I am sending you the annual subscription to THE SPHINX and will feel much obliged if you will kindly forward me the numbers regularly.

I have the October issue and find on casually looking over it an error on page 198 line 11 in "The New Era," that Mars in conjunction with Saturn cannot be in the last decanate of Gemini, but it should be Sagittarius and in opposition to Neptune and not in conjunction; nor can Mercury come to a conjunction with Saturn as the former retrogrades from Nov. 27.

Wishing you every success,

Believe me, dear Madam,

Yours very truly,

J. H. STODDART,

Dist. Supt. of Police.

WASHINGTON, C. H. OHIO, Nov. 1, 1899.

To the Editor of the Sphinx:

You have a very valuable book, and those who want it will give almost any price for it, if it can be had by the first of the month. Your predictions are the very best I have ever seen, and hit the mark nine times out of ten.

Yours sincerely,

W. E. P.

NEW YORK, Oct. 24, 1899.

To the Editor of the Sphinx:

If you can succeed in keeping THE SPHINX before the public, you will certainly show yourself an unusually clever woman.*

Yours with best wishes,

J. H.

* The public will have THE SPHINX for many years to come.—ED.

"MAKE no more giants, God, but elevate the race at once."

— BROWNING.

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ANNOUNCEMENT.

THE SPHINX is a publication that cannot fail to interest cultured and thoughtful people. It is supported by the best writers on Astrology in England, America and India, and is the only Magazine in the United States that is entirely devoted to teaching, demonstrating and vindicating the truth of the science as taught by the Egyptians.

There is at this time a large and increasing demand for such a Magazine, and because it represents a comparatively new line of thought, there is every need for those who are interested in it, to lend what influence they possess to help it along. Thousands are waiting for just such a book to open up their inner life and start a new soul growth, and all that they need is to have their attention called to THE SPHINX.

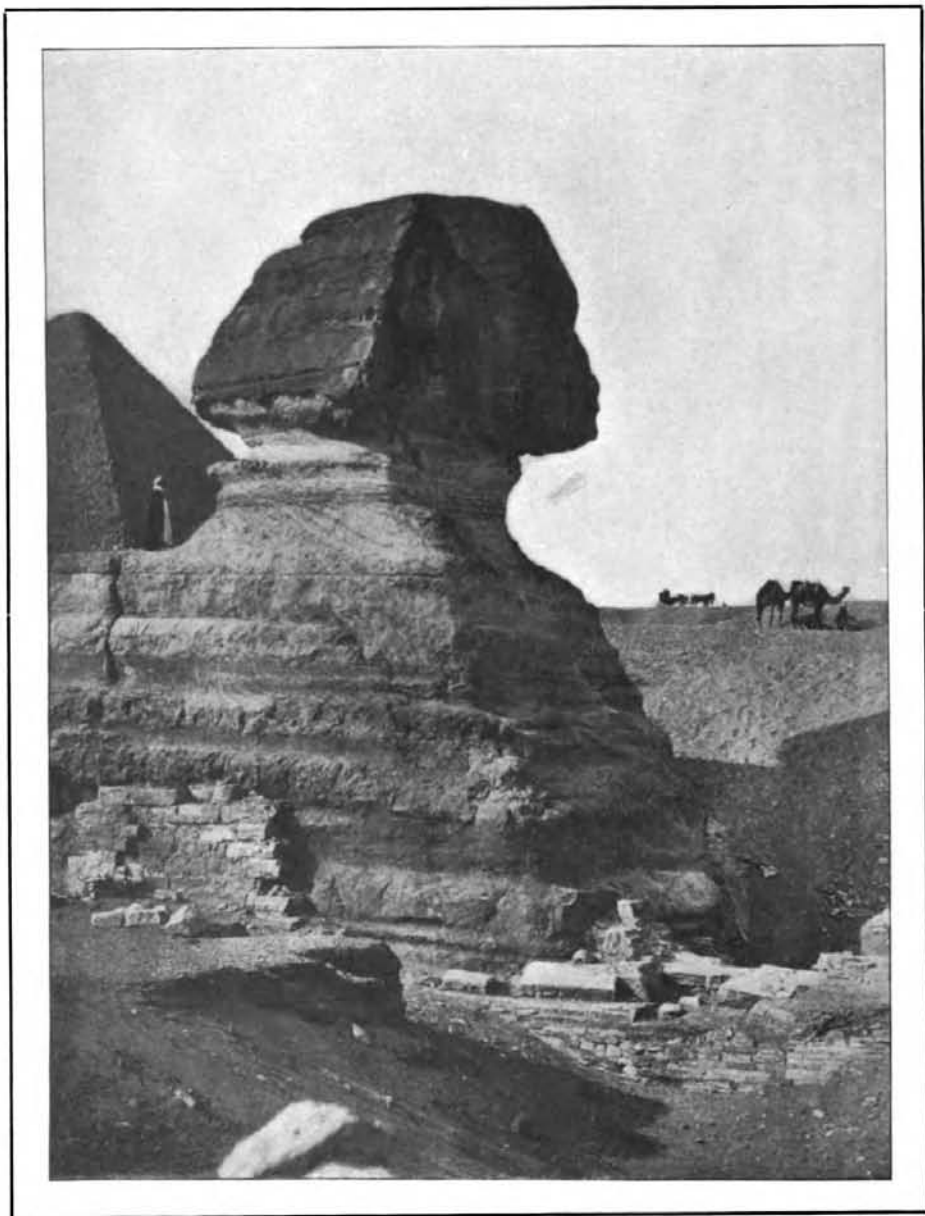
Hundreds of letters from students reach us from all parts of the world, and we want to hear from every one who is interested in the revival of this ancient and honorable science, especially if they possess facilities for promoting the spread of its principles amongst those who are at present ignorant of its value to mankind.

CONTENTS FOR APRIL.

	PRICE
A Famous Prediction	Merlin 130
An Italian Station	A. G. Trent 134
People Who Make Money	Sepharial 137
A Sign of the Times	Kynry 139
I Saw a Star Fall From Heaven	Anna Pharis 141
Necromancy by One of the Raphaels	Raphael 144
The Character and Fortunes of Scorpio	Ely Star 152
Letter No. 5	G. T. F. Smith 154
The Astrologer's Bed of Doom	W. H. Chaney 160
The Astrological Courtship	Ella W. Merriman 167
The Alchemical Types	Drebarollet 182
Blindfold Submission and Daily Advice	Asur 187
So Close are We Liking	Jeremy Taylor 192
The Historical Stages of Astrology (Revised)	C. H. Thompson 193
Notes and Queries	195
Horoscopes	196
Notes to the Editor	197

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The Sphinx.

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VOL. II.

APRIL, 1900.

No. 3.

A Famous Prediction

OF

MERLIN, the British Wizard.

*Written above a Thousand Years ago, and
relating to this Present Year, 1709.*

With Explanatory Notes. By T. N. Philomath.

LAST year was published a paper of predictions pretended to be written by one *Isaac Bickerstaff*, Esq.,* but the true design of it was to ridicule the art of Astrology, and expose its professors as ignorant or impostors. Against this imputation, Dr. *Partridge* hath vindicated himself in his almanac for the present year.

For a farther vindication of this famous art, I have thought fit to present the world with the following prophecy. The original is said to be of the famous *Merlin*, who lived about a thousand years ago: and the following translation is two hundred years old; for it seems to be written near the end of *Henry* the Seventh's reign. I

*The Predictions for the year 1708 by Isaac Bickerstaff, Esq., will appear in our next.— ED.

found it in an old edition of *Merlin's* prophecies; imprinted at *London* by *Johan Haukyns*, in the year 1530, page 39. I set it down word for word in the old orthography, and shall take leave to subjoin a few explanatory notes.

Seven and Ten addyd to nine,
 Of Fraunce hir woe thys is the signe,
 Tayms rivere twys y-frozen,
 Walke sans wetynge Schoes ne bozen.
 Then comyth foortbe, Ich understonde,
 From Toune of Stoffe to fattyn Londe,
 An herdle Chiffan, woe the morne
 To Fraunce, that evere he was borne.
 Than shall the Fyshe beweyle his Bosse;
 Nor shall grin Berrys make up the Losse.
 Yonge Symnele shall again miscarrye:
 And Norways pryde again shall marrey.
 And from the Tree where Blossoms tele,
 Ripe fruit shall come, and all is wele.
 Reaums shall daunce bonde in bonde,
 And it shall be merve in old Englonde.
 Then old Englonde shall be no more,
 And no Man shall be sorie therfore.
 Geryon shall have thre Bedes agayne,
 Till Dapsburge makyth them but twayne.

EXPLANATORY NOTES.

Seven and Ten. This line describes the year when these events shall happen. Seven and ten makes seventeen, which I explain seventeen hundred, and this number added to nine, makes the year we are now in; for it must be understood of the natural year, which begins the first of *January*.

Tayms Ryvere twys, &c. The River *Thames* frozen twice in one year, so as men to walk on it, is a very signal

accident; which perhaps hath not fallen out for several hundred years before, and is the reason why some astrologers have thought that this prophecy could never be fulfilled, because they imagined such a thing would never happen in our climate.

From Toun of Stoffe, &c. This is a plain designation of the Duke of *Marlborough*; one kind of stuff used to fatten land is called *Marle*, and everybody knows that *Borough* is a name for a town; and this way of expression is after the usual dark manner of old astrological predictions.

Then shall the Fysbe, &c. By the *Fish* is understood the *Dolphin* of *France*, as their kings' eldest sons are called: 'Tis here said, he shall lament the loss of the Duke of *Burgundy*, called the *Bosse*, which is an old English word for *hump-shoulder*, or *crook-back*, as that Duke is known to be; and the prophecy seems to mean, that he shall be overcome or slain. By the *Green Berrys* in the next line is meant the young Duke of *Berry*, the *Dauphin's* third son, who shall not have valor or fortune enough to supply the loss of his eldest brother.

Young Symnele, &c. By *Symnel* is meant the pretended Prince of *Wales*, who if he offers to attempt anything against *England*, shall miscarry as he did before. *Lambert Symnel* is the name of a young man noted in our histories for personating the son (as I remember) of *Edward* the Fourth.

And Norways Pryd, &c. I cannot guess who is meant by *Norway's Pride*; perhaps the reader may, as well as the sense of the two following lines.

Reaums shall, &c. *Reaums*, or, as the word is now, *Realms*, is the old name for *Kingdoms*. And this is a very

plain prediction of our happy *union*, with the felicities that shall attend it. It is added, that *Old England* shall be no more, and yet no man shall be sorry for it. And indeed, properly speaking, *England* is now no more, for the whole island is one kingdom, under the name of *Britain*.

Geryon shall, &c. This prediction, though somewhat obscure, is wonderfully adapt. *Geryon* is said to have been a King of *Spain*, whom *Hercules* slew. It was a fiction of the poets, that he had three heads, which the author says he shall have again. That is, *Spain* shall have three kings; which is now wonderfully verified. For besides the King of *Portugal*, which properly is part of *Spain*, there are now two rivals for *Spain*; *Charles* and *Philip*. But *Charles* being descended from the Count of *Hapsburg*, founder of the *Austrian* family, shall soon make those heads but two; by overcoming *Philip*, and driving him out of *Spain*.

Some of these predictions are already fulfilled; and it is highly probable the rest may be in due time. And, I think, I have not forced the words by my explication into any other sense than what they will naturally bear. If this be granted, I am sure it must be also allowed, that the author, whoever he was, was a person of extraordinary sagacity; and that astrology brought to such perfection as this, is by no means an art to be despised; whatever Mr. *Bickerstaff*, or other merry gentlemen are pleased to think. As to the tradition of these lines having been written in the original by *Merlin*; I confess I lay not much weight upon it. But it is enough to justify their authority, that the book from whence I have transcribed them, was printed 170 years ago, as appears by the title-page. For the satis-

faction of any gentleman, who may be either doubtful of the truth, or curious to be informed, I shall give order to have the very book sent to the printer of this paper, with directions to let anybody see it that pleases; because, I believe it is pretty scarce.

THE CHALDEANS OF ROME NOT IMPOSTORS.

“NOW it is well known that Caesar, with the assistance of a celebrated Chaldean astronomer from Egypt, called Sosigenes, ascertained the winter solstice to take place on the 25th Dec. at 30 minutes past one in the morning. And it is a striking circumstance that he appears from the expression of Columella to have availed himself of the reckoning of the Chaldeans, whom my reader will recollect I have shown to have come with Abraham or the Brahmin from India and whom our historians affect to treat with contempt as having become in the time of Caesar, mere charlatans: but who were, as appears from the facts above named, in reality the only persons who had a sufficient knowledge of astronomy to correct the calendar, which had fallen into the utmost confusion. . . It is worthy of note that the persons employed by Caesar were the Chaldeans, and that these mere fortune tellers or conjurers, as our priests call them, were so well informed that they could fix the time of the solstice to half an hour — to half past one in the morning. It is evident that these Calidei or Chaldeans or Mathematici or Freemasons were then the best calculators and astronomers in the world. . . Like Columella I have calculated roughly and by round numbers, but this was not the way the Chaldean magicians reckoned. They formed their calculations to a minute — to thirty minutes past one in the morning — consequently they must have known that it must be necessary to intercalate one day and a part of a day every six hundred years: and this I have no doubt that they did, wherever they had the regulation of the festivals in their Judean, secret, masonic *christian* festivals.”

GODFREY HIGGINS.

An Italian Oration on Astrology in the Fifteenth Century.

ALTHOUGH but few of the writings of Gregorius Tiphernas remain, or at least have been published, he has an honorable place among the Italian scholars who aided in the revival of letters in the fifteenth century. He appears to have taught in most of the chief cities of Italy from about 1440 to about 1465, and to have died during the pontificate of Paul II. (1464-71). The oration on astrology of which we are about to give an account was delivered somewhere between these dates, at what place or on what occasion does not appear. As, however, there is no allusion to the presence of any exceptional person or body of persons, it may be supposed to be addressed to his ordinary hearers. It was never published until last year, when it was printed from a manuscript in the Vienna library by Professor Karl Mullner, in his "Reden und Briefe Italienischer Humanisten" (Vienna, 1899).

After a brief exordium, Tiphernas proceeds to discuss some of the more ordinary objections to astrology, such as the difficulty of ascertaining the precise moment of birth, the case of twins, and the errors and inconsistencies of astrologers. Having answered these, he passes to the history of astrology, which he declares to have originated in Egypt by favor of the perpetual serenity of the weather and the opportunities for study enjoyed by the Egyptian priesthood. From Egypt it was brought into Greece, and reached perfection under Ptolemy, to whose consummate work nothing can ever be added; perhaps an indirect way of expressing Tiphernas' disbelief in the Arabian astrologers. He next mentions Chaldea, but does not make it clear whether he considers the Chaldeans to have received their astrology from the Egyptians or to have discovered it independently. He is, however, certain that the Jews learned astrology from the Chaldeans, and quotes a Jewish writer whom he calls Rabbi Moses for proofs of the attention which

Moses paid to the science. Moses, says the Rabbi, so pitched the tabernacle that the triplicity of Leo should regard the north, in token that a northern city under the dominion of Leo (Rome) should rule the world. He took care to deliver the Law during a conjunction of Jupiter and Saturn, emblems of religion and stability. The seven feet of the candlestick in Solomon's temple denoted the seven planets, and the middle foot was larger than the rest in honor of the sun, which the Chaldeans did not, like the Egyptians, place between the spheres of the Moon and Mercury, but in the center of the planets. If this could be taken to mean that the Chaldeans believed that the planets revolved round the Sun, an opinion not entertained in Tiphernas' days, it would be a remark of the highest interest. The Rabbi further declared that the idolatry of the Israelites was star-worship, that Baal denoted the ascendant, and Astaroth the lord of the midheaven. This leads Tiphernas to have a word with the divines who attack astrology as irreligious, from which he passes to its serviceableness as affording a rational interpretation of ancient Greek mythology, whose apparent scandals, he contends, arise from the misinterpretation of astrological expressions. When, for example, Jupiter is said to have begotten a multitude of children, the meaning is that many distinguished men have been born with his planet in the ascendant. Æneas is called the son of Venus for the same reason. The story of Mars and Venus being caught in a net by Vulcan refers to the frequent conjunctions of these planets "near the star of Vulcan," which must be supposed to denote the sun. Mercury is called hermaphrodite on account of his ambiguous quality as malefic or benefic, according to the nature of the planets with which he is conjoined. The wars and quarrels of the gods are to be understood by the cross aspects of the planets. Endymion was an astronomer, so were Hercules and Atlas. From classical mythology Tiphernas turns to classical literature, and easily proves that the poets cannot be understood without acquaintance with astronomy and astrology.

The oration of Tiphernas is the more interesting as the speaker was not himself a professional astrologer, but an

elegant and erudite classical scholar. He had no motive for raising his voice in favor of astrology, except a conviction of its truth, and although it cannot be said that the arguments by which he defends it are very much to the purpose, their very weakness implies a conviction that the sympathies of his hearers will be with him. Had he expected to meet with any formidable dissent among his audience, he would have been much more argumentative and controversial. Astrology in his time occupied a vantage ground which it has never lost; then the general presumption was in its favor, now it is quite the other way. All mystical and fanciful arguments for astrology have been reputed by the progress of physical science, while the argument from experience has been fortified day by day. In the days of Tiphernas an astrologer could afford to neglect this argument, it is now the only one of any value. There is evidence enough and more than enough to convince honest skeptics, if they could but be persuaded to examine it: but there is little probability of this happening until astrologers on their part, evince the same rigor in verifying and authenticating the facts they adduce, that would be expected from the students of any other physical science.

A. G. TRENT.

MATTER UNREAL, VISIONARY.

NEWTON was of opinion that if sufficient pressure were put upon the earth, it would be compressed into the size of a globe an inch in diameter. And if to that size, why not to that of a pea, and from that to a grain of mustard seed, and from that to an invisible particle of dust. Newton virtually denied the existence of matter as substance. Nothing remains but a congerie of laws. "If the ultimate particles of matter are *mathematical points*," as Newton assumed, or resolvable according to Faraday, into "points of force," it follows that if the particles of which the earth is composed were made to *touch* each other, the whole earth would be reduced to a mathematical point. And who can show that this hypothesis — that the laws of matter are in fact all that there is of matter — is not scientifically correct?

EPES SARGENT.

People Who Make Money.

I AM not about to talk of those employed at the Mint and Assay Offices, nor of those gentlemen of industry whose business it is to make base metal ring true, but of a few big capitalists and millionaires who, in one form or another, have "made their pile," as the saying is, whether by their own industry and genius or by hereditary succession to property of cumulative value.

Commodore Cornelius Vanderbilt, the founder of the great wealth of the family recently bereft of one of its famous heads, was born in Staten Island on May 27, 1794, and died in New York Jan. 4, 1877. At his birth the Moon was in the early degrees of Taurus (the hour of birth is not known) and had the benefic trine aspect of Jupiter, the Greater Fortune, in the acquisitive and ambitious sign Capricornus. But the Moon was also in opposition to Neptune, and at his death in 1877 this malefic planet was on the radical place of the Moon having completed half its great revolution through the Signs. At that time also we find Saturn in square aspect to the Sun's Radical place, and Mars in square to the Sun's Progressive place. The indications of prosperity in the Commodore's horoscope are vested in the positions of the Moon and Jupiter, the former being in the Sign of Substance and Wealth, and Jupiter being in that of Eminence and Ambition, the two bodies being in trine aspect.

Millionaire Tyson, was born at Composture, near Sydney, Australia, on the 11th of April, 1823, the Moon being in the beginning of Taurus, (as in the case of Vanderbilt) in trine Aspect to Uranus and Neptune in the Sign Capricornus, and approaching the conjunction of Saturn. The Sun was in Aries, along with Mars, very powerfully situated, and Jupiter was in Gemini. Here the Sun and Mars in the Sign Aries are very significant, because Tyson made his fortune in *sheep* farming principally, and also by agriculture, as shown by the position of

the Moon in aspect to three planets in *Earthy* signs. It is worthy of comment that Vanderbilt began his money-making success in conveying and trading vegetable and farm produce (Moon trine to Jupiter from *earthy* signs).

The Duke of Westminster, Hugh Lupus Grosvenor, was born Oct. 13, 1825. He won the Derby four times, and during the period of his associations with the paddock he made about £300,000, or one and a half million dollars. He had immense properties in England, principally in London, and the Cheshire and Flintshire counties. Grosvenor House is universally looked upon as the headquarters of the charitable world, a distinction which it was easy for the benevolent Duke to sustain. At birth the Sun was in Libra in trine to Saturn. The Moon was in Scorpio in sextile aspect to Uranus and Neptune in Capricorn, and in sextile to Jupiter, Venus and Mars in Virgo. Again we find the *Earthy* element strong, no less than five planets being found in *Earthy* signs. The conjunction of Mars and Jupiter gave that accent of extreme generosity by which the Duke endeared himself to thousands in every grade of life, and won the respectful regard of even the most pronounced of Socialist "dead-levellers."

These cases point to a uniform influence of the Moon in favorable aspect to a planet or planets in *Earthy* signs as operative in producing much wealth. Doubtless the indications would be considerably enhanced by the *local* or *mundane* positions of the planets in each case, for it is certainly the fact that, although many persons the world over would be born on the dates cited, the influences would, at some particular hour, be so concentrated and determined as to evolve the millionaire. This is one more evidence of the vast importance of studying *mundane* aspects and positions. Those occurring in the Zodiac are, of course, significant although but general. It may be noticed in conclusion of this brief study, that President Kruger, another successful man of great wealth, was born within three days of the Duke of Westminster. Truly it may be said of wealth as of greatness: "Some are born great, some achieve greatness, others have greatness thrust upon them."

SEPHARIAL.

A Sign of the Times.

SURELY the blessed light spreads! and Jupiter will not leave Scorpio,— the house of occultism — for Sagittarius that of religious thought and the higher mind — in the last few days of the year 1899, without having sown far and wide the seed of the ancient wisdom, on the field of humanity. There are signs on every side — THE SPHINX is but one,—of a great revival of interest in the most ancient and noble of the occult, indeed of the human sciences, which has been believed in and studied by the greatest men such as Dante, Kepler, and Goethe, the first of whom described it as “wisest and best and without defect.” Indeed the ugly and envious sisters are already alarmed at the approaching triumph of the Cinderella, whom they have so long and maliciously suppressed, and who will yet be crowned with a diadem, *of living Light*, more glorious than any that circles their own dull brows.

Behold a sign! Old Moore's Almanac. *Vox Stellarum*, the *original*, not the penny imitations, appears for 1900 with the *astrologic predictions restored* after a far longer sleep, than that which befell the men of Ephesus in the cave on the mountain: the preface is worth quoting: —

Two hundred and two years ago, namely in the year of human redemption 1698, I, Francis Moore, first issued my little Almanac. At once, and for many years afterwards, the “VOICE OF THE STARS,” as deciphered by me, served as a warning to some, as a helpful friend to others, as a guide to all. But long after I had passed away from the vanities of this earth, men thought themselves wiser than I, and published my Almanac, without these useful notes. And so for eighty years or more my voice has been silent. But once more a change has come, and those features which year by year caused hundreds and thousands of my fellows to look upon my words as invaluable, will once again be restored, and though in my own person, I can no longer participate in the good work, there are those yet in the flesh, who know my system, and they will I do not doubt, write only that which is reliable, and for the good of the great human family. I pray that it may be so.

FRANCIS MOORE, Physician.

September, 1899.

Bravo! O most venerable of Almanacs, may you renew your youth like the eagle, (scorpio) and be still evergreen, when the descent of the New Jerusalem, gives us a new heaven and a new earth; in which man being, as at first, intuitively capable of all knowledge will no longer require to pore over "miserable books!"

On revient toujours a ses premiers amours, and we hope that those who have never yet had a glimpse of the smile of the great goddess may yet be capable of that divine ray and influence. Compare with this the famous preface to the first issue 1869 of Whitaker, which gives the right ascensions of the planets (except the *mystical* ones Uranus and Neptune) but is as ignorant of their higher *meaning* as most of us are of the hieroglyphic and cuneiform writing: —

No attempt has here been made to peep into futurity. Predictions respecting the Weather, the fate of Kingdoms, and the fortune and death of Eminent Persons, are made only by those who rely upon the superstition, the gullibility and the ignorance of that imperfectly educated class which happily is every year decreasing in number(!?).

To which one can give no better answer than was given to a fool in the oldest of books: "Who is this that darkeneth counsel by words without knowledge?"

KYMRV.

THE "Old Farmer's Almanac" still hangs under the clock in nearly every New England kitchen. Credulous people in other sections of the country may trust a government weather bureau, if they like, but your true-blue New Englander prefers to pin his faith on local signs, supplemented by the "Old Farmer's Almanac." The success of this popular almanac was founded on a miracle. In the second or third year of its existence the proprietor, a famous mathematician and prognosticator, was ill, and the completion of that year's almanac devolved upon his son, a graceless wag. The calculation for a certain date in July was not made out. The young man in charge calmly predicted "snow," and sent the edition to press. Upon the date in question snow actually fell in New England, and the fame of the "Old Farmer's Almanac" was established for all time.

"I Saw a Star Fall from Heaven."

IN order to understand why Merlin and Hermas should focus upon the Zodiacal Virgin (and the opposite Whale) with which to mark the limits of our era, of Britannia's career, etc.: to understand upon what ground their prophecies are based, we must understand that they, being adepts in the Sabaeon Science, knew the time and effect of certain phenomenon known astrologically as the "*Fall of Stars*," planets and houses.

In this connection an absolute fact which confronts us is that very many of the sacred words and phrases with which our religions have made us familiar,— as Lord, gods, angels, dragon, man, signs, gates, houses, mansions in the skies, fall, fall of Lucifer, fall of man, etc.— are taken *in toto* and undisguisedly from Astrology: for instance every sign is a house, or mansion in the skies; every sign has its Lord; every planet and sign has its exaltation and its fall, etc.

Some thousands of years ago the planet Mercury had its exaltation in the sign Virgo, its *fall* comes directly opposite in the Whale and Fishes, or day house of Jupiter.

Again: some ten thousand years ago Jupiter had his exaltation in Cancer, and will, at an astrologically marked time have his fall with a tremendous panic, in the sign of the Goat — symbol of Pan from whom the word panic is derived.

Now if, as in our last article asserted, Britannia takes her nativity in part from the region of Orion and the Unicorn she comes from the Gemini house of *Mercury* on the one hand, and from the opposite, or Sagittarius house of *Jupiter* on the other.

At the present time both houses of Jupiter are phenomenal, filled with evil omens, and frightful with the Mene Tekel handwriting upon their walls! In one house the Sun, or Vernal Equinox is making its Passover from the Whale and Fishes into Aquarius. In this house his sun is going down, his empire passing away, his temple falling;— and his messenger, Mercury.

as it were like Samson, falls in and with the house of the Philistines; while his other house, Sagittarius, is reeling under the weight of a recent conjunction of planets such as has not occurred before since there was a nation on earth!

Bearing in mind that Jupiter had his exaltation in Cancer which rules Egypt, let us turn to Ezekiel, 32d chap., where, under synonym of Pharaoh, we find this lamentation over Jupiter and his Whale. So "Son of Man take up a lamentation for Pharaoh, King of Egypt, and say unto him Thou art like a young lion of the nations, and thou art like a whale in the seas . . . and when I shall put thee out . . . I will cover the heaven and make all the stars thereof dark . . . Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee when I shall brandish my sword before them and they shall tremble every man for his own life *in the day of thy fall.*"

To show how our Scriptures are permeated with this Sabaeen Science, in the 24th chap. of Matthew we have the startling account of certain of the disciples (the fishers; see Mark 13: 3) saying to Jesus "Tell us *when* shall these things be? And what shall be the (zodiacal) sign of thy coming, and of the end of the world?"

In reply Jesus gave them some astrological data, a part of which was in relation to the *fall* of stars, after which he predicted that "This generation shall not pass till all these things be fulfilled."

These fishermen were a personification of Jupiter and the sign of the Fishes; and as their generation is now about passed, the fulfillment of the prophecies is due simultaneously with the predictions timed by Merlin and Hermas.

In further evidence of the fishers personifying the sign Pisces, it is related Luke, 22d chap. that Jesus sent two of the fishers to a man bearing a pitcher of water to say they would celebrate His last Passover in that house.

In these characters we have personified three successive signs of the zodiac,—Jesus the Lamb or Aries, the Fishes, and the Water-Bearer, Aquarius. The Passover of the Sun from Pisces into the Water-Bearer is now taking place.

When the South African War broke out Jupiter was in Scorpio under which sign President Kruger was born; hence, the success of the Boers. Now Jupiter is in Sagittarius and the tide of victory turns in favor of the British arms.

But in 1901 Jupiter will approach the 15th degree of Capricornus, the place in the great cycle of his Fall.

ANNA PHAROS.

"TRUE philosophers ought ever to have before their eyes these noble verses:

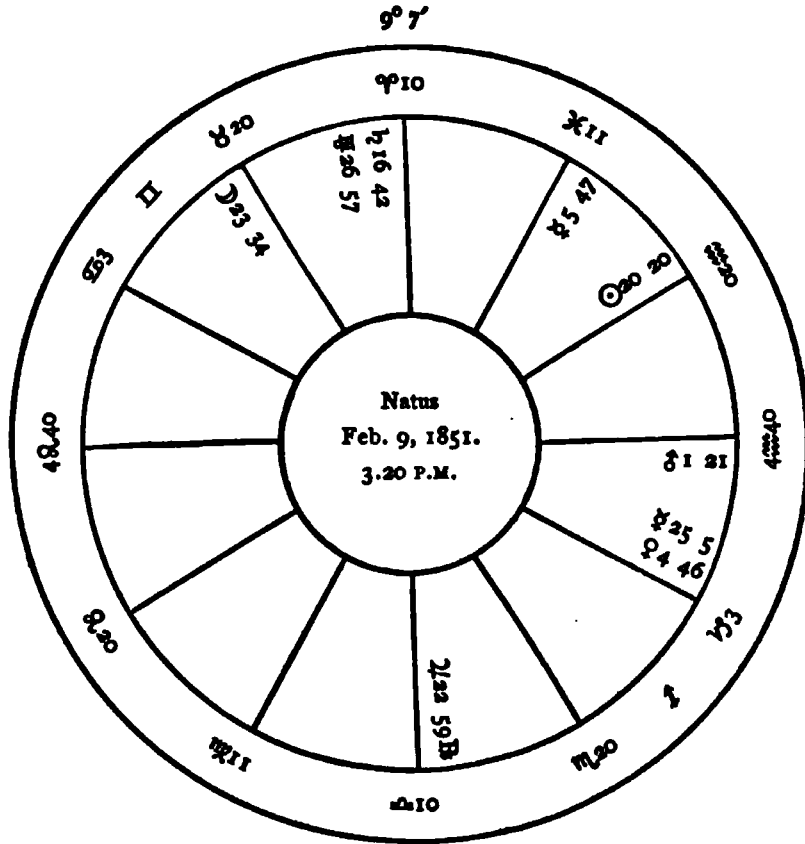
*"Croire tout découvert est un erreur profonde :
C'est prendre l'horizon pour les bornes du monde."*

"To deem that we know all, is but to place
Our own horizon as the bounds of space."

If the name of Mesmerism frighten a timid soul, let him, if he please, go to the domain of Nature (which, however, is sure to lead to Mesmerism in the end,) and there, irrespectively of any alarming name, cull out for investigation those singular facts with which Nature, above all Human Nature lavishly abounds. What in our asserted marvels can surpass the following astonishing instinct, related by Captain Lost Stoker in his voyage of the Beagle? "Miago had a decided, and most inexplicable, advantage over all on board, and that in a manner specially relating to the science of navigation: he could indicate at once and correctly, the exact direction of our wished for harbor, when neither sun nor stars were shining to assist him. He was tried frequently, and under very varying circumstances, but, strange as it may seem, he was invariably right. This faculty, although analogous to one I have heard ascribed to the natives of North America, had very much surprised me when exercised on shore: but at sea, out of sight of land, it seemed beyond belief, as it is assuredly beyond explanation." Such things ought to make us modest. If we believe only what we can explain, we shall believe very little indeed.

Rev. C. H. TOWNSHEND.

Horoscope by one of the Raphaels.



♃ in exact L., in Mundo with ♃.

	LATITUDE.		DECLINATION.	
	♄	° /	♄	° /
RAPHAEL, Walworth, London, S. Reference No. xxxii-63. April, 1865.	♄	0 32 S	♄	9 55 N
	♃	2 22 S	♃	4 25 N
	♂	1 27 N	♂	7 36 S
	♁	1 0 S	♁	20 49 S
	♀	4 22 N	☉	14 43 S
	♂	1 26 N	♀	19 1 S
	♃	5 0 S	♂	19 44 S
		♃	13 45 N	

At the given time of the birth of a male, the position of the Firmament and of the planetary orbs, together with their various configurations, were as I have depicted in the foregoing diagram. The 10th degree of the celestial sign Aries culminated, and the 5th of Leo arose. The Sun was therefore the "Lord of the Ascendant," and the Native's ruling planet.

These terms are of no import, and stress is laid thereon by the illiterate only, for it is upon the various influences emanating from the positions of the planetary bodies, and the configurations they have among themselves, that we judge of the destiny of individuals.

The luminaries were in a quartile aspect from the cusps of the 8th and 11th, the Sun being in trine to Jupiter in the 4th, or northern angle, and in sextile to Saturn and Uranus in the 10th, or southern. Mars had just set in the west; Venus was on the cusp of the 8th house, and Mercury receiving the Moon's trine applied to a conjunction of Mars. The Sun and Moon were in zodiacal parallel.

These positions and aspects are very striking and important. First, that of Saturn in the Midheaven; this is generally considered a very untoward condition, as when he is thus radically placed he frequently produces some great reverse or misfortune. This generally arises under some bad directions, but the great evil may be averted by care and prudence.

The Moon in sextile to the Ascendant, and the Sun to the Midheaven, are favorable conditions, as are Venus in trine to the Midheaven, and the Moon in trine to Mercury. Mars is fortunately removed a few degrees from the Descendant, or cusp of the 7th house, otherwise his influence may be detrimental to the Native's conjugal happiness. The quartile of the luminaries is detrimental, and will produce various difficulties.

THE LENGTH OF LIFE.

The solar orb had barely touched the Aphetic place, hence, the Moon claims dominion as the "Hyleg," or Giver of Life. The square of the Sun to Moon is a drawback as regards the constitution, yet I do not consider it of grave import in this

respect, as I think it influences the general destiny more than the vital principle. The Moon to the rapt parallel of Saturn and to the conjunction of that orb, will produce tendencies of an evil nature, but of that I will treat hereafter. The Sun in Aquarius causes inflammation of the blood, the stone, gravel, and stranguary, or a stoppage of the urine. It appears to me that those complaints are what he will be most subject to. Hence, care should be taken on the appearance of such symptoms.

THE MIND AND DISPOSITION.

The trine of the mental rulers, Mercury and the Moon, is an indication of mental power and a high intellectual development; a great power of discrimination and judgment; natural ability for the acquisition of knowledge; and with such attributes the Native should become a good scholar. I opine that he will greatly excel in his attainments, in classic and literary fame, as also in business or professional pursuits.

Mercury applies to a conjunction of Mars, and the Moon to his trine aspect. This will endow him with much acumen and wit, as also in the power of repartee and logical inference. It improves his reasoning power, his comparison and causation, or the relation of cause and effect, and of things generally. Few minds are better constituted than this Native's.

GENERAL DESTINY.

BUSINESS OR PROFESSION.

Mars and Mercury are the chief rulers, and to these we may add Saturn and Uranus as being in the Midheaven. Mars in Aquarius leads one to the idea of "The Bar," the Native's acumen rendering him specially adapted for pleading and argument, and this is increased by the trine of Mercury and the Moon.

It appears to me that Saturn in the Midheaven will greatly conduce to success in Profession, but at the same time he must guard against too much acuteness lest it be wrongly directed. Here I fear he may fall, as we have seen cases even recently in

that eminent profession. Next, the same influences combine to produce surgeons, and no doubt he would attain great skill and proficiency in surgery, and may carve out for himself a great name. But the evil influence of Saturn will remain, and some mishap may cause a great reverse. This cannot be too strongly impressed on his mind, and good moral principles must be inducted. The same influence conduces to produce statuaries, and men who excel in the fine arts, where sharp instruments are used, or wherein stone and metals enter. The Bar or Surgery are best and most suitable in this case.

HONOR AND FAME.

The position of Saturn in the Midheaven is calculated to lead to fame, and this is strengthened by the trine of the Sun and Jupiter, and of the Moon and Mercury. But the malignant Saturn always appears to raise the Native in order to glory over the disaster he produces in the downfall.

MARRIAGE.

Venus in trine to the Midheaven is of good import, and being free from affliction I opine to be a good omen as regards acquaintances with the opposite sex. In this respect he will be successful. Fortunately Mars is removed some distance from the cusp of the 7th house, or house of marriage, and I opine he is far enough to remove all fear of his evil effects. I consider Mercury in Capricorn should be the significator of the person most suitable for the Native's wife, as the Moon makes his first aspect. Mercurial persons are generally of medium stature or tall—rarely short or stout; of active, nimble habits and generally neat in their person. When Mercury is in Capricorn the native is not so tall.

Another kind of person is also shown: one of middle stature, well-set, strong, and sometimes inclined to be corpulent, a clear, nice complexion, some beauty, somewhat pale or fair, the same colored hair, and hazel eyes.

The Native will be the father of a moderate family.

The significations of traveling are not prominent or striking; the Native will not travel much, or take many long journeys.

The Native will enjoy the friendship of some eminent or powerful personages, considering the position or sphere in which he will move. He will have but few enemies, and those he will overcome. Although his talents and fame will produce feelings of enmity in the minds of persons in the same profession and sphere of life, it is from these he will have most to fear, for they will take advantage of any weakness he may display, or error he may commit: this I fear will be where he will feel the evil influence of Saturn.

On the whole I consider this a good scheme of nativity. It would have been much better had Saturn been anywhere than in the Midheaven, for there he is most potent. Still, even *it* has some advantages.

As regards the acquirement of wealth, I consider the Native will be tolerably fortunate; he will enjoy a fair share of this world's goods. He should be strictly impressed with the necessity and importance of observing and faithfully fulfilling all matters of trust which may be reposed in him, as this is a point in which the evil Saturn may be manifested. These are the chief particulars of his horoscope, but should there be any point on which I have not remarked, or on which farther opinion may be required, I shall be very happy to attend to any request.

I shall now proceed to enumerate and explain the Arcs of Direction I have computed.

The first I observe are :

♃	△	☉	13 yrs. 9 mos.	} The first is favorable, but the other three are not. That in June measures from the present time until August; it points to
☉	□	♃	14 yrs. 4 mos.	
♁	▯	☉	14 yrs. 7 mos.	
☉	▯	♃	15 yrs. 1 mo.	

some displeasure from superiors, but by care all may be overcome. That in September is also evil, but neither powerful nor lasting. The same may be said of that in March, 1866.

♁ * ♃ comes up about 15 yrs. 9 mos. and will produce inclination to and credit from literary matters; if at school, some prize and honorable mention. The transit of Jupiter will be very favorable during a great part of '66. But from the begin-

ning of 1867 until May, and again as the year advances, that of Saturn will be very unfavorable, and very probably affect the health and produce other evils.

♁ ♄ M. C. about sixteen and one-half years, will produce some unexpected and uncommon events, is somewhat connected with mental acquirements, and of an honorable nature, but yet not unmixed with some alloy or drawback.

♃ □ ♃ at 16 yrs. 9 mos. is evil but not powerful, probably affecting the Native's mother; by no means a favorable testimony.

♁ * ☉ at 17 yrs. 1 mo., favorable, sudden and unexpected benefits; progress and advancement.

☉ □ ♃ near 19 yrs. is very evil in import; it will cause illness and probably accident; affections of the heart; some discredit and unpleasantness; trouble to parents; an evil period. There will, however, be some good transits in 1870.

☉ P ♁ zod., about the same time, operates for a long period, and produces an uncertainty in all the Native does or is connected with. I consider it favorable in matters connected with learning, but in other respects it is not good.

☉ △ ♃ follows closely, measuring to 19 yrs. 1 mo. brings the favor and friendship of powerful and rich ladies, preferment, journeys of a profitable and honorable nature; much to do with females and he may meet his wife under this influence. *Very good.*

♃ < ♀ 19 yrs. 2 mos., rather unfavorable in reference to women and friends.

♃ △ ♁ 19 yrs. 3 mos. will bring success in the Native's vocation or studies, and will stir up a strong desire for literary pursuits and scientific inquiry; a propensity to travel; and the friendship of some person of note.

☉ * ♀ zod., 19 yrs. 6 mos. is also a very favorable aspect, and will stir up a desire for music, plays and amusement. At this time, I opine, he will feel the influence of love, and become engaged, or at least pay some very marked attention to a lady. The friendship of ladies, and a prosperous, happy period.

☉ P ♂ 19 yrs. 9 mos., a journey; some martial inclination.

If he elects medicine and surgery as his profession, this influence will be remarkably good for him; it will carry him on in his studies and produce new friends. But let him beware of disputes and accidents.

☽ < ♂ 20 yrs. 11 mos., untoward; beware of intemperate conduct and all things which may lead to accident or quarrel.

☽ * ♃ zod., 20 yrs. 3 mos., benefits by elderly persons; much popularity; the friendship of Saturnine persons, and possibly a legacy; a good time.

♃ ☽ ☉ 23 yrs. 7 mos., untoward tendencies; reverses; and

☉ ☐ M. C. at 23 yrs. 8 mos. is calculated to cause some sudden disgrace, or loss of position. Be very wary of all you do after 23 yrs. of age until 25, for there are some very evil tendencies, especially during the 25th year. Let this be heeded, or he will fall, not to rise again; whereas, if he is diligent and prudent, much of the evil may be averted.

☉ < ♃ 24 yrs. 0 mos.

♃ < ☽ 24 yrs. 3 mos.

☽ R P ♃ 24 yrs. 9 mos.

} The two first are evil, but the last is the worst. It will last all the 25th year, and to add to the evil I find Saturn will be transiting Aquarius over the Sun's place and in square to the Moon's—*all* the year. This is the most critical period of 50 years. Do nothing without all caution and forethought; seek the aid of friends' counsel and of horary questions in all cases of doubt. The revolutionary figures of this period may explain much. Ill health is highly probable, but disgrace is most to be feared.

☽ Δ ☉ 25 yrs. 6 mos. is much more favorable; a great change for the better; good for marriage; if so, prosperity attends; the friendship of some eminent persons, especially females; a journey; now he should marry.

☽ ♂ ☿ 27 yrs. 8 mos. is a mixed nature; it will produce some good tendencies, but attended with some gloom or drawback. The

☉ P ♃ zod. measures to the same date; they are very

☽ Δ ♃ zod. potent and of fortunate tendency, and will operate over a lengthened period.

♂ ♂ ♀ and ♃ P ☉ follow immediately, and will conduce to honor and professional advancement.

♄ ☽ and ♀ < asc. at 28 yrs. 5 mos. are untoward, but not powerful.

♃ Δ M. C. and ☽ rapt parallel ♃ with ♃ * ☉ from 28 yrs. 6 mos. to 29 yrs. are most favorable in professional matters, and will cause advancement of public position, increase of business, and an active, honorable period.

☉ ☽ ♄ zod. 29 yrs. 6 mos., untoward, but not powerful.

☉ ♃ ♄ 30 yrs. 2 mos. may cause accident, but very fortunate if in medical profession.

☽ rapt parallel ♄ 30 yrs. 10 mos. good, and some drawback attendant; it lasts some months:

☽ ♃ ♃ 31 yrs., some illness, probably liver complaint; expenses and disputes, but he will overcome all by care,

♃ < ☉ 31 yrs. 6 mos., as the last, but not so powerful.

♃ * ☽ 35 yrs. 9 mos., benefit by elderly persons.

♄ P ☉ 35 yrs. 3 mos.

♄ Δ M. C. 35 yrs. 10 mos.

♄ * ☉ 38 yrs. 8 mos.

} Good for profession, especially if in medicine and surgery.

☽ ♃ ♃ 38 yrs. 6 mos.

} *Very evil*, illness; danger of disgrace; losses.

☽ Δ ♀ 39 yrs. 0 mos.

♃ Δ asc. 40 yrs. 6 mos.

} Fortunate.

♃ Δ ☽ 39° 55'

☽ ♃ M. C. 43° 20'

☽ * ☉ 43° 54'

♃ * asc. 46° 0'

♀ Δ asc. 46° 35'

☽ ☽ ♄ 49° 4'

♄ Δ asc. 50° 40'

} All very fortunate. They equate a little over 2 yrs. more than the degrees; then from 42 to 49 years.

Bad.

Good.

With best wishes,

RAPHAEL.

May 1, 1865.

BUT there is a fatality attends the actions of some men; order them as they will, they pass through a certain medium which so twists and refracts them from their true course, that with all the titles to praise which a rectitude of heart can give, the doers of them are nevertheless forced to live and die without it.

STERNE.

The Character and Fortunes of Scorpio.

SCORPIO confers on those born under its influence a subtle, penetrating, persuasive, fertile, active, proud, obstinate, capricious, dreamy, poetical and sometimes religious spirit. The will is firm, fixed and pertinacious, the character ardent, aggressive, warlike and irascible with a certain brusquerie and sometimes violence which does not prevent its being good-natured and generous in its own way. The temper is phlegmatic silent and discreet with sometimes a shade of misanthropy. Scorpio people are slow to anger and slow to reconcile. They can be very vindictive and make dangerous enemies. They can be turbulent and quarrelsome if their education and surroundings do not correct the tendency. In their opinions they are often prejudiced and dogmatic with a violent and aggressive obstinacy. When the lymphatic temperament predominates they offer a stolid resistance to obstacles and to their enemies. This sign gives skill and patience in work, an ambitious spirit, an attraction for the sea and water generally, a love of architecture and buildings and a preference for a country life. Scorpio gives little happiness in the first half of life but prosperity in the latter part; the possessions promised later will come by apparent accident or in connection with religion or long journeys, sometimes from two different sources. An inheritance is to be expected for Scorpio always gives money sooner or later. There will be few or no brothers, one of them is threatened with violent accidents a fall or drowning. In a night horoscope (before or after sunset) the father is threatened with a reverse of fortune. Among the probable illnesses are malarial fevers which may be contracted over the seas, then violent headaches and neuralgias: Scorpio nearly always gives more or less serious injuries to the arms and hands. Illness may be caused by the natural tendency of this sign to overdo either work or pleasure. The native will certainly marry more often twice than once for an early widowhood is possible, one of these

unions will not be happy. Scorpio like all the watery signs is prolific and tends to a large family. A great heart grief or widowhood is probable before 30. The partner runs a risk of injury by some larger animal or by secret enemies. Sorrow will be caused by the relatively early loss of some dear one, lover or friend. Long journeys by land and sea are indicated, they will not be altogether fortunate. If the native goes abroad he may be the victim of a plot or ambush from which however he will escape uninjured, Scorpio people being providentially preserved against all dangers. There will be many friends and the familiarity of distinguished people; a friend or superior will however injure either the profession or in love. The enemies will be violent and will crop up even among friends and partners. The higher notes of the character are *Courage* and *Will Power*. The temperament is lymphatic bilious or nervous bilious according to the climate. Every sign has 30 degrees each 10 degrees or decan of which has a subinfluence of another (or the same) planet:—

I. Decan ruled by *Mars*. Deceptions and ambushes in life hidden and dangerous enemies, perilous voyages, chimerical projects: a strong energetic nature capable of great feats of endurance and courage. In strife fearless and relentless, ambitious, masterful, determined, strange and impulsive love affairs, illness through natural tendency to excess but the native is born to command and has faithful servants.

II. Ruled by the *Sun*. Antipathy of the great, revival of ancient feuds, danger of loss of position: honors, governing faculty, a pride which may become despotic and mercilessly cruel. Some degree of fame is certain.

III. Ruled by *Venus*. An original character "a child of nature" strong and masterful will power, ardent passions: the native is prone to unwisdom in love affairs and unless forethought be used these will cause sorrow. In marriage there will be trouble. There is capacity for great passional devotion which however may cause disaster, many enemies are to be expected and the secret enmity of women.

The above refers to those persons who have the sign Scorpio rising at their birth.—Ed.

The Science of Celestial Philosophy Relating to Nativities.

FOUNDED ON THE TRUE AND PROGRESSIVE MOTION OF THE PLANETARY BODIES; EXPLAINED AND ILLUSTRATED WITH DIAGRAMS, IN A SERIES OF LETTERS.

BY G. T. F. SMITH TO R. PRICE.

LETTER No. 2.

CHELTENHAM, December, 1852.

DEAR SIR: When once you fully comprehend my system, and become careful how you apply it, it will amply reward your study.

I shall take your remarks in due order.

In Napoleon's natus the Moon to opposition of Mercury, radix, is upon my view especially neutralized. The Moon in $2^{\circ} 22'$ Libra is also in semi-square to Saturn in the 10th, *local*. I term the aspects *local* when the planets concerned have changed their places. Saturn was in Scorpio $20^{\circ} 24'$ radix, with $17^{\circ} 9'$ due about November, 1852. Now, the aspects stand thus:

Moon opposition Mercury.

Moon semi-square Saturn.

These arcs of the Moon I term Primary Directions, but they are *not excited to action*, consequently I do not respect them. Saturn is retrograde in Taurus in 1852, and if we add 15° to his *present place*, or to his place in September last, we shall find it gives the sesquisquare 27° Virgo, very close upon the Moon's place by direction; and if Saturn were *direct* it would constitute an afflicting aspect. But Saturn and Uranus are both retrograde in Taurus when the Moon forms the above. If they were direct and *applying*, the excitement would be powerful, and I should in that case note what countervailing

aspects the Moon formed here, and well consider the adjuvants from the oppressors.

The Moon meets the parallel of Jupiter local in $8^{\circ} 7'$ Libra, and the parallel of the Moon radix in 11° Libra, due in February, 1853. She is now applying to the above, and to the radical Mercury in the second house, promising diplomatic or controversial matters opposite to his pecuniary interests, if it were excited. It is not, but even this would be very evanescent *if excited*, because the Moon is close upon Jupiter's parallel and her own parallel in the radix, and is semi-sextile to the Part of Fortune and to Uranus. She forms a semi-square to Saturn, which, as Saturn is angular in the 10th, would be powerful for mischief in all Government measures were it excited whilst the Moon *applies* to it. But she passes the semi-square of Saturn radix before any excitement begins, as Saturn by transit does not apply to the sesquiquare of the Moon's directions until the 13th of January, 1853, Saturn being then in $11^{\circ} 2'$ Taurus.

But the benign aspect is excited, as Jupiter *applies* to the Moon by sextile whilst she is forming the parallels of Jupiter and the Moon. This latter, therefore, becomes a *favorable* and *powerful* excitement to a favorable direction — *like to like*. And even now, whilst forming these, he is proclaimed Emperor, and when the Moon trines Sun *local* in the spring of 1853, Jupiter will excite by a quintile to the Moon's directional place.

Here you have the true doctrine of planetary influence, but many letters may pass before you fully comprehend it. The analogy of the excitement system you will find in Number 138, in the *Book of Facts on Electrical Science*: "When the exciting current ceases, the current aroused by it in the nerve *ceases* also. The current in the latter resembles the magnetism of soft iron, which is easily excited, *but becomes null the moment the exciting cause ceases.*" Now, a nerve excited by electricity stands in the same relation as the dormant places or impressions of the planets in a nativity. They become aroused by ponderous bodies exciting them, but the moment the excitement ceases they are *null*. The science of these principles

can be demonstrated with a certainty, but great accuracy is required.

Retrograde application is the most powerful excitement. Even Mercury in that case I deem exciting. Uranus, Saturn, and Jupiter are the principal excitors, and they excite when *direct*, Mars, Venus, and Mercury *only when retrograde*. The Sun's excitement is only slight—his motion is too quick. Saturn, Uranus, and Jupiter begin to excite when within nine or ten degrees from the place of direction, and excite the malignant directions only at those times when they themselves form either a conjunction, parallel, semi-square, square, sesqui-square, or opposition to the places where the direction falls due, or to the planets applying to such direction. The Sun's application in Louis Napoleon's natus to the semi-square of Mars will operate but imperceptibly until 1854.

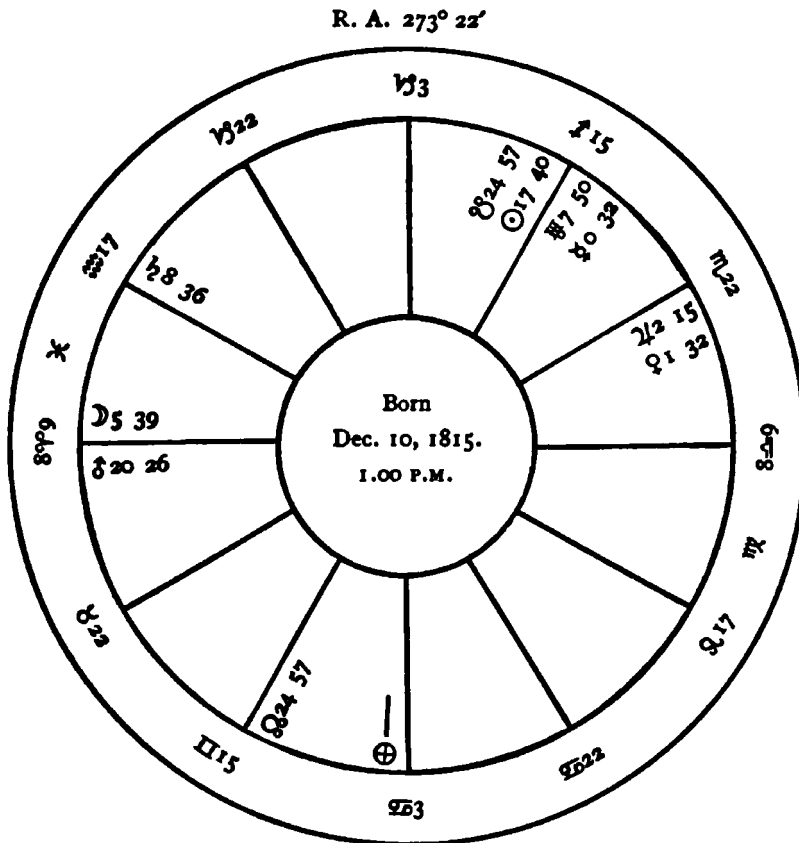
Remember that all is nothing without excitement. And as in grammar the nominative case should agree with the verb, so must the excitement agree with the direction. A semi-sextile, or trine are powerless to a malignant direction. You cannot fail to observe how rational all these causes are, and the scientific balance of testimony, as you master all this, will become manifest, and beautifully true to nature in her more simple form.

The following nativity of the late Lady Lovelace is taken from *The Grammar of Astrology*. (See map on p. 157.)

The Directions are as follows (note that those which fall in the sixth house are more powerful to evil): (See map on p. 158.)

Five heavy afflictions at death, and Jupiter by a square *exciting the Moon whilst so afflicted*. The Moon is sextile to Jupiter and Venus angular in the radix, Jupiter by a semi-sextile from Sagittarius exciting these saving aspects. Let us examine their fitness *to save*. Jupiter at birth is square to Saturn; Venus is square to Saturn; Jupiter is semi-square to Sun; Venus is semi-square to Sun. Although these two arbiters in their own nature are benign, yet this place becomes less powerful to save *when opposed to five afflictions to Moon in the sixth*, and the malefic radical aspects so reducing to

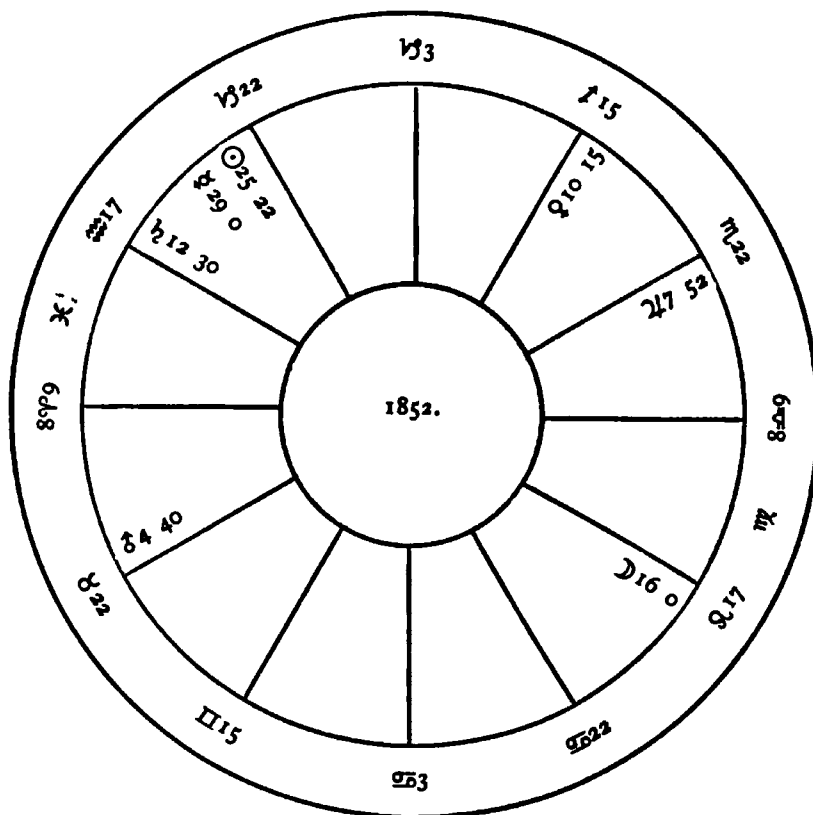
Jupiter and Venus. We find powerful excitement by an opposition of Saturn and Uranus in 1852, retrograding to their radical places at the *very time* Jupiter excites the Moon by square to the preponderating testimony. You will at once perceive that this must be well weighed and analyzed before you



draw your deductions. But bear in mind it is the only truthful way in which the planets act upon us, and upon each other. The examples will surprise you as you go to the root of the system and act in accordance with it; and that it is no mean mode of illustration, but the *veritable science itself*, when the mind is in a state to cope with it.

You will find the secondary aspects, so termed (I call them *primary*), require to be carefully taken, to omit nothing of

concurrent testimony. You will observe Placidus dwells much upon these directions in connection with transits and ingresses, the former of which I did not perceive otherwise than as respects primary directions, for it was not methodical. In 1847 the light broke in upon me. For five years I have been



♃ in 6th ♃ ♃ ♃
 ♃ par. ♃ local
 ♃ ssq. ♃ local
 ♃ ssq. ♃ ♃
 ♃ ♃ ♃

The progressive Moon in this chart has evidently been copied wrongly. From the directional data given it should be entering Virgo.— Editor.

improving and perfecting my system, which I think I have now achieved.

Your remark upon primary directions is just. Note the nativity of the author of the *Prophetic Messenger* — Sun sextile Jupiter in zodiac, and yet he is in a decline.

There have been endless disputes upon dividing the heavens, the polar distances, measure of time, etc., horary astrology, and fortunate days. My opinion is, that time and idle quackery have much interfered with the science — correct principles perverted by the change of ages; and in place of cause and effect, a mere system of divination has succeeded, and the most valuable secrets which eminent men have possessed, are lost.

Yours truly,

GEORGE SMITH.

IS FRIDAY AN UNLUCKY DAY?

THIS question has received the following replies in the *Norfolk Beacon*; which show how little the Americans have to dread "the fatal day":

"On Friday, Aug. 21, 1492, Christopher Columbus sailed on his great voyage of discovery. On Friday, Oct. 12, 1492, he first discovered land. On Friday, Jan. 4, 1493, he sailed on his return to Spain, which, if he had not reached in safety, the happy result would never have been known which led to the settlement on this vast continent. On Friday, March 15, 1493, he arrived at Palos in safety. On Friday, Nov. 22, 1493, he arrived at Hispaniola, in his second voyage to America. On Friday, June 13, 1494, he, though unknown to himself, discovered the continent of America. On Friday, March 5, 1496, Henry VIII. of England gave to John Cabot his commission, which led to the discovery of North America. This is the first American state paper in England. On Friday, Sept. 7, 1565, Melendez founded St. Augustine, the oldest town in the United States by more than forty years. On Friday, Nov. 10, 1620, the *Mayflower*, with the Pilgrims, made the harbor of Provincetown; and on the same day they signed that august compact, the forerunner of our present glorious Constitution. On Friday, Dec. 22, 1620, the Pilgrims made their final landing at Plymouth Rock. On Friday, Feb. 22, George Washington, the father of American freedom, was born. On Friday, June 16, Bunker Hill was seized and fortified. On Friday, Oct. 7, 1777, the surrender of Saratoga was made, which had such power and influence in inducing France to declare for our cause. On Friday, Sept. 22, 1780, the treason of Arnold was laid bare, which saved us from destruction. On Friday, Oct. 19, 1781, the surrender at Yorktown, the crowning glory of the American arms, occurred. On Friday, July 7, 1776, the motion in Congress was made by John Adams, seconded by Richard Henry Lee, that the United States colonies were, and of right ought to be, free and independent. Thus, by numerous examples, we see that, however it may be with foreign nations, Americans need never dread to begin on Friday any undertaking, however momentous it may be."

The Astrologer's Wade Mecum.

CHAPTER III.—THE TABLE OF ELEMENTS.

RULE your Table like the one herein given, and having computed the latitudes by the same methods that the longitudes are computed, place the same in the Table. Be sure the longitudes are correctly calculated and insert them next below the latitudes. Then calculate the R. A.; the M. D.; Dec.; A. D., and Sac. Finally, calculate the $\frac{1}{2}$, $\frac{1}{3}$ and $\frac{2}{3}$ of the Sac. Unless these Elements are calculated correctly, it will be useless to expect the Directions will be correct. I have been over my work several times, but still there may be errors that I have overlooked. However, if there are any, even a tyro in figures may detect them, for I give the rules and method of work so plainly that an error may be detected as easily as in simple addition.

Tables of R. A. are usually given for north latitudes only, and when a planet has south latitude, work as follows:

If the planet is in Aries look to Libra, its opposite sign, just as though it was in Libra; take out the R. A. for the degrees of latitude and longitude, regardless of the minutes of either and subtract from it 180° , because Libra has 180° more longitude than Aries. Then calculate the amount of R. A. contained in the minutes of the longitude and minutes of latitude. If the longitude or latitude is increasing, add the result to the R. A. already found, but subtract is decreasing.

If the planet is in Libra, with south latitude, turn to Aries and do all the work as already described, except you must add 180° . Care is necessary in doing this work to find the R. A. in the column of latitude headed with the same degree as the latitude of the planet. We will now calculate the R. A. of the Moon.

The Moon is in Virgo with south latitude. Write down 180.00 ; look at the column headed 1° latitude and run down it till opposite 2° longitude in the first column at the left and at

the point of intersection see 154.22, which is the R. A. of 2° of Virgo in 1° of latitude, without the minutes of longitude or latitude. Set the 154.22 under the 180.00. The longitude is always gaining. See how much it gains from 2° to 3° of longitude; it gains $57'$. Then $60'$ of longitude at this point in the zodiac make only $57'$ of R. A. Therefore say: If $60'$ of longitude make $57'$ of R. A. how much R. A. will the $48'$ of longitude make? Turn to the Tables of 4th Terms and see that 60 heads every column of figures, and is the first term of the proportion. Find 57 under a 60 on page 23; run down the column till opposite 48 in the first column at the left and at the point of intersection see 46, which is the 4th term of the proportion and the answer; set it under the minutes of the R. A. already found, that it may be added. Now to convert the minutes of latitude. Look in the next column to the right of the 154.22 and see 154.44. It gains $22'$ in 1° or $60'$. Then say: As $60:22::19:7$. Find this on page 18 of 4th, the same as the $46'$ were found and set it under the $46'$. Add all together. The answer is 335.15 which is the R. A. of the Moon. It is best to always convert the minutes of longitude first to avoid errors by forgetting which you have converted. Had the latitude been losing, I should have subtracted the $7'$ instead of adding them. In this manner find the R. A. of each planet except the Sun, which has no latitude, and the R. A. will always be found in the column headed " 0° " and its minutes of longitude must be converted into R. A. the same as the minutes of the Moon's were. Learn this method perfectly and you will have no trouble in converting the others. The student may profit by the methods shown in the following

EXAMPLES.

♀

Lat. 0° N. 44Long. 0° 82027.54 = R. A. 0° of 8 in 0° N. Lat.

19' = R. A. of 20' Long. +

28.13

15 = R. A. of 44' Lat.—

27.58 = R. A. of 0° 820 in 0° N. Lat.

$$\begin{array}{r}
 \text{Lat. } 0 \text{ N. } 15 \\
 \text{Long. } 21^{\circ} 48' \\
 112.43 = \text{R. A. of } 21^{\circ} 48' \text{ in } 0^{\circ} 15' \text{ N. Lat.} \\
 0.46 = \text{R. A. of } 48' \text{ Lat. } + \\
 0.02 = \text{R. A. of } 15' \text{ Lat. } + \\
 \hline
 113.31 = \text{R. A. of } 21^{\circ} 48' \text{ in } 0^{\circ} 15' \text{ Lat.}
 \end{array}$$

In both these Examples the student must equate for the R. A. of the minutes of Long. and Lat. by Tables of 4th Terms.

We next calculate the planet's M.D. (Meridian Distance) that is, its distance in R. A. from the nearest Meridian. If the planet is above the horizon, find its distance from the upper meridian; if below the horizon, its distance from the lower meridian, by the following

RULE.

Always go forward in the zodiac for the minuend, whether the R. A. of a planet or meridian, borrowing the circle, 360° , when needed, as happens in the case of the \odot φ ψ δ and γ .

EXAMPLES.


$$\begin{array}{r}
 \varphi \\
 \text{R. A. of } \varphi = 27.58 \\
 360.00 = \text{Borrow Circle } + \\
 \hline
 387.58 = \text{Minuend} \\
 301.14 = \text{R. A. Meridian } - \\
 \hline
 86.44 = \varphi \text{'s M. D.}
 \end{array}$$

$$\begin{array}{r}
 \text{h}_2 \\
 \text{R. A. of Meridian} = 121.14 \\
 \text{R. A. of } \text{h}_2 = \quad 113.31 \\
 \hline
 \text{h}_2 \text{'s M. D.} = \quad 7.43
 \end{array}$$

NOTE.—The arc of the mother's death is h_2 's M. D.

RULE TO CALCULATE DECLINATION.

On the first page of the Tables of Dec., in the same line as the degrees of latitude, on the left is ϖ and on the right Π .

If a planet is 25° in ♄ and 4° No. latitude, start at 4° of latitude and run down the column till opposite 25° on left hand and at the point of intersection see 25.5. Then equate the minutes, if any, just as you did in R. A. On the right hand, under II the order of the figures is reversed and they increase from the bottom of the page. A planet is $20^\circ 15'$ N. latitude, in II . Now we run up the page in column headed 4° , opposite 20° of longitude on the left, and the point of intersection and see $27^\circ 5'$. The next Dec. above it is $27^\circ 9'$, showing that $60'$ of longitude at that point in the zodiac make only $2'$ Dec.  Remember that when we work from the bottom, as in this case, we must always go up instead of down, to find whether it is gaining or losing. Equate by Tables of 4th terms, the same as in computing R. A. and add if gaining but subtract if losing.

EXAMPLES.

C

Lat. 1 S. 19

Long. 2 ♃ 48

11.42 = C's Dec. in 2 ♃ and 1° S. Lat.0.17 = 48' in 2° of ♃ and 1° S. Lat.—

11.250.18 = 19' Lat. in 2° ♃ and 1° N. Lat. +

11.43 = C's Dec. of 2 ♃ 48 and 1 S. 19

♃

Lat. 1 N. 31

Long. 5 ♃ 47

14.07 = ♃ Dec. in 5 ♃ and 1° N. Lat.0.16 = Dec. 47' in 5 ♃ and 1° N. Lat.0.29 = Dec. 31' in 5 ♃ and 1° N. Lat.

14.52 = Dec. 5 ♃ 47 in 1 N. 31 Lat.

If a sign of the zodiac is placed between two numbers, thus, 2 ♃ 48, it means longitude and need not be designated as such; or if the letter N. or S. be placed 1 S. 19 or 1 N. 31 it means latitude or declination. In calculating the declination

of the Sun there is but one equation to make for minutes, because the Sun has no latitude. In equating for the 48' of the Moon's longitude, I found as the longitude increased the declination decreased, and therefore subtracted for the result of the equation. But the declination was increasing as the latitude increased and therefore I added the result.

It will be observed that on the 3d page of the Tables of Declination, Ψ is at the upper, right-hand corner, and that the longitude begins "30" and decreases to zero at the bottom. Therefore begin at zero and run up the page to 20° , the Sun's longitude, and then across to the left, in the column headed "0°," and there find $7^\circ 50'$. We are working from the bottom of the page, and hence, to find "how fast it is going," that is, how much declination is gained or lost in 1° of longitude, we must go up to the 21st degree of Aries; it lost 16'. Then: As $60':16'::6':2'$, which 2' subtract; the remainder is the Sun's declination.

In the case of the Moon, the declination lost as the longitude increased, but gained as the latitude increased; so I subtracted and added accordingly.

Always head the work with the planet, as in the following example, and next write the latitude and longitude. Then proceed with the calculation according to the form of the following

EXAMPLES.

Ψ

Lat. 1 S. 10

Long. 23 \times 24

3.43 = Dec. in Lat. 1°

0.10 = Dec. 24' —

3.33

0.09 = Dec. 10 +

3.42 = Dec. of Neptune.

354.24 = R. A. ;

301.14 = R. A. of M. C.

53.10 = Ψ M. D.



Lat. o S. 11
Long. 27 8 6

234.44 = R. A. 27 8 6 in o° N. Lat.
180.00 = Half of zodiac —

54.44
0.06 = R. A. of 6' of Taurus.
0.03 = R. A. of 11' Lat.

54.53 = ♂ R. A.
360.00 = Add the circle to subtract.

414.53
301.14 = Subtract R. A. of M. C.

113.39 = ♂ M. D.

TABLE OF ELEMENTS.

CATHARINE H. THOMPSON.

	☉ Birthplace	♈	♉	♊	♋	♌	♍	♎	♏
Lat.	51.31	1 S. 19	1 S. 10	0 S. 11	0 N. 15	0 S. 46	0 N. 55	0 N. 44	0 N. 30
Long.	20 9 6	2 3 48	23 3 24	27 8 6	21 5 43	19 8 19	2 1 10	0 8 20	5 8 47
R. A.	18.33	335.15	354.24	54.48	113.31	47.02	240.15	27.55	32.57
M. D.	77.19	34.01	53.10	113.34	7.43	105.48	60.59	86.44	91.43
Dec.	7 N. 52	11 S. 43	3 S. 42	19 N. 29	21 N. 58	18 N. 50	19 S. 43	12 N. 16	14 N. 51
A. D.	9.51	15.06	4.41	26.25	30.28	25.23	26.20	15.53	19.48
Sac.	99.51	74.54	85.19	116.25	59.32	115.23	63.40	105.53	109.48
¼ Sac.	49.55	37.27	42.39	58.12	29.46	57.41	31.50	52.56	54.54
½ Sac.	33.17	24.58	28.26	38.48	19.51	38.28	21.13	35.18	39.56
¾ Sac.	67.34	49.56	56.53	77.37	39.41	76.55	42.27	70.35	79.52

The foregoing diagram of the zodiac will enable the student to obtain a clearer idea of the elements of Astrology than can be given in any other way.

The earth's equator projected into, and around, the heavens, becomes the equinoctial, called by some, "celestial equator," but I prefer the term "equinoctial," because less liable to become confounded with "equator." The inclination of the earth's axis to the plane of its orbit, the poles always pointing in the same direction, causes the earth to move around the Sun in two segments of a circle, the equinoctial forming the chord

of both, one-half its orbit north of the equinoctial and the other half south of it. Now suppose the zodiac and equinoctial to be real substances, instead of only imaginary, and suppose we suppress its circumference to six inches, then cut it through at the first point of Aries and straighten it out like straightening a hoop, we shall have a representation of the foregoing diagram. The six northern signs are on the north side of it and the six southern signs on the south side. The zodiac is represented by the three curved lines, the center line being called the ecliptic, on which the Sun has its apparent orbit, while the heavy, horizontal line is the equinoctial.

To the student in Astrology who is not versed in astronomy, some explanations are necessary in order that he may have a clearer idea of the foregoing work and what is to follow. These explanations will be given in the next chapter.

THE POWER OF SATURN.

AN old Hindu legend runs that Vishnu, the second person of the Hindu triad, while reposing calmly on his heavenly throne, thought of casting a look at his own nativity, and found in it, that the next nineteen years of his life were under the malefic influence of Saturn; so in order, if possible, to evade it, and to defeat Saturn, Vishnu transformed himself into the shape of an elephant, and spent the nineteen years in a dense forest, eating grass and other vegetables, fearing lest Saturn would inflict on him insufferable punishment had he remained in his divine shape. When the nineteen years had elapsed, Vishnu resumed his real form and throne, and while sitting there he one day saw Saturn passing by, and having called him, asked: "How was it, Saturn, that you were not able to do me any injury in the nineteen years in which you had power over me?" "Why, Sire," replies Saturn, "what can we poor subordinates do to such exalted gods as you are, except that for nineteen full years you have been eating nothing but grass, and passing a most miserable life indeed, tormented by flies and mosquitoes." This playful irony of Saturn's was to show Vishnu that Saturn inflicted the destined punishment upon him by the very means that Vishnu adopted to elude the same.

An Astrologic Courtship.

I AWOKE to find myself surrounded by strangers, who were regarding me with an air of deepest interest.

"Well, my friends!" I remarked as nonchalantly as was possible under the circumstances. "How can I serve you?"

There was no reply. They drew a long, deep breath, quite in unison, then jumped from their seats and began shaking hands with one another, taking not the slightest notice of me. They seemed under the spell of an emotion too deep for words.

At this moment my attention was attracted toward a man who sat apart from the others, and nearer the head of the bed, where he gazed at me with piercing eyes that seemed to penetrate my very soul. The others turned toward him, after having greeted one another, as if moved by a strong impulse to offer their hands to him also; but he merely glanced at them, slightly nodding, then once more turned his gaze on me. His companions bowed, almost sweeping the floor with their caps, then, with one accord they broke into a hearty cheer.

"Runjeet Singh!" they cried. "All honor to the great Runjeet Singh!"

Runjeet Singh! the name brought memory back to her stronghold, and I turned to look more closely at the man sitting so quietly at the head of my bed.

"He is not Runjeet Singh!" I exclaimed. "Why do you call him so?"

My companions paid no attention to my query, but looked with troubled eyes at him whom they had called Runjeet Singh. There was evident displeasure in his face, as he arose from his seat and quietly left the room.

"I am a humble minister of the Almighty," he said, at the door. "Give all honor to Him to whom it is due."

"Say!" I exclaimed, as the door closed behind him, "why did you call him Runjeet Singh?"

My companions looked at me very much as their master had looked at them, and then they as silently left the room.

I was alone, and I decided to dress. I strove to assume a sitting posture, but my joints refused to move.

"The scoundrel!" I muttered; "he said I'd come out of it feeling as good as new, and here I am as stiff as a ramrod!"

There was a small bell on the table near my bed. If I could reach it I could summon Runjeet Singh, the man who had induced me to be buried alive. He would doubtless hasten to my assistance. I exerted myself to the uttermost, but I could not move my hand so much as the tenth part of an inch. As for my feet and legs, I had to take them on faith. They had been with me only a little while ago, and they must be yet; but below my neck I was as lifeless as if dead. How deeply I regretted the curiosity that had led me to the study of the occult! How I prayed to be myself again just long enough to punish the man who had induced me to offer myself a victim to his unholy practices! I lay there, impotently cursing him, when the current of my thoughts was suddenly changed by the unexpected appearance of a young lady. She was standing in the doorway when I first noticed her, gazing at me exactly as I have seen naturalists study a new kind of bug. It was disconcerting. I felt that something should be said, and since she showed no inclination to speak first, I must necessarily do what I could to break the embarrassing silence.

"Good afternoon!" I said, cheerfully, "did old Martin Van Buren get in?"

"Did — did w-h-a-t?"

The expression on her face led me to believe that she was deaf, so I raised my voice to repeat the question.

"Martin Van Buren! Was he elected? I voted for him,— my first vote. Good chap, old Martin!"

"Good chap!" repeated my guest, with a merry laugh. "Good chap, indeed! My friend, if you were better read—but I forget! How could you be?"

"Is that intended for sarcasm?" I asked, mildly. "Do you mean that I know it all, or that I'm not bright enough to assimilate more?"

"Neither, my friend. Don't vex yourself without reason. May I come in?"

I grunted an assent. I wanted her to entertain me, of course, but I didn't want to appear too well pleased until I knew whether she came as friend or foe.

"Thanks!" she said, dropping into a chair near my bed. "Now I can talk to you comfortably. To begin, Martin Van Buren became president—the good Martin for whom you voted—and within two months the total business failures in New York alone reached the enormous sum of one hundred millions of dollars. I quote from history. Factories and mills stopped running, and in one year the total debt of the country—"

"Stop!" I gasped. "For Heaven's sake, stop! My brain reels."

"Why, what is the matter? Is it possible you have not been told?"

"Told what? But no! let's get at this thing in a logical manner."

A frightful idea had taken possession of me. What if Runjeet Singh had kept me buried for an entire year, instead of a month, as he had promised? Would not that account for the horrible stiffness I felt in every joint whenever I tried to move? My guest regarded me with a look in which I saw both amusement and sympathy.

"Well," she said, "ask questions. Perhaps it will be the best to let you enlighten yourself in your own way."

"How long has Martin Van Buren been president?"

"He served four years, I believe."

"Four years!"

"Yes. I'm not a very good historian, but—"

"Historian! Madam, are you crazy?"

"Oh, no. Oh, dear, no! but I'm really afraid you will be before you realize—I wonder where Runjeet Singh can be! He had no right to leave you—"

"Runjeet Singh! Yes, where is he?" I asked eagerly. "Let me get hold of him, just once—Oh, but I'll—"

"Don't!" she whispered; "don't make threats, and please

forget that I dared criticise him. It is very rash to say a word against Runjeet Singh."

"Perhaps discretion is the better part of valor," I said, meekly, "and just now I couldn't harm a fly." I had no thought, however, of overlooking any opportunity for revenge that might present itself.

"Well," I continued, trying to assume a jocular air, "we might as well continue our lesson! Will you be kind enough to tell me what year this is?"

"Today is the first of July, 1963," was the startling reply.

I gasped for breath, but recovering myself with a heroic effort, burst into a fit of laughter.

"What a little tease you are!" I said, "but please be good, now. Don't tease any more, there's a good girl! Do you think you are treating me with the consideration I deserve, under the circumstances?"

"I'm trying to," gravely. It is a difficult position. What is the latest year you can recall?"

"Why, 1837, of course! I don't believe it is later than that now!"

"You must try to believe it. What is your latest recollection?"

"Runjeet Singh was preparing to bury me alive. He buried the Fakir of Lahore, you remember, and unearthed and resuscitated him six weeks later; but there were those who did not believe it was just as it seemed to be, because the Fakir—well, you know how Fakirs are usually regarded, and he was Runjeet Singh's instructor. Runjeet Singh wanted some one who could in no way be accused of complicity"—

"And you offered your services. It is all down in the records. Well, he decided that you must sleep until nine times fourteen years had come and gone. He said your life was of little use either to the world or yourself; but if it were devoted to science your parents need not be so ashamed of having given you birth."

"I reflected that it was necessary for me to hear all this frank young lady could tell, and that it would therefore be

policy to take no note of this reflection on my parents and myself.

"Nine times fourteen — that makes one hundred and twenty-six," I said slowly —

"And one hundred and twenty-six added to 1837 makes 1963," was her triumphant response.

"Where are we?"

"In the court of Loodhiana, just where the operation took place one hundred and twenty-six years ago. Your coffin, and the door to your vault was fastened with the Rajah's seal, but today Americans rule Loodhiana, and so the bolts were broken by a Yankee blacksmith. It has proven beyond a doubt that apparent cessation of all the vital functions may continue for an indefinite period where the right conditions exist, and Runjeet Singh is indeed a happy man. He has gone far beyond all knowledge possessed by the Fakir of Lahore."

"But — but I might not have survived!" I faltered.

"That, my friend, would be a matter of little consequence, when taken into consideration with a scientific question of such importance. But, since you did survive, you should be thankful, for now you'll have a share of Runjeet Singh's triumph. This day has been looked forward to with great anxiety. Did you not see Runjeet Singh and his devotees? I understood they were with you."

"Nine times fourteen makes one hundred and twenty-six," I repeated, "and Runjeet Singh was quite fifty years old" —

"Oh, he wore out the body you knew," interrupted my companion quickly, "and stepped into another. I think it belonged to a young man who left it, temporarily, on an astral tour. Poor fellow! How unhappy he must have been not to be able to take possession of it again. But such trifles are never to be considered, of course, when a scientific problem is to be solved. It was necessary for Runjeet Singh to remain on earth longer than one body could possibly be made to wear, in order to prove that you would come to life today."

"Madam," said I feebly, "if you will change the subject I shall be infinitely obliged. Somehow I — I feel old."

"You don't look old," was her charming response.

It made me feel more at home, for I thought I scented a flirtation.

"Tell me," I pleaded, "could *you* sacrifice one you loved to the cause of science?"

"Oh, yes," was her instant response, and her face lighted up beautifully. "It is wonderful — it is most desirable to be connected with science in any way! Why, only a year ago I let them use my father" —

"If you please," I interrupted quickly, "I should like to change the subject again."

"I'll talk of something else with pleasure," was the brisk reply. "I am here today on business that may, perhaps, be of interest to us both. Will you be so kind as to tell me when you were born?"

"In June, 1816. Now will you be so kind as to tell me why you wish to know?"

"To be sure. I am in search of a husband; but there are certain requirements I must insist upon" —

"I hope I have them," I replied promptly, for she was certainly a vision of loveliness.

"I'll be able to tell you before a great while," she said, as she began figuring on a tablet she carried. "You see it was so long ago, and — oh, dear! I wonder if you have Saturn in your seventh house?"

"I did not know I had so much as one house," I responded, "but this seems an age of surprises, so perhaps I am richer than I thought. If I have a seventh house, and Saturn is in it, and ought not to be there, I'll certainly try to get him out. I feel that I could do anything to please you," I added, fervently.

"Why, don't you understand?" she continued, a look of perplexity on her pretty face; "your seventh house is your house of marriage" —

"So much the better! We'll go there at once."

"How absurdly ignorant you are!"

The exclamation filled me with discomfiture. She made me feel as if it were the most dreadful thing to be ignorant.

"You must remember," I said, "that — that I am very old, according to your reckoning. Perhaps I am growing childish" —

"Nonsense!" Her face brightened. "It is more likely that you were accustomed to different ways when you were alive before. I had forgotten for the moment. Now I see that we have only to understand each other. Tell me, did you not make use of the truths of science when contemplating marriage?"

"No — that is — well, no! I think we depended more upon the truths of the Goddess Love."

"Oh, the Goddess Love! Well, you did live in the Dark Ages! No wonder history has so much to say of the crimes of those days."

I presume I looked puzzled. Is it not surprising? I so disliked having her accuse me of ignorance, that I couldn't make up my mind to ask for an explanation. It seemed to me it would be wiser to keep up my end of the conversation as best I could, and trust that light would break in upon me by degrees.

"There were marriages in our day not prompted by love," I ventured, "and the general feeling was that they were very unfortunate."

"And the parties were blamed?" she questioned, eagerly, "and held up as warnings?"

"Yes, I think so."

"Well, what was the result?"

"Oh, I don't know that there was any result! The fact is, people don't — I mean didn't — think of that part of it very seriously. So long as they were married, everybody decided to make the best of it."

"But when they discovered that through ignorance they had united themselves to one not of their domain — what did they do then?"

"Then? Do you mean when they discovered that they were no longer in love — that they did not agree?"

"That they did not agree; that is the better term. Poor things, how could they agree, being in different domains? But what did they do?"

"Oh, the good ones made the best of it, and went through life together, and the bad ones got divorced and were shunned by the good ones."

"But the children?"

"They usually went to one of their parents or a relative."

"No, no. I mean the children of the — of the good ones, as you call them."

"Why, their parents cared for them, of course."

"You regard the matter simply from a financial point of view," she said, looking at me curiously. "I have read that people did so regard everything in your day, but really did not believe it. It is horrible, utterly horrible. Didn't these — these good ones know that perfect children could not be born into a loveless home?"

"Well, really, you know, I never heard the subject mentioned. If you'll excuse my saying so, I'll explain that it was not considered, well, exactly proper to talk about children before they were born."

"Not modest! Oh, shades of Uranus! Do you mean that young people were not brought up to consider the coming generation; that children were brought into the world without preparation —"

"Oh, not so bad as that! I think every mother provided a layette."

"Provided a layette!" It would be impossible to describe the tone in which she repeated my harmless statement. Suffice it to say that it sent me into the depths of humiliation.

"Did these — these good ones — actually live together, knowing that they were not married?"

"Who said they were not married?" I asked indignantly. "A ceremony was always performed by either a priest or justice of" —

"Oh, you mean man-married! God pays no attention to ties of that sort. Surely you know that. He has laid out plans for us, and pointed the way so plainly that we can have no excuse for going wrong."

While she talked she had been busy with a circular map

she had made on a tablet— putting all sorts of queer figures into the spaces she had drawn on it. Suddenly she looked at me with an air of deep disappointment.

“I’m afraid I shall be obliged to give you up,” she said. “I have Saturn in my seventh house, and you have Venus afflicted by Mars, Saturn and Uranus, which shows that you could not agree with the best woman that ever lived.”

“Oh, but you are mistaken!” I exclaimed eagerly. “I know I could agree with you. I love”—

“Nonsense!” she interrupted, patting my head as if I had been a child; “true love is impossible between us. I have just discovered that you belong to the watery domain. Now, I am a child of the air. You and I could no more live harmoniously together than could the trout and the robin, and it would be dreadful for the children.”

“I don’t believe it,” I protested, choosing to ignore the children. “I don’t believe it for a minute. You don’t know me! Listen! I have never before seen a woman who interested me in the least. Has not Heaven brought us together most miraculously”—

“Marriage and miracles are in no way related,” she responded curtly.

“But let me try to persuade you”—

“My friend, I have Mars afflicting Uranus!”

“Let him afflict. What I wish to say”—

“Don’t you know what is indicated when Mars afflicts Uranus?”

“Can’t say I do.”

“Well, it shows a very stubborn disposition. I warn you that it is quite useless to try to talk me over. Do you suppose I’d marry a man born under a sign so uncongenial to my own? But do not look so unhappy. I know a very nice girl, belonging to the earthly domain, whom I think you will like. Earth and water get along very nicely. Mud is sometimes the result, but I think you’ll be able to mould her to your ideas, and that will certainly be satisfactory to you, coming as you do from the Dark Ages, when men were taught to consider themselves the superior sex.”

"In my day, also, there was matchmaking," I said scornfully, "and we never had a very high opinion of the matchmakers. They seldom considered the question of love or even preference on the part of their victims."

"They were fools," replied my guest calmly. "I've read about them. They considered nothing except finances. You are deceived in your feeling for me, just as thousands of your fellow-beings were deceived, and all because of ignorance. I, too, am pleased with you, for the moment; but I know it must be temporary, because it is contrary to the great natural law for people in antagonistic domains to love each other. I'll tell Miss Seamans about you"—

"Don't trouble yourself!" I exclaimed petulantly. "If I can't have you I don't want anyone."

"Don't be absurd," she replied. "Marriages are not lotteries in these days. When you see how beautifully science governs the marital relation, you'll feel differently."

"When I see!" I exclaimed bitterly. "When shall I see anything outside this room? I am as stiff as a poker. I wonder that you do not call a doctor"—

"Call a what?"

"A doctor."

"What for?"

"To cure me, of course. Do you mean to tell me you have no doctors?"

"I never even heard of such a thing."

"What do you do when you are sick?"

"We are never sick, unless we have sinned, and no one can cure us of that except ourselves. Why don't you commune with your subconscious personality?"

That was the straw that broke the camel's back. It was enough to make any man swear, and I did it vigorously. A blue smoke arose from my lips, spelling each word in fantastic letters, and when it had cleared away I saw that I was alone. Evidently it had been more than my fair companion could stand.

"I don't care!" I growled savagely. "I'm glad she's gone. She was crazy, without a doubt, and I would have told her so, had she not been so very pretty."

But I was destined to learn that Miss Cameron, for that was the young lady's name, was not crazy in the least. What she had told me was only too true, and the worst of it all was that I could not have revenge on Runjeet Singh, for he had given up his borrowed body soon after proving his point regarding my resurrection, and had gone to a more congenial planet. I was told that he left a memorandum for the benefit of his devotees, telling them where he expected to be on certain dates, that there might be an exchange of thought waves between them. He intended visiting the moon first, then Mars. I've forgotten the order in which the other planets were mentioned; but that is neither here nor there.

I had not remained alone in my helplessness a great while when Miss Seamans, of the earthly domain, called upon me. She seemed to me so much more beautiful than Miss Cameron, in fact, more beautiful than any woman I had ever seen, that I worshipped her at once, and I think I did not allow many minutes to pass before telling her so.

"I think it will prove as you say," she replied sweetly. "I'm sure you'll be glad to know that I have Jupiter in the seventh house. It does grieve me, though, to know that the sun is afflicted by Mars and square to Jupiter; but we'll be happy again when we're reunited on the other side."

"What do you mean? What is indicated when Mars squares off Jupiter and the Sun?"

"Why, didn't you know? That signifies the death of my husband."

"Oh! Well, my dear, under the circumstances, do you think it would be wise for us to marry?"

"Why not? The Sun, with you, is so afflicted by the malefics that your body must become uninhabitable in a few years anyhow."

It was certainly a philosophical way to look at it, and I did my best to accustom myself to the thought. If I had got to die anyhow, I might as well do so as the husband of the peerless Miss Seamans, and I think I made myself quite clear on the subject, and not entirely unsatisfactory.

"Now," said my affianced, "I have been told just how ignorant you are, and I am going to teach you. I must first teach you to cure yourself. In these days it is a reproach to be sick. Of course you do not know that; but now I have told you, you must bestir yourself at once. Do you know, there is not a person among my acquaintances under seventy-five, who would think of lying in a bed like this!"

"If they were as stiff as I am"—

"Hush! it will do you no good to repeat that."

"But can't you see that a fellow who has been in one position for one hundred and twenty-six years might be"—

"Don't! please don't!" A dainty finger was laid across my lips, and two pleading brown eyes looked into mine.

"All right, I won't; but will you please tell me what I may do?"

"Think what a nice long rest you've had! More than a hundred years of sweet, dreamless sleep! Isn't it wonderful? How thankful you should be! But now you are rested you should get up and go about your work."

"My work!" I repeated, interrupting her enthusiastic discourse. "Has that been waiting for me all these years?"

"What was it you were doing?"

"I had just opened a cigar-shop, and I had added a fine stock of candies. There was not another shop like it in the city. I had everything in my own hands, and if it had not been for Runjeet Singh"—

"If it hadn't been for Runjeet Singh you would never have known me," interrupted my charming Marguerite.

I was silenced at once.

"And now," she continued, "you must put that tobacco store out of your mind, with all your other sins. You are given a blessed opportunity to begin life anew, and the world is crowded with worthy work that must be done, for the burdens arising from the unholy marriages of the last century have not yet been entirely lifted. Come!"

Marguerite held out her hand fully expecting to be able to assist me to my feet; but although I longed to do so, I could not move a muscle.

"Help me!" I cried, in the abandonment of despair. "For Heaven's sake help me or kill me! I can endure this no longer."

She stooped over me, gently making passes above my head. Her lips moved silently. Her very soul shone from her eyes in an agony of entreaty. Five, ten, fifteen minutes passed—minutes that are engraven on my soul—minutes that will go with me into eternity.

"Now, come," she said, in a low, thrilling voice that seemed to start the blood moving in my shrunken veins. "Come, my love; we will go to begin life together. Come!"

Shall I ever forget the lingering sweetness of that last word? It thrilled my dead bones to the marrow, and I felt my sluggish heart leap within me.

"It is life!" I shouted exultantly. "My beloved, you are giving me life!"

"Come!" she repeated, and again she held out her hand.

Oh, God, how I tried to take it! I strove until it seemed to me that my soul was wrenching itself from its tenement of clay. The agony was intense. I felt as if coals of fire burned in my eye-sockets. It seemed as if my entire body was a hollow cylinder, and sensitive, oh, how sensitive! just as if sharp rocks of seething lava were being churned within me, with a heavy constant dash, that sent sharp, spluttering drops of the molten lava over every quivering nerve. But I endured it bravely. I am sure I did, for suffering meant life, and life meant action. There was work to be done. Ah, what a privilege to help do it! And there was Marguerite!

"Come!" she repeated, for the third time. The beautiful hand was still extended, but the light of hope that had shone in the dark eyes was slowly, slowly giving place to a dreadful look of anxiety.

I struggled desperately, but I could move neither hand nor foot. Not so much as the tenth part of an inch could I move. With the exception of my brain I was utterly, hopelessly dead.

"Put a ten-dollar gold piece on the table," drawled a cynical voice outside the window. "Tell him he can have it if he will

pick it up. I'm sure the spirit of the nineteenth century cannot resist that."

Marguerite went to the window.

"Who speaks?" she asked, in astonishment. "I see no one. If you can help us, oh, come, quickly!"

Then a marvelous thing came to pass before my unaccustomed eyes. A puff of smoke, from a neighboring chimney as I supposed, was blown through the open window. It gathered, black and dense, beside my bed, then grew luminous, and slowly from its shifting folds there emerged the form of Runjeet Singh. Marguerite gazed at him, without recognition, for he had assumed his old form, and looked exactly as I had seen him so many years before.

"It is Runjeet Singh," I said to her, and then to him: "Oh, master! I pray you make me as you found me."

The shade of Runjeet Singh paid not the slightest attention to my wail of distress, but turned to Marguerite, his brilliant eyes softened by tender compassion.

"My child," he said, "you'd better give him up. He is the incarnation of the nineteenth century—material, disgustingly material! That was the age of gold, you remember. Nothing was held superior to the shining metal. It was believed that even heaven might be bought with gold. Imagine such a condition, if you can, and you will not wonder that this poor fellow is as you see him. They were all so in that day. They all suffered, as he is suffering now, as he must still suffer, before they softened the metallic substance in which they encased their soul. Why should you suffer, too, Marguerite? It is not necessary."

Marguerite looked at him with clear brown eyes, in which the shadow of a hidden resolution was slowly taking shape.

"Must he bear much of such pain as this before he can arise?" she asked.

"Much more, and worse."

"But eventually he will conquer this dreadful rigidity?"

"Should he persevere he may conquer it while still in the flesh. If not, he must do so when the spirit has left the body, and then the pain will be no less intense."

"Then I will stay with him, Runjeet Singh. I will encourage him, help him, love him, suffer with him, if necessary; but I will never leave him. He shall be victorious. We shall yet know happiness together."

Runjeet Singh looked at her searchingly, piercingly, but the sweet eyes did not waver.

"You will do it," he muttered, "and there will be victory. Blessed is the man who wins the love of such a woman,— thrice blessed when he is worthy of it."

The heavy cloud slowly enfolded Runjeet Singh. A light breeze wandering through the window, dispersed it. Runjeet Singh was gone.

Marguerite bent over me, her face shining with hope and courage.

"Come, my love," she said; "you have had a nice rest; now make one more effort. Never mind the pain! See! Here is my hand; I am waiting to help you." And to my surprise I took her hand, slowly raised myself into a sitting posture — and the rest you know, or I never could have written the above.

EFFIE W. MERRIMAN.

"GOD OF BATTLES."

A NUMBER of correspondents ask us the meaning of the phrase "God of Battles," to whom Lord James and Mr. Chamberlain, two members of the Cabinet, have been recently appealing. Having read the New Testament they imagined the Christian God was peaceful. According to the best authorities, the God of Battles is the Jewish tribal God known as Jehovah in our translation of the Old Testament. Jehovah was always recommending the slaughter and massacre of tribes and nations — even to the women and little children — with whom the Jews came into contact, Jehovah, or, as the name ought to be more properly spelt "*Yahwe*" was often associated in that body of Hebrew literature known as the Old Testament with chariots, as is mentioned in the Book of Habakkuk and in 2 Kings, chapter 2, v. 2 and other parts of the Book and in the 68th psalm. All Oriental monarchs have had the same conception of a sun-god surrounded by battle chariots. Hence the phrase "God of Battles."

— *The Ceylon Independent.*

The Planetary Types.

TRANSLATED FROM THE "REVELATIONS COMPLETES," BY
DESBAROLLES.

I WISHED to prove what I felt intuitively at the beginning of my studies that nature is one, and to acquire this certainty I studied with passion phrenology, and I found it as soon as I could understand it, in perfect accord with chiromancy. It was the same with the system of Lavater, although often too vague and indefinite. It was the same with the traditional astral signatures which of all my studies was the most useful to me. And quite recently I published the *Mysteries of Hand-writing*, which is in perfect harmony with chiromancy, astral signatures and the systems of Gall and Lavater. It could not be otherwise, for in the contrary case my theory would have fallen to the ground. It is therefore evident and I am the first who has thought of making these important researches and the first to prove the same that all the sciences devoted to the revelation of human character give identical results.

Without doubt I might have in a measure disarmed these attacks by giving the seven planets some commonplace name and presenting them as types which in fact they are. Jupiter I suppose, would have been the type of happy pride, Saturn of independence and melancholy, the Sun of the fine arts, Mars of courage, the Moon of poetry and Venus of tenderness, and all would have been said. I explained these types by dividing them into seven categories, while remarking that I have enriched the four temperaments everywhere recognized and borrowed from Hippocrates (who borrowed them from the Kabbala) with three new ones, and all was for the best. The book would have been translated entire, and popularized the science. *The Times* which rigorously refused my advertisements would perhaps have been favorable.

But I felt that I could never consent to such concessions, and that even in the interest of the healthy and rapid concep-

tion of my method, for I wish to be clear above everything and the names of the gods of the ancient mythology are to me chiefly significant as symbols. And in effect every person familiar with mythology (and the number is considerable,) has only to apply to Jupiter, the character and adventures of Jupiter, to know at once and without further study the characteristics and physical type of all persons bearing the Kabalistic signatures of the King of Olympus, ambitious, imperious, capable of dethroning even his father to take his place gallant, sensual, and ready to take all forms even brutal ones, as that of a bull, or in the more positive and convenient form of a shower of gold, to gratify his amorous proclivities. Egotistic, inconstant, eager for every kind of sensuous enjoyment, not despising ambrosia and especially nectar: with so little love of the arts that he banishes Apollo from Olympus, capricious, haughty beyond measure; in a word prodigal in his pleasures, and a fast liver in every sense of the word, but the god of order and calculation, a skillful administrator and director, knowing how to manage and control all Olympus: god of judgment and reason, recompensing his flatterers, and protecting those who please him like Comus, Ganymede and especially Mercury his go-between in love affairs.

Is not that the type of Louis XIV. or the still more perfect type of our Parisian bankers?

Next comes the type of Saturn, always sad, always unlucky in his enterprises, independent, a born rebel, whose personality studied trait by trait, form by form retraces exactly the conspirator type in every age. Shakespeare had observed this when he makes Caesar say:

Let me have men about me that are fat,
Sleek headed men, and such as sleep anights;
Yon Cassius has a lean and hungry look,
He thinks too much: such men are dangerous.

* * *

Would he were fatter!

At the Saturnalia the slaves exchanged places with their masters, but only for a few days.

Then comes that glorious creature Apollo, charming poet, musician, god of the arts, the most beautiful, the most accomplished of all the gods, and yet always unlucky in his loves, ingenious symbol—a sterile laurel plant where he hoped to find love. Exiled from Olympus as impractical, compelled to wander like Homer or Mozart over the earth singing poetry from door to door for a living, he, the god of the arts—in abject poverty, compelled at length to guard flocks of sheep or even swine, like the prodigal son: till the day, when resting from his wanderings, and utilizing his leisure as a guest of Admetus—in the quiet nights or in the heat of the day when the sheep and shepherds seek the shade, he sings on his lyre the arts, poetry and nature charming the rude peasants, civilizing and making them happier.

And peace and happiness reign in that corner of the earth so that Olympus, which is bored since his departure, becomes jealous and Jupiter convinced of his merit by the voice of the public recalls him to the sky, and entrusts him after so many trials with the glorious office of distributing light on the world.

Then comes Mercury, the type of eloquence too often unlucky—a curse—especially in our days, small, with a weak and piercing voice, skillful, full of tact, inclined to magic, the sciences, and commerce, ready for anything even robbery, the messenger of Olympus, Jupiter's go-between in his little affairs with Alcmena and others, restless, always on the move, attracted to the occult sciences which he advances and elucidates with his caduceus wand which represents the two electricities in nature, positive and negative. Then comes Mars the bearer of the Sword, noisy, brutal, great lover of gambling houses and quarrels, irritable, generous, prodigal, a glutton of pleasure and lover of all Venus women.

Now it is the type of the Moon which represents indecision, reverie, imagination, idleness, inconstancy and sometimes poetry and journeys by sea, for the Moon governs the tides and represents also in music harmony, recalling the melancholy murmur of the sea that accompanies the chant of sailors and can give cadence but not melody.

Lastly to close the series comes the gracious type of Venus who governs song and melody. Venus the miracle of all taste and elegance, source of production and creative force in all things, source of charity and love. To the planet Venus belong form, tenderness and soul in artists, poets and singers.

A knowledge of the astral signatures, more exact in the description of each type than the most conscientious passport, is the veritable base of chiromancy and is, besides, its chief interest and ornament. And I am asked to remove from my work these incomparable descriptions! never have I consented nor will I — for it would be to mutilate the science and replunge it into chaos.

Now whether these immortal types since they have been handed down always in the same form for six thousand years or more were found by the Chaldeans by observing the stars, and by patient studies extending over centuries, is a matter that really does not interest me today. I have said all I have to say on the probable influence of the stars, in the introduction to my *Mysteries of the Hand*, where I have given arguments which I believe are difficult to attack and impossible to refute, and there I leave the matter. The types are demonstrably true, and their origin is not worth arguing about.

MAN IMAGED IN THE STARS.

Under this title I have explained in the *Mysteries of the Hand* what the ancients understood by the planetary signatures. I will now since these types form the basis of chiromancy, make a clear but much shorter explanation of the signification of these signatures and of their diverse influences on humanity.

“The ancient Kabbalists as we have already observed, divided men into seven different types, of which each while receiving the powerful influence of a primary planet can receive also a secondary influence from the others, explaining thus by inter-relation, the infinite variety of the human species. Thus it must be clearly understood that the types of Jupiter, Saturn, Sun, Mercury, Mars, Moon and Venus which I have already in my introduction explained to my readers, can energetically domi-

nate a person, but without ever being completely isolated. One receives at birth the influence of several planets, for example, Jupiter, Saturn, and Venus: Jupiter will dominate the others, but Saturn and Venus will modify the character by adding their own particular attributes. Thus in physiology one will never be nervous, bilious, or sanguine exclusively, but one can be all three in a measure. One of these temperaments will essentially dominate but be modified by the others."

Whether it be by astrology or by observation continually transmitted and perfected from age to age, it is evident I think, that the ancient Magi divided mankind into seven distinct categories having each peculiar characteristics which reveal passions or instincts inherent, according to them, to each of these categories: and it is these types that I will now describe.

It is pleasant to think that some of us are more concerned over the report of nine columns fallen in the Great Temple of Karnak than over the news of an Ultimatum from the Transvaal. They are not less patriotic than their neighbors perhaps; but the one item of news comes home to them personally — the other is national business. It might even be urged that this disaster to the grandest monument of Egyptian art, one of the noblest works of man, is infinitely more important to humanity than a war in South Africa. When that comes to an end, sooner or later, all the white inhabitants of the region will enjoy equal rights — a most desirable consummation assuredly, but that will be all. Upon the other hand, cultured mortals would lament the destruction of the Great Hall of Karnak from generation to generation through all future time. Luckily there is no talk of that; but the collapse of nine pillars is an awful warning. It was one item among the marvels of that marvellous construction that all its one hundred and twenty-two columns remained after 3300 years — one hundred and thirty-six, if the fourteen giants forming the avenue be counted. We must not say that they all remained erect, for a single one had slipped from its base, ages ago, and rested against its neighbor, aslant. And suddenly nine fall at a swoop! A minute and anxious inquiry will be held, of course. Nothing is said of an earthquake. Failing that explanation it may be assumed that the filtering of water through the sand caused the mischief. If so it can be repaired with positive advantage by reopening the antique reservoir.

Birthday Information and Daily Advice for April.

Babies can't choose their own horoscopes, and indeed if they could, there might be an inconvenient rush of babies at particular epochs. "*Romola*."—GEORGE ELIOT.

1. Sunday. It is moderately good today. Rest.

Your anniversary is favorable in the main, yet beware of law and disputes. Changes are indicated, but such should be avoided. You will be disturbed, and many anxieties will be in evidence, yet withal, some favors are shown you.

2. Monday. It is not important, but postpone important affairs and journeys.

The coming year will be a troublesome one, and care will be needed in all your affairs. Guard your health, and look to your family as well. Some disappointments are spoken of, and there will be much up-hill work.

3. Tuesday. Today is good for social affairs, amusements and writings.

Your anniversary is a favorable one, and some favors will be shown you as the year advances. Gain through friends, from superiors, and by your own exertions. Considerable activity is indicated and you will increase your worldly affairs.

4. Wednesday. It is unfavorable; look sharp, avoid changes, and be careful in financial matters.

Your coming year is fraught with evil, and you will need to fortify yourself. There are unfortunate changes, financial losses, and loss of friends.

5. Thursday. It is an evil day. Look sharp to all matters.

Your coming year is an unfortunate one, and there will be much that will disturb you. Sickness to yourself and to those within your circle, and a probable bereavement. Litigation, opposition, and unfavorable changes and journeys. Look well to all matters.

6. Friday. With care you can attend to ordinary matters, but it is not promising.

You have a quiet, though unfavorable year before you.

Look to all changes, making no additions, lest misfortune attend the same. Sickness may enter your abode and possibly loss of friends.

7. Saturday. It is somewhat favorable today. You can change, journey, visit and write.

An active year confronts you, and in some respects a favorable one. A loss comes through changes and by some investment. Guard your expenses, and be moderate in your pleasures.

8. Sunday. It is an excellent day in general, and good for all affairs.

You are favored this coming year, and your affairs in general will improve. Much activity is indicated, and you will gain through friends and by your own exertions. Be guarded in writings, and careful in additions and changes. Help your brother in misfortune.

9. Monday. It is an anxious day. Be careful of opposition and accidents.

You have a contentious year before you, and unless the greatest care is observed in all matters, misfortune will come. Financial losses, loss of position or a business reverse; but with great care you may stem the tide and save something.

10. Tuesday. It is somewhat favorable, but avoid pleasures and perform your duties.

Both good and evil mark the progress of this year. In social and home matters, disputes are in evidence, and care is advised. Look well to your associates, and do not oppose your superiors. Guard the health of yourself and family, for it will be a trying year.

11. Wednesday. Today is unfavorable, so look sharp to all your affairs.

Your anniversary is an unfavorable one, and there will be considerable misfortune as the year progresses. Look to finance, avoid speculation and risk, and make no changes. Use good judgment and avoid pleasure.

12. Thursday. It is an evil and troublesome day, so avoid changes and writings.

Your coming year will give you cause for anxiety, and your affairs are very likely to go wrong. Trouble from writings, business affairs, finance, and through changes or additions. Remain quiet, and let well enough alone, and be careful of your health.

13. Friday. It is tending towards a better day, but not favorable. Encourage social matters, but avoid controversy.

The coming year will be an active one, with your affairs in a turmoil. Both good and evil are apparent, but the latter is in the ascendancy. Avoid litigation, guard against fire and keep your health in order. It is an important year for you.

14. Saturday. It is in the main favorable for changes, journeys, and to visit.

Your anniversary is somewhat favorable, and there will be some changes of a nature towards the betterment of your affairs. Some pleasant journey, with gain through social affairs, and new friends.

15. Sunday. It is a mixed day, so rest.

You have an active year before you with many setbacks and disturbances. Look to business affairs, avoid controversy and do not oppose your superiors or make changes. Guard well your financial affairs, for it is an important year in many ways.

16. Monday. It is unfavorable for important affairs, so start nothing new.

You have a hard year before you, with annoyances and anxieties. Look well to all matters, business or social, and do not seek to enlarge matters. Be guarded in writings, and careful in promises. If in business, look to outstanding accounts.

17. Tuesday. It is somewhat favorable. With care you may change, but look to accidents and avoid controversy.

The coming year will be very troublesome for you. During part of it your affairs will pass fairly well, but misfortune is very apt to strike you unawares, unless the greatest care is exercised. Avoid law and disputes.

18. Wednesday. Today is an active, and in the main, a favorable day.

Change and activity mark the progress of this year, and there will be constant disturbances. Some good is evident and money will be coming and going freely. Look well to your domestic affairs, and be guarded in your pleasures.

19. Thursday. It is not important but tends towards evil, so avoid new affairs and do not journey.

The coming year will be in the main a quiet one, though not favorable. Look to your mental state, and do not encourage restlessness. Some new ideas will be thought of, and finances will come hard.

20. Friday. It is an evil day in general, so look sharp to all matters.

Your anniversary is fraught with misfortune, and trouble is apt to come double-handed. Sickness, a probable bereavement, strong opposition in your worldly affairs, with trouble from writings and disputes. Some good friends will aid you however.

21. Saturday. Today is fairly good, so put through all important affairs.

Your coming year seems to favor you slightly, and with close attention to your affairs, it will pass pleasantly. Nothing of importance is indicated, with the exception of some agreeable changes. You will have new social duties and make some new friends.

22. Sunday. It is an active though not an over-favorable day. Go to church.

Your anniversary will bring you activity, with many troublesome matters in view. Look well to home and social affairs, be guarded in friendships, and careful in financial outlay. "As you sow, so shall you reap." If uncertain, consult an astrologer.

23. Monday. Today is generally good for all matters. Be up and doing, and make every hour count.

You are favored this coming year, and your worldly interests will increase. Additional business matters will come to light, with changes, journeys, and financial gain, according to your sphere. So be ready, and remember good times do not last always.

24. Tuesday. Today is favorable also; you can journey, change, write and visit.

Your coming year promises advancement, and your affairs in general should improve. Activity is denoted, with courage on your part and aid from influential friends. Be guarded in controversy, however, and careful of accidents. You may lose by theft or carelessness if not careful.

25. Wednesday. Look sharp today and start nothing new.

Your coming year will give you much uneasiness, and matters will require your constant attention. Be guarded at all times in financial affairs, and make no changes or additions of importance. Do not oppose your superiors and guard your speech.

26. Thursday. It is an unfavorable day. Remain inactive and attend to your duties.

Your coming year is an unfavorable one and it brings misfortune and trouble, unpleasantness in the home and social disturbances. Guard well your pleasures, look to your health and keep an even temper. Many anxieties will be apparent, and some due to carelessness.

27. Friday. Today is favorable in the main. Undertake matters you have delayed, avoid controversy, and be careful if traveling.

You are confronted with an active year and your general affairs will prosper. Some strong opposing conditions are indicated however, and you may suffer from theft or fire. Protect your property, and do not yield too freely to pleasure.

28. Saturday. It is moderately good, so use your judgment.

You have an active year before you, and in the general run, it favors you. Care is needed in all business matters, in changes and financial affairs, lest the money go faster than it comes.

29. Sunday. It is generally fair today. Rest.

Your coming year will run along with matters favoring you slightly, and some slight changes are in order. You gain socially and by good friends and your own exertions.

30. Monday. It is not promising. Look carefully to all your affairs and postpone important matters.

The coming year will bring you many trials, and you will need to be guarded at all times. Avoid changes, look to your health for sickness is about you, and do not attempt too much in your undertakings. With your attention directed to caring for what you have, the year will pass in your favor.

ASTOR.

The above birthday information is for those whose birthdays occur this month regardless of the year and the hour. Any one born, for instance, on April 25 will experience during the year some of the conditions mentioned on that day.

The daily advice is worth considering and watching, and if followed will bring quicker and surer results. On evil days always keep still, for even if you try to push matters you will find eventually they will not amount to anything.

The good or bad fortune of a person on any particular day depends mainly on the particular conditions operating in the nativity, and the red or black degrees the Moon is transiting in the speculum.— ED.

Go Thou and Do Likewise.

“WHEN Abraham sat at his tent door, according to his custom, waiting to entertain strangers, he espied an old man stooping and leaning on his staff, weary with age and travail, coming towards him who was a hundred years of age; he received him kindly, washed his feet, provided supper, caused him to sit down: but observing that the old man eat and prayed not, nor begged for a blessing on his meal, he asked him why he did not worship the God of heaven. The old man told him that he worshipped the fire only and acknowledged no other god. At which answer Abraham grew so zealously angry that he thrust the old man out of his tent, and exposed him to all the evils of the night, and an unguarded condition. When the old man was gone God called to Abraham, and asked him where the stranger was: he replied thrust him away because he did not worship thee. God answered him, I have suffered him these hundred years, although he dishonored me: and couldst thou not endure him one night when he gave thee no trouble? Upon this saith the story, Abraham fetched him back again, and gave him hospitable entertainment and wise instruction.” Go thou and do likewise, and thy charity will be rewarded by the God of Abraham.

JEREMY TAYLOR.

Wondrous truths, and manifold as wondrous,
God hath written in those stars above.

— *Long fellow.*

The American Grammar of Astrology.

THE ASPECTS OF MARS.

Mars in conjunction with or afflicting Jupiter.

Prodigality, excessive generosity, waywardness, foolishness with money; indiscretion, frequent trouble: these aspects frequently cause the native heavy losses of money either by betting or speculation, or false friends; he may also suffer damage by fire; tends to destroy his issue.

Mars in good aspect to Jupiter.

Brave, free and generous, always ready to help others.

Mars in conjunction or evil aspect with Saturn.

Very malicious, liable to imprisonment.

Mars in good aspect to Saturn.

Brave, bold, firm, steady and persevering but exacting; an excellent soldier or butcher, with strong nerves and great confidence.

Mars in conjunction or evil aspect with Herschel.

Very malicious and daring, quarrelsome and liable to imprisonment.

Mars in good aspect to Herschel.

Bold and self-confident, headstrong, generous, brave; a good soldier or surgeon.

Mars afflicting Neptune.

Brings changes and sometimes accidents.

Mars in good aspect to Neptune.

Gives ability as a physician or surgeon and makes one fond of curious things.

THE ASPECTS OF JUPITER.

Jupiter in conjunction or good aspect to Saturn.

Wealth or property by legacy or marriage, if Jupiter be Lord of the seventh house and in the second. The native also holds important offices.

Jupiter afflicted by Saturn.

Loss of money or property by law, or through trustees; the native often enters into speculation and loses heavy sums; he is enthusiastic in religion and often unfortunate in business.

Jupiter in conjunction or good aspect with Herschel.

Benefit by legacy; it also tends to success in business and in religious occupations.

Jupiter in bad aspect to Herschel.

Loss by litigation and difficulty with property or inheritance, the native not infrequently losing it all; it is not good for business or success, threatening sudden and heavy losses.

Jupiter in bad aspect to Neptune.

The native will live upon charity at some period of his life.

Jupiter in good aspect to Neptune

Brings success in speculation and some invention.

THE ASPECTS OF SATURN.

Saturn in conjunction or bad aspect with Herschel.

In the first they make the mind crafty, subtle, malicious and murderous.

Saturn in good aspect to Herschel.

Of no consequence.

Saturn in good aspect to Neptune

Makes the native good-hearted; brings success in finance and speculation.

Herschel in good aspect to Neptune

Makes one interested in the occult, fond of experiments and explorations.

[*To be continued.*]

Notes and Queries.

W. A. ASKS:— If a planet be in the sign following the one on the cusp of the house in which it is situated, will it exert as much or greater influence in the house in which it is situated as in the following? For instance: 29° Libra is on the cusp of the 2d, and 29° of Scorpio is on the cusp of the 3d, with Jupiter in 25° of Scorpio. Will Jupiter have more power in the 2d than in the 3d house? Suppose Scorpio were on the cusp of the 2d, and Sagittarius on the 3d, with Jupiter in the first part of Sagittarius?

[In the first example cited, Jupiter would bear rule in the 3d house until he had risen five degrees above the cusp. In the second instance his rule would belong to second house affairs, until he had ascended beyond the 5° orb, after which he will have entered the house of Life.]

A CORRESPONDENT writes:— Can any of your readers give the address of Julius Erickson, who made the remarkably correct forecasts based on the horoscope of the inauguration of Cleveland, and published in the *Arena*?

[The last address which we have seen of Mr. Erickson is Station "F," St. Louis, Mo.]

PANDIT JYCKISHAM, jailor of Jallander Jail, India, has written to ask if there are any books that can be procured on the subject of a weather guide, and also to show the rising and falling of the rates of food, grains, etc., by the influence of the stars?

[Will some of our elder brothers try to supply this needed and useful information, which strikes us as being so sensible and practical?]

AZIZ UDDIN AHMAD KHAN, M.D., of Moradabad, India, writes to ask if any of our readers knows the book, "The Talisman," by Rabbi Soliman, or can recommend a work bearing on the subject of talismans?

Editorial.

A RE-ISSUE of the August, September, October and November numbers is now ready. The price to non-subscribers is fifty cents a copy.

THOSE of our subscribers who would like the January Birthdays can have them by writing for them.

THE distinguished editor of the *London Graphic* has suggested our publishing letters received about our "Daily Advice," and in another column we take pleasure in doing so. From experience we find the "Daily Advice" in connection with the "Life" Speculum invaluable, and if watched reveals what many would call "astonishing coincidences."

EVERY lady should be able to draw a map of the heavens for any particular moment of time, as easily as she now draws a map of the earth for any particular period in history. Formerly this art was only taught to kings and queens, priests and scholars, but now every well-informed woman is beginning to study it and regulate her life and the lives of her children by it, and many men will cease to drift and will guide themselves with understanding. To the coming woman as having greater leisure, we look to preach the doctrine of planetary influence and to teach it to her husband, son and brother.

IN Pearce's *Text Book* instruction is given for calculating a series of new directions termed "rapt aspects." Placidus seems to have been aware of these arcs. In his comments on the nativity of Cardinal Panciroli, page 271, he calls attention to the mundane square aspect of the Sun and Mars, which continues for many years, owing to their being carried onward by a universal converse motion.

Letters to the Editor.

DENISON, TEXAS, Feb. 18, 1900.

To the Editor of The Sphinx:

I WAS a good deal interested in reading Kymry's apology in your December issue, for his mistake in setting the figure for the nativity of President Kruger. If the fancied resemblance to his friend is not misleading, and the "powerful nature, capable of immense feats of endurance and courage, masterful ambition, born to command," depend upon Mars as ruler of his horoscope, he will have to make a change of about twelve hours in his estimate of him; but in that event what will he do with Saturn and Herschel in the midheaven? I fear he has got himself (or Kruger) in a bad box. However, let not the critics be too severe. Our astrology originated in the north temperate zone, and really has nothing to do with those born on the other side of the equator. Much more will have to be done than turning a natal figure topsy-turvy and backside front, to adopt the science to the other hemisphere. How about the lords of the Signs? Saturn with us rules the winter signs owing to his frigid nature, and the Sun rules Leo on account of the great heat we experience in August. At least that is what Ptolemy tells us, and it would never do to contradict the "Prince of astrologers." His language is, Cancer and Leo are assigned to the Moon and Sun, "because they approach nearer than the other signs to the zenith of this part of the earth, and thereby cause warmth and heat;" and Saturn, "since he is cold and inimical to heat," occupies the signs opposite, "which are of a cold and wintry nature." If we are to upset the system in one case then we should do so in the other. Probably it would be better (certainly safer) for our astral professors to confine their work of casting horoscopes to their own hemisphere. But if there are any of them who are not disposed to accede to this suggestion, but endorse the method of the books, will they please cast

a horoscope for a person born exactly on the Equator? This is a problem worthy the skill of a Placidus or a Partridge.

Yours truly,

B. C. MURRAY.

CHICAGO, ILL., March 2, 1900.

To the Editor of The Sphinx:

I very much regret the error I find I must have made in writing "Full Moon" instead of "New Moon" on page 108, line 13 from the top, in "The Art of Raising Poultry." Please mention it in your next issue, as it should read "New Moon," for that is half the secret; viz., from the New to nearly the Full, or while the Moon is increasing in light.

I am very thankful for the very nice manner in which you have brought out the article, and have written many friends of the December and March issues, and hope it will add considerably to their sale.

Yours truly,

L. CHADWICK.

LONDON, Feb. 22, 1900.

To the Editor of The Sphinx:

I am delighted with your February number. It is a gem, and quite unrivalled; artistic, informing, and in every way satisfactory. You are sure to capture the ground, and it is certainly quite a pleasure to write for it.

Yours sincerely,

SEPHARIAL.

LONDON, Feb. 15, 1900.

To the Editor of The Sphinx:

As soon as I can, I will set to work on an article for your magazine, which I consider excellent, and in advance of anything we have on this side of the water.

I think "Price's Horoscope" is in my "Private Lessons." He taught me much about the science, but had not a bit of

faith in Primary Directions, neither had Smith the latter part of his life. They both went over entirely to the Secondary.

You have my best wishes in every way.

Yours faithfully,

E. RAPHAEL.

LONDON, Feb. 27, 1900.

To the Editor of The Sphinx:

I am going to send you "Star Lore" for March, and regret I have been too busy the past twelve months to write an article for your useful magazine. You are doing a good and noble work.

With every good wish, sincerely yours,

ZADKIEL.

THE EVENING WORLD,
NEW YORK, March 15, 1900.

To the Editor of The Sphinx:

In reply to your note would say, the "Daily Advice" for March 4, was inserted on March 10, because many letters had been received asking for the advice for that day; which had been omitted owing to lack of space.

Very truly yours,

J. J. JENNINGS.

SAN FRANCISCO, CAL., Jan. 26, 1900.

To the Editor of The Sphinx:

I suppose THE SPHINX will appear as soon as this letter is gone. I hope so, as I depend a good deal on the "Daily Advice." I find it is most helpful in connection with my Speculum. The latter is a treasure, and it is most extraordinary the way it tallies with my daily life. I hope you are entirely well by this time, and that the enforced rest for your brain has done you good.

With cordial wishes, I am,

Sincerely your friend,

NELLIE F. BINCKLEY.

STURGIS, MICH., Dec. 27, 1899.

To the Editor of The Sphinx :

It is truly a pleasure to receive THE SPHINX even if it comes late. The "Daily Advice" is worth very much to me, and I find it very true, for I consult it daily and am guided by it. My religion is astrology and I never knew myself until I began to study it. I wish you every success in your publication.

Yours truly,

T. C.

MARSHALL, TEXAS, JAN. 10, 1900.

To the Editor of The Sphinx :

What is the matter with THE SPHINX? I need the "Daily Advice" in my business, and I wish I could get it on the first of each month.

Respectfully,

L. H. HENLEY, M.D.

NOTE.—The last four letters are inserted to show the demand there is for the "Daily Advice."
—ED.

It was from a poem of the Sibyl of Cumoea that the principal dogmas of Christianity were taken. Constantine in the fine discourse which he pronounced before the assembly of the saints, shows that the fourth eclogue of Virgil is only a prophetic description of the Savior; and if that was not the immediate object of the poet, it was that of the Sibyl from whom he borrowed his ideas, who being filled with the spirit of God announced the birth of the Redeemer. He believed that he saw in this poem the miracle of the birth of Jesus of a Virgin, the abolition of sin by the preaching of the gospel, and the abolishment of punishment by the grace of the Redeemer. He believed he saw the old serpent overthrown and the mortal venom with which he poisoned human nature entirely deadened. In this eclogue there are many other passages which might have been said to be copies of the Hebrew prophets, who apply it themselves to Jesus Christ, such at least is the general opinion of the church. St. Augustine like others has been persuaded of it, and has pretended that the lines of Virgil can only be applied to Jesus Christ. Finally the most intelligent moderns maintain the same opinion.

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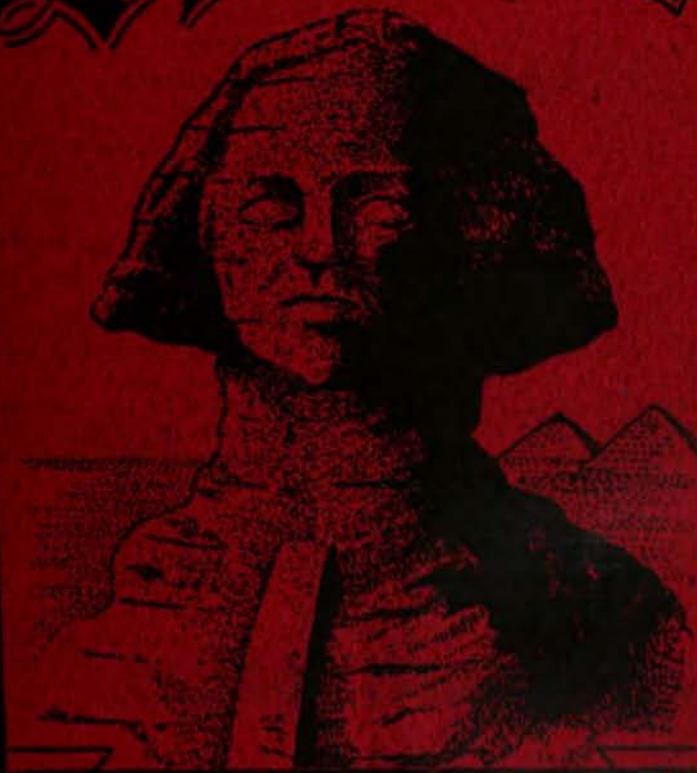
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EDITED BY

CATHARINE H. THOMPSON.

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THE SPHINX is a publication that cannot fail to interest cultured and thoughtful people. It is supported by the best writers on Astrology in England, America and India, and is the only Magazine in the United States that is entirely devoted to teaching, demonstrating and vindicating the truth of the science as taught by the Egyptians.

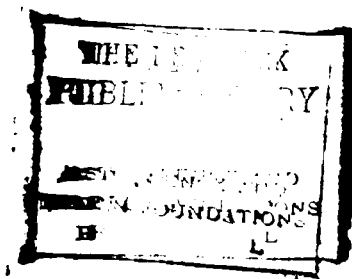
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CONTENTS FOR MAY.

	PAGE
The Resurrection of Egypt	201
Birth of Prince Drisban	205
Prophecy	218
"The Hand of the Star is Called Wormwood"	221
The Character and Fortunes of Sagittarius	225
The Haruspex's Vade Mecum	228
The Ascendants of the Elements	232
Letter No. 3	238
Dr. Richcraft's Predictions for the Year 1708	243
Anthony's Exhortation and Study Advice	251
The American Grammar of Astrology (Revised)	258
Poets and Poetry	262
Editorial	264

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Prince Prisdan Choomasi
of Stam.

A BUDDHIST MONK IN CEYLON.

The Sphinx.

VOL. II.

MAY, 1900.

No. 4.

The Resurrection of Egypt.

A PECULIAR fascination surrounds every detail of life in early Egypt. For all other empires, except perhaps the Babylonian, can be assigned with more or less certainty some point of historic origin. The days of the founders of Rome or of Athens are but the middle ages of history when compared with the days of Khufu or of Mena. India does not claim for her earliest Vedas an antiquity exceeding four thousand years. The sacred writings of China count less than a thousand more. A thousand years earlier still, the beginnings of Babylonia become very dim. On the banks of the Nile alone do we find, centuries before the date of the Accadian Sargon, a settled monarchy and a constituted state, an elaborate ritual and organic hierarchy, a specific architecture and a copious alphabet. Hence it is that the principal anomaly which usually blurs our conception of antiquity, namely, the interference of an element alien to the environment, in the formation of the customs of a race, more particularly when that race has been transplanted from some wholly diverse soil, is absent from the horizon of Egypt; and the picture which we may draw of Egyptian civilization has its source, its development, and its consummation in the conditions of Egypt alone. No feature of attraction is wanting in that remarkable scene. The stately river, the source of perennial life and freshness to the entire land, the long line of majestic temples crowning the banks, the laughing population crowding its waters, the dances, the games, the songs, the wrestlings, the perpetual feasts, the boats of pleasure jostling with the sacred boats of the dead,— all

these things make up a picture which, set in the dazzling clearness of the cloudless sky, leaves a charm that can neither be rivaled nor forgotten.

That picture, too, demands no painful effort of the imagination to fill up for ourselves from broken and disjointed details. We are not called upon, as in classic writings, to piece out into such consistency as we may, the fragmentary hints of social life laboriously gathered from chance allusions hidden in a score of different writers. Nor need we content ourselves with descriptions of events written centuries after their occurrence. We can go straight to the fountain head, and consult the original records. On the huge gate-towers of the temples, on the walls, on the enormous sarcophagi, on the architraves, on the pillars of the immense buildings, we find the deeds of the princes set out in the sacred hieroglyphs. For the battle of Lake Regillus we must trust to the traditions preserved by Livy. For the first great battle of Megiddo, which preceded by hundreds of years the famous encounter wherein Josiah perished long before ever Regillus was fought, we have the cotemporaneous account of the conqueror Thothmes and the lists of the spoils drawn up by royal officers. Nay, more, the monuments of Egypt give us not descriptions alone, but actual representations of the scenes. Of the triumphs celebrated by the renowned Julius, what trace is left for posterity to gaze upon? But the triumphs of Rameses and of Seti, which took place well-nigh as long before the time of Cæsar as Cæsar's day was before our own, live yet in every detail. The garments, the ornaments, the countenances, even the color of the hair of the different races which took part in those processions, all may be seen today upon the walls of the palaces which witnessed them. Of Moses and of Solomon, of the founder of Rome, nay of the great apostle of the Gentiles, we possess not even a traditional likeness. But the features of Pharaoh may be as familiar to us as they were to his adoring subjects. A triple enclosure formed by massive columns, of infinite pathos in their lonely grandeur, is all that is left to tell us how the earth-shaking Poseidon was worshipped in his home at Pæstum. But every feature of the procession which trod the

long aisles of Karnak, the vessel of purification, the wings on the sacred scribe, the company of the singers, the quadruple ranks of priests, the sacred ark borne upon their shoulders, the cherubim with outstretched wings shadowing the Deity enthroned between, have all been preserved for our inspection, no less than the words of the solemn litany which the worshippers addressed to Ra, the unseen Light.

Nothing is more striking than the knowledge of science which the priests of Egypt are more and more generally admitted to have possessed, in proportion as the facts are more carefully investigated. What architect of the present day would undertake to erect a building, more than four hundred feet high, full of chambers of the most elaborate description which should never need repair for six thousand years? What other nation not only discovered the transcendental relation between radius and circumference — the foundation of all curvilinear measurement — but utilized it as a principle of architectural construction? Where else shall we find a building oriented with such perfect accuracy that, if Mr. Flinders Petrie be correct, the minute displacement wrought in the course of ages represents (and consequently measures) the secular variation due to a recondite cosmical force? Where else shall we find an antique kalendar based on a correct knowledge of the motion of the earth? What other people knew, as Dr. Brugsch and M. Maspero aver, the proper motion of the sun in space; or who devised the lovely cycle of the herald star, which measured whole ages by the rising light as it dawned for a moment on the eastern horizon?

From every portion of that country the past has yielded up its records. Egypt, for so many centuries the land of the buried, has suddenly become the land of the risen, dead; and the message which the long-silenced voice proclaims as with a tongue of fire is the primitive belief in the divine origin and end of man. Everywhere and always throughout ancient Egypt is heralded the same doctrine of eternal Day. From the orbit of the earth, from the pole-star of the heavens, from the dawning of Sirius, from the radiance of the sun, from the renewal of the moon, from

the waters of the river, from the palaces, from the temples, from the very cere-cloths of the rifled dead, comes forth a voice which for ages has been hushed in the grave; and that voice with startling clearness bears testimony to a judgment beyond the tomb, and the Fatherhood of the unseen God.

W. MARSHAM ADAMS.

O MIGHTY Fate, that over us miserable mortals rulest supreme, with what small means are thy ends affected!—with what scornful ease and mean instruments does it please thee to govern mankind! It is an awful thing to get a glimpse, as one sometimes does, when the time is past, of some tiny wheel which works the whole mighty machinery of Fate, and see how our destinies turn on a minute's delay or advance on going down this street or that, or on someone else's doing something else somewhere, now or a hundred years ago. Let each man think of the circumstances of his life, and how its lot has been determined. The getting up a little earlier or later, the eating of this dish or the other, may influence all the years and actions of his after life. When Fate wills that something shall come to pass, she sends forward a million of little circumstances to clear and prepare the way. Some call the doctrine of destiny a dark creed; but, for me, I would fain think it a consolatory one. It is better, with all one's sins upon his head, to deem one's self in the hands of Fate, than to think that we, so despicably weak and vain, can be the workers of our future sorrow or happiness. If we depend on our own strength, what is it against mighty circumstance? Look back at the whole of your life, and see how Fate has mastered you and it. Think of your disappointments and your successes. Has *your* striving governed one or the other? A fit of indigestion comes between you and honor and reputation; a fit of poverty makes a rascal of you who were an honest man; or a run of luck makes an honest man for life of you, who *are* a rascal. Who sends the illness? who deprives you of your worldly goods? or who shuffles the cards and brings trumps, honor, virtue and prosperity back again? You call it chance; aye, and so it is chance that when the floor gives way, and the rope stretches tight, the poor wretch before St. Sepulchre's clock dies. Only with us, clear-sighted mortals as we are, we can't see the rope by which we hang, and know not when or how the drop may fall.

THACKERAY.

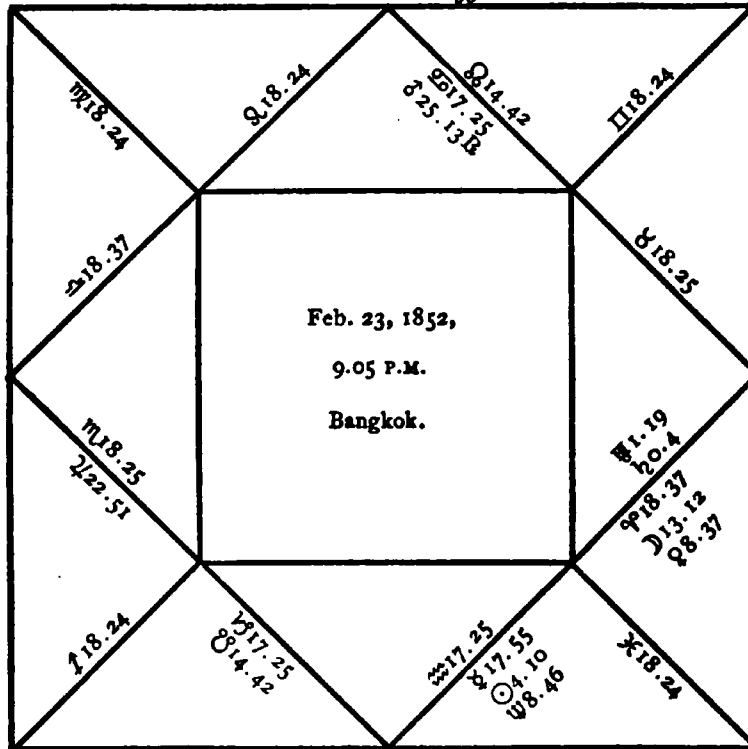
Prince Prisdan.

THE NATIVITY OF HIS ROYAL HIGHNESS, PRINCE PHRA ONG
CHOU, CHULA CHOM KLOA, PRINCE PRISDAN CHOOMASI
OF SIAM, A BUDDHIST MONK IN CEYLON.

SIR EDWIN ARNOLD gives the very appropriate sub-title of "The Great Renunciation" to the entrancing poem in which he portrays the sublime career of "Sakya-Muni," the Founder of Buddhism. Indeed, there is no part of the narrative which is so full of human interest, so pathetic, and ennobling withal, as that which describes Prince Siddhartha's renunciation of his home, his kingdom, his beautiful wife and his only child, for the sake of the suffering world. Out into this world passed the heir of a King, in the garb of a mendicant, and for six long years he strove with more than human perseverance to discover the cause of sorrow and the remedy for it. At last, the Truth dawned upon him at the Bodhi-Tree in Buddha-Gaya, a spot sacred to many millions of human beings, and he, now the Enlightened One, the Buddha, came forth from his seclusion to proclaim to the world the gospel of Truth and Love, which has done so much to civilize a very large portion of humanity. Of this doctrine, Renunciation, forms the cornerstone. It is by giving up the allurements of the world that one can realize the Truth. Renunciation is the price of Enlightenment. All forms of selfishness, the last vestiges of lust and desire must be got rid of, before one could obtain emancipation. Stern though this Doctrine may seem to the ordinary mind, it exerted a powerful influence over those who heard the Master. Thousands flocked to his standard; Princes forsook their thrones to don the garb of a Bhikkhu, and ladies of the highest rank left their homes of luxury to tread the rough path of Renunciation, which ultimately led to the Temple of Truth. During the lifetime of Buddha himself, his Gospel was carried to the distant parts of India by willing disciples, who had renounced everything to serve the cause of humanity. Nor did this Missionary Spirit

THE NATIVITY OF HIS ROYAL HIGHNESS, PRINCE PRISDAN.

A R M. C. 108 53



Latitude Tangent Birthplace, 9 3656641
 Sun's Polar Elevation, 9 0754475
 Moon's Polar Elevation, 9 3010187
 Sun's Oblique Descension, 334 54
 Moon's Oblique Descension, 14 14
 Ascending Degree, ♃18 37

Common 2
 Cardinals 3
 Fixed 4
 Fire 2
 Earth 2
 Air 1
 Water 4

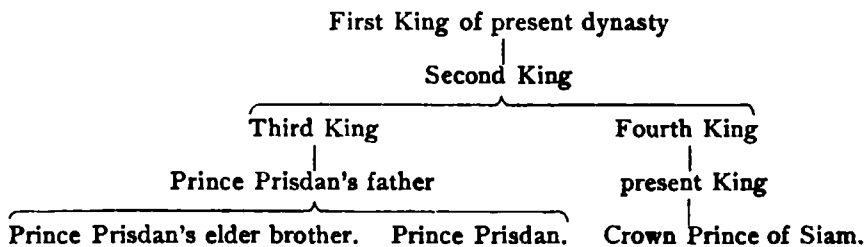
PLANETS.	LONG.	DEC.	LAT.	RT. ASCENS.	MERID. DI.	SEMI-ARCS.
Sun	4 10X	9 S 59	.....	336 5	47 12	92 21
Moon	13 12 ⁹	0 N 30	5 S 6	14 8	85 15	89 53
Mercury	17 55 [∞]	17 S 20	1 S 56	320 59	32 6	94 9
Venus	8 37 ⁹	2 N 55	0 S 32	8 7	79 14	89 20
Mars	25 13 ^{∞B}	25 N 2	3 N 59	118 00	9 7	96 13
Jupiter	22 51 ⁷	17 S 23	1 N 9	230 44	58 9	94 10
Saturn	0 4 ⁸	9 N 21	2 S 18	28 46	80 7	92 11
Herschel	1 19 ⁸	11 N 29	0 S 29	29 19	79 34	92 43
Neptune	8 46 ^X	.....	.....	.....	.....	.....
Capert Dracouis	14 42 [∞]

enkindled by the Master cease with his demise. On the contrary it continued to grow in vigor, until it reached its climax in the reign of Asoka the Great, in whose time, two centuries after the death of Buddha, systematic efforts were made with signal success to preach Buddhism in foreign countries. Under the patronage of this mighty and philanthropic Emperor, Buddhist Missionaries traversed the length and breadth of the then known world, carrying the "Dharma" over the snow-clad peaks of Himalaya into the furthest regions of China in the East, into the wild wastes of Siberia in the North, to Egypt and Greece in the West, and the Island of Ceylon in the South. The famous pillar inscriptions of Asoka, record the religious embassies sent by that Monarch to the Greek Kingdoms of Antiochus of Syria, Ptolemy of Egypt, Antigonus of Macedon, Margas of Cyrene and Alexander of Epiros. There is nothing in the history of the world which can be compared with this mighty effort of the Great Emperor and the Missionaries of his time, to propagate what they regarded as truth among mankind. And in this great event, the Mission to the Island of Ceylon stands conspicuous not only on account of its results but also on account of the personages connected with it. Buddhism was introduced into this Island in the reign of King Tissa, B. C. 306 by Mihinda, the only son of Asoka, who, like the Master he served, renounced the birthright of an Empire to work for the welfare of the world. His noble efforts were seconded by his sister Sanghamitta, who, also having entered the Order, followed her brother to the Island accompanied by a party of nuns, and bringing over with her a branch of the Bo-tree at Buddhaya-Gaya, which she planted at Anuradhapura, the ancient capital of the Island, which is still standing, and is acknowledged to be the oldest historical tree in the world. (In passing it may be mentioned that this city abounds in Buddhist ruins of great antiquity and magnificence, pointing to the high state of civilization, which the people of this Island had attained long before the Christian Era). The name of this Princess is still revered throughout the length and breadth of the Island. These heroic souls converted the whole of Ceylon to Buddhism, and though twenty-three cen-

turies have since rolled on, the impress of their self-sacrificing work still remains. Buddhism continued to flourish in India for several centuries after the time of Asoka, but about the tenth century of the Christian Era, it was overthrown by the Bhramanical sects, whose opposition, the Church of the day sunk in sloth and ignorance was unable to resist. The Muhammadan invader completed the work of extermination begun by the Hindu, and today we witness the strange spectacle of efforts made by alien Buddhists to reintroduce Buddhism to the land of its birth. Though Buddhism thus lost its hold on India, the neighboring Island of Ceylon ever stood loyal to it, and at the present day in spite of the pecuniary aid and patronage extended to Christianity by the British Government, and the forces which have been marshalled against it by various Christian Missionary Societies, a great revival of the ancient religion has set in,— a revival, due mainly to the efforts of Col. H. S. Olcott. The history of Ceylon records not a few instances of Royal Princes who, giving up everything, joined the order of Bhikkhus.

The last scion of a Royal stock to renounce all worldly ties and become a Buddhist monk in the Island, is Prince Prisdan Choomasi of the Royal Family of Siam, whose horoscope we now introduce to the reader.

The subject of our natus is the youngest son of H. H. Pheachou Rajawarawansa Thaa, Royal Architect, and of the late Guna Noi, daughter of H. E. Phya Mantri, Minister of Finance and wealthiest nobleman of the time, and was born at the Old Palace of his grandsire H. M. Ramadhibodi III, at Bangkok, on Monday the twenty-third day of February, 1852, at 9.5 P.M. He is a direct descendant of the Third King of Siam.



The 19th degree of Libra rises with the Moon and Venus setting and Mercury trine to the ascending degree. Mars culminates trine to Jupiter, and Saturn and Herschel are closely conjoined in the 7th. By description the prince is short in stature and sparsely but strongly built. The face inclines to the pyriform in shape, with regular and delicate features. The mouth is refined and finely chiselled. The forehead high and the regions above the eyes,—the perceptive organs in particular,—highly developed. The eyes are small, bright and sparkling, and the general features of the body proportionate and well-formed.

The prince is a highly cultured and polished gentleman and an engineer by training.

As a child his early years were spent at the palace of his father amidst every luxury and pleasure, and at ten years of age the prince was nigh unto death, having sustained a severe fall from the top of an artificial "mountain" of about thirty feet high. For a time he lay unconscious and his life despaired of, but happily he suffered no fatal injuries. The primaries responsible were

Moon square Mars zod d.d.	10.08
Sun semi-square Saturn zod d.d.	10.32

After this accident matters appear to have gone on smoothly, till the year 1868, when he suffered a severe affliction by the death of his father: the closest primaries being

Moon conjunction Saturn zod d.d.	15.54
Moon conjunction Herschel zod d.d.	16.33
Moon conjunction Saturn mundo d.d.	16.38

in addition Herschel transmitting the M.C. and Saturn the square of Sun (R).

A glance at the above table would show, that in conformity with the custom obtaining in most countries, Prince Prisdan's father should in the usual order of succession have become King of Siam, but it was destined otherwise, for his uncle the present King's father succeeded to the throne on the death of the third King. Again Prince Prisdan's eldest brother on the demise of the fourth King, had a clear claim to the Kingship of Siam, but

his title to the throne as in the case of his father was not recognized, for the reason that in Siam the eldest male member of the Royal family is preferred to others and is chosen king. Had this peculiar national custom been allowed to continue to be in force, there may yet have been a chance for Prince Prisdan to succeed to the throne, failing his elder brother, to the exclusion of the Crown Prince, but it appears that things have since changed, and the succession of the Crown Prince is firmly secured. On the other hand, considering this nativity by the light of the stars, it is a most unlikely horoscope to bring sudden elevation, for the scheme is by no means a fortunate one, it being heavily weighted on the side of misfortune.

Not to digress any further, the Prince after being given an elementary education, was sent in 1871 (Moon sextile Sun zod d.d. 19.20) the same year as that of his marriage, to England, by the present King to complete his education. He entered King's College, London, in the Applied Science and Art Department to qualify as a Civil Engineer. He had a brilliant collegiate career and graduated from King's College with honors. He returned to Siam on a visit in 1875, and in 1876 was appointed Special Commissioner to report on Government Gold Mines. At this stage he was under the following directions:

Sun trine Mars zod d.d.	20.31
Sun parallel Moon zod d.d.	20.51
Moon trine Jupiter conv mundo	20.53
Sun sextile Moon conv mundo	21.01
Moon parallel Sun zod d.d.	24.16

He was sent to England in 1877 (M.C. trine Moon mundo 25.20) and apprenticed to Sir John Hawkshaw, Consulting Engineer to the British Government, to gain practical experience in Engineering, also to study the working of the Royal Mint, London, and acquire a knowledge of the employment of torpedoes for coast defences. It is said that when at College, his favorite subjects were Applied Science and Mechanics; and latterly he so distinguished himself in Civil Engineering, that he was awarded a Silver Medal from the London Society of Arts, for proficiency in Engineering and Architecture, and was also

made an Associate Member of the Institute of Civil Engineers. Among the other literary honors conferred upon him during his residence in Europe, it may be mentioned that he was made an Associate of King's College, London, Member of the Archæological Society of Portugal, and a Member of the Oriental Society of France.

For his clear and bright intellect and varied ability, we have the airy sign Libra rising, with Mercury in the 5th house in Aquarius trine to the ascending degree, sextile to the Moon in Aries and par dec with Jupiter.

The strongest period in the life of the Prince was from 1877 to 1885. During these years the primaries in force were:

Sun trine Mars mundo d.d.	26.13
Sun sextile Venus conv mundo	26.51
Moon parallel Herschel zod d.d.	29.00
Sun and Mars rapt parallel	29.26
Moon and Jupiter rapt parallel	29.39
Moon parallel Jupiter conv in mundo	29.45
Sun conjunction Venus zod d.d.	33.26

During the operation of the above and while still serving as apprentice, Prince Prisdan held in 1879 the first office in the Diplomatic Service (Sun sextile Venus con mundo) as Interpreter to the Siamese Mission to England and Germany, when he was decorated by the Emperor of Germany and by his Sovereign. Next he was appointed second Secretary to the Siamese Special Embassy, to present the Grand Cordon of the Most Exalted Order of the White Elephant of Siam to H. M. Queen Victoria, Monsieur Grévy, President of France, Prince of Wales and Crown Prince Frederick of Germany, and to effect certain treaty revisions with the Great Powers, the Siamese Foreign Minister being Ambassador. He was then decorated by H. M. the Queen, Emperor of Germany, and the President of the French Republic, the King of Siam making him Grand Officer of the Crown of Siam and Colonel of the Van Guard. Then he was appointed Special Envoy Extraordinary to Berlin and Vienna, as bearer of wedding presents to the Crown Prince of Austria, and Prince William of Germany the present Emperor. On this

occasion he was installed in the high office of Envoy Extraordinary and Minister Plenipotentiary to the Courts of St. James, Berlin, Vienna, the Quirinal, Madrid, Lisbon, Copenhagen, Stockholm, the Hague, Brussels, and to the French and American Republics with orders to take up his residence in London. Finding duties in connection with twelve Courts too arduous, he removed his headquarters to Paris where he founded a Legation. Later on a successor was appointed, when he was recalled. For his services to his country, notably for regulating the Spirit Traffic with England, France and the United States of America, he was invested by His Majesty of Siam with the Princely rank of Phravavawansa Dhaa Pha Ong Chou, the Grand Cross of the Order of Siam and commander of the Family Order of Chula Chom Klua, brought over by Royal Commission to London by the King's half-brother. Whilst in Europe the Prince was a member of many of the leading literary and social Clubs in London and other Capitals, and in the enjoyment of every luxury. Honors came thick upon him and fortune favored him. On his return to Siam a Royal Proclamation was issued, setting forth his services and vast estates were conferred on him, to enable him to live in State. But his career in Siam though it opened with such bright prospects was of very short duration. For a time he was in high favor with the King, and held the position of Cabinet Minister, and Minister of War (this was under the direction of Sun conjunction with Venus), but somehow or other the relations between the Prince and his Royal relative became strained, and unwilling to abide in the service of a country whose King he could not please, he threw up office and left Siam. This was in 1886. Leaving Siam meant nothing short of giving up almost everything. To add to his sorrow and misfortune his mother died during this unhappy year.

The closest primaries responsible for these troubles were :

Moon square Mercury zod d.d.	33.51
Sun square Herschel conv mundo	34.06
Sun square Saturn conv mundo	35.06

further Saturn was in transit over the M. C. in 1886 and Saturn did not in this case belie his reputation in bringing ruin and

disaster; especially as he was powerful for evil at birth. The succeeding year 1887 was no better.

In 1890 the prince visited Japan and was invested with the Order of the Rising Sun, this was under the direction of Sun conjunction with the Moon zod d.d. 37.52.

After his visit to Japan, tired of a roving and idle life the Prince once more thought of service. In 1891 he transferred his allegiance to the British Government, and entered the service of the Native States of Perak, as Engineer to the Public Works Department, his early technical training standing him in good stead. He was afterwards appointed Assistant Magistrate and Settlement Officer of Lower Perak; and he served the country of his adoption with ability and zeal, till the time of his entrance to the Priesthood, in 1896.

The directions for service under British Government.

Moon opposition Jupiter zod d.d.	. . . .	39.10	1891
Moon conjunction Sun conv mundo	. . . .	39.18	1891
Moon sextile Mars zod d.d.	. . . .	41.43	1893
Moon sextile Herschel conv mundo	. . . .	42.32	1894
Sun sextile Jupiter conv mundo	. . . .	42.39	1895
Moon sextile Saturn conv mundo	. . . .	43.31	1895

With regard to his ill-luck and unsuccessful career, we have Mars influencing the meridian in the sign of his detriment, enormously powerful for mischief, and square to Saturn and Herschel; and the Moon, Saturn and Herschel opposing the ascendant. The Sun is also weak by reason of his proximity to Neptune and par dec with Saturn. Jupiter in the 2d in Scorpio, square to Mercury, could not render much assistance, but the prince's temporary success and good fortune are mainly due to the trine of Jupiter to Mars, and his trine aspect to the M. C., taken together with the fact that cardinal signs hold the cusps of the angles.

The prince is a courteous and affable gentleman, generous and magnanimous, but judging from the nativity he should be subject when provoked to outbursts of temper,—self-will, rashness, obstinacy and inability to brook opposition appear to be the predominating features of his character.

The Prince has been very unfortunate in marriage. He married a little after 19 (Moon sextile to the Sun zod d.d.19.20) and unhappiness and speedy separation followed. His early marriage is attributable to the conjunction of Moon and Venus near the cusp of the 7th, and the unhappiness and separation, to Saturn and Herschel in the 7th and square to Mars retrograde ruling the 7th.

The causes which led to the great act of his life are not definitely known, but we cannot help thinking that he was prompted by a sense of sore disgust with life and his surroundings. His unsuccessful career, domestic troubles and disappointments must in no small measure have contributed to the causes which led Prince Prisdan to give up the World and seek consolation in the Philosophy of Gautama, who has summed up his whole religion in the following sutta or verse :

“Sabbapâpassa akaranam
Kusalassa upasampadâ
Sa chitta pariya dapanam —
Etam Buddanusasanam.

“To cease from all sin,
To get virtue,
To cleanse one's own heart,—
This is the religion of the Buddhas.”

The following passage from a local publication contains an account of the Prince's ordination as Buddhist monk in Ceylon :

It was about 5 P.M. on Thursday the 5th of November, 1896, when, in the small upper room of the octagonal “pansala” at Waskadua Prince Prisdan was admitted to the monkhood.

Appearing in his state dress, wearing full his complement of decorations, the Prince scattered among the vast crowds assembled round the “pansala” numbers of silver coins, in token that so he renounced all his wealth and worldly greatness. Then he addressed the people in English, his words being translated into Sinhalese, setting forth the nature of the duties he was entering upon, and with an effort, he broke in two his sword, in token of surrender to his conqueror. All this was before the vast concourse of the assembled multitudes amidst shouts of applause and ringing cheers of jubilation. But, all the loud beating of drums, the shouts of “Sadhu,” and the many and varied cries of men, women and children had

given place to a remarkably imposing stillness and calm, when the Prince, clean-shaved and clad in spotless white,—oh! how changed,—presented himself at the door of the pansala. On an elevation, which resembled a Catholic altar, was an image of Buddha, with seven candles burning before it in a row. All the prince's costly apparel and personal belongings, three uniforms, wrought with ornaments of fine gold, two swords, helmets, a naval cap, etc., were placed on a salver in front of the image, as an offering to the pansala. On the floor spread with gorgeous carpets, on circular cushions of soft cotton, sat a dozen priests, among whom were Unanse Subhuti Waskaduwa and Unanse Dharmarama, the latter conspicuous by his well-formed features and shining silk. The prince was questioned (through interpretation) as to his intentions to be admitted to monkhood, and then it was very touching to see Prince Prisdan prostrating himself before the image repeat in a solemn, half-heard, half-hushed voice, after the still more solemn intoning of the officiating monk

Buddham Saranam Gachchami
Dharnam Saranam Gachchami
Sanghan Saranam Gachchami,—

the expression of embracing the Threefold refuge of Buddhism meaning "I go for refuge to the Buddha,—I go for refuge to the Law,—I go for refuge to the Order." The novice was robed in yellow and shown to the people. Thus it came to pass that Prince Prisdan of the Royal Family of Siam, was made a Buddhist Monk at Waskadua in Ceylon.

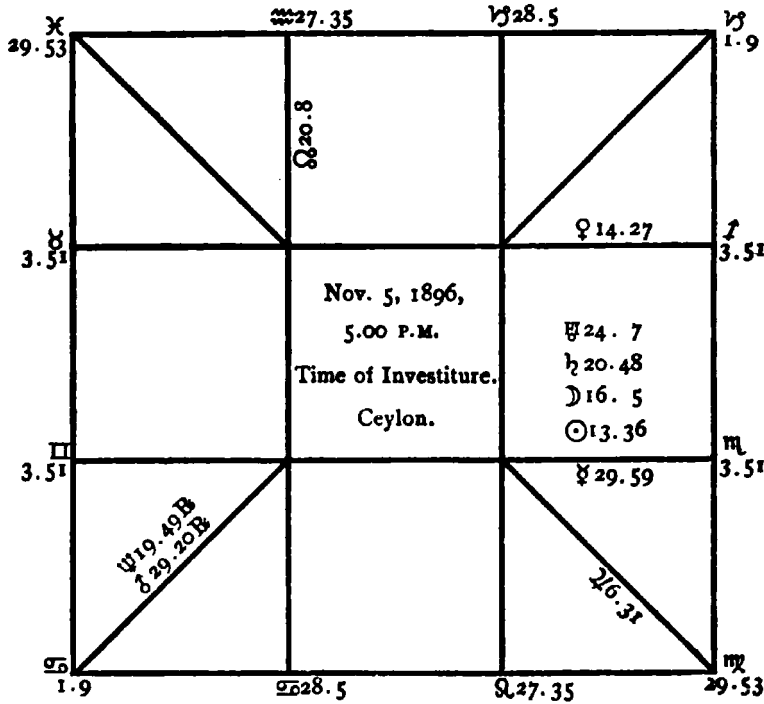
The closest primary for the great event of his life was — Sun sextile Mercury zod d.d. 44.28.

By secondary direction Jupiter was within four degrees of the progressed ascending degree, Moon (P) opposition Venus (P) Mars (P) trine Moon (P) Venus (P) sextile Mars (P) Herschel, Saturn and Mercury (P) square Mars (P) and Sun (P) in exact sextile to Mercury (R).

In November, 1896, Herschel and Saturn were by transit very close to the progressed ascending degree and Jupiter transitting the opposition of Sun (R).

The Prince kept his forty-fourth birthday with great rejoicing, giving away most of his wealth in alms, and, having obtained leave from the British Government landed in Ceylon, Oct. 24, 1896.

The following is the scheme for the ordination.



It is hardly possible to conceive of a more *evil day and inauspicious time* for such an important function.

The 3d degree of Taurus rises, viz., that point of the heavens held by Saturn and Herschel at birth, and Mercury ruler of the 9th house of the radical horoscope setting at the time within 5' of an exact opposition of Saturn (R), and Saturn and the Moon the rulers of the 9th and 4th houses of the election scheme, conjoined with the Sun and Uranus in the 7th house, a figure of sinister and evil import, foreshadowing dissatisfaction and vexation to say the least. Since entering the monkhood the prince does not appear to have had a pleasant time of it, and the attendant directions are in accord, as shown by the following:

Moon semi-square Moon zod d. d.	45.00	1897
Moon and Mars rapt parallel	45.51	1898
Moon sextile Mars mundo d. d.	46.09	1898
Sun semi-sextile Mercury con mundo	46.30	1898

Sun parallel Saturn zod. d. d.	48.27	1900
Sun square Mars zod. d. d.	49.40	1901
Moon semi-square Venus con mundo	50.29	1902
Moon parallel Mercury zod d. d.	50.37	1902
Moon parallel Jupiter zod d. d.	50.38	1902
Moon square Jupiter conv mundo	50.51	1903
Moon square Sun zod d. d.	51.19	1903
Sun square Moon conv mundo	51.48	1903
Sun parallel Herschel zod d. d.	54.24	1906
Sun conjunction Saturn zod d. d.	54.29	1906
Moon conjunction Mercury con mundo	54.36	1906
Sun conjunction Herschel zod d. d.	55.44	1907
Sun conjunction Saturn mundo d. d.	56.57	1909
Sun square Venus conv mundo.	57.38	1909
Sun conjunction Herschel mundo d. d.	57.46	1909
Sun square Mars mundo d. d.	58.17	1910
Moon semi-square Mars zod d. d.	58.17	1910

The primaries to come appear to be all evil, with the exception of the Moon par. to Mercury, and the Moon par. Jupiter zod. in 1902, but then Saturn by that time will be opposing the meridian of the horoscope by transit. 1906 looks very unfavorable, for to add intensity to the grave directions then in force, Saturn will by transit be passing over the radical Sun, but then, what matters it, at worst it is no more than shuffling off this mortal coil, for as the poet says :

“ We are the voices of the wandering wind,
Which moan for rest, and rest can never find.
Lo ! as the wind is, so is mortal life,
A moan, a sigh, a sob, a storm, a strife.”

A. G. RAUX.

THERE is a destiny made for each one by his inheritance; he is the necessary organic consequent of certain organic antecedents; and it is impossible he should escape the tyranny of his organization. Deep in his inmost heart everybody has an instinctive feeling that he has been predestined from all eternity to be what he is, and could not, antecedent conditions having been what they were, have been different.

H. MAUDSLEY, M.D.

Prognosis.

By means of Astrology it is possible to indicate the ailments to which any person is predisposed, and in marked cases to predict such as will infallibly be experienced. The general rules upon this part of Astro-pathology are very loose, but those cited by Lilly in his Christian Science are very reliable. It is, however, of some consequence to know whether, in a case, say, of kidney or lung complaint, the right or left organ is affected, and my researches have already gained creditable currency among practitioners for the reason that the specialization of disease and the localization of the seat of disease form a new feature therein, and a very important one.

The method of dealing with the Prognosis of physical ailments whether incidental or accidental, is as follows:

Accidental affections are such as arise from *without*, whether by contagion, atmospheric changes, infection or casualty whatsoever.

Incidental affections are such as arise from *within* the system, by disease, derangement of function, etc.

The Sun's affections in a horoscope point to hereditary tendencies, which are disposed to become chronic and to produce *organic* derangement. The Moon's affections indicate such ailments as affect the system after birth by change of diet, climate, etc., and which lead to *functional* derangement.

The general nature of the various affections to which a body is predisposed is indicated by the afflicting planet, and the part of the body affected is denoted by the sign that planet occupies.

Saturn produces contusions, obstructions, impediments, callosity, etc. In general, defects arising from cold and sluggishness.

Mars produces inflammatory action, effusion of blood (hemorrhage), and excessive activity, operations, etc.

Jupiter produces surfeit and defects arising therefrom, or from overrichness of the system, congestion, etc.

Neptune, depletion of tissue, wasting, nervous collapse, paralysis.

Venus, poisonous effects, sloughing, suppuration, virulent effusion, etc.

In order to localize the affections thus indicated we have to consider:

1. The sex of Horoscope.
2. The Sign held by Significator.
3. The House occupied by Sign.

In the *male* horoscope the 1st, 3d and alternate Houses are positive; the 2d, 4th, etc., Houses are negative.

The positive Houses are *left-hand* in a male Horoscope and *right-hand* in a female Horoscope.

The negative Houses are *right-hand* in the male Horoscope and *left-hand* in a female Horoscope.

The Sign occupied by the afflicting planet indicates the *zone* of the affection. The degree held by it shows the latitude of the zone. The first ten degrees denotes the superior portion, the middle ten degrees shows the central portion, the last ten degrees denotes the lower portion of the zone affected. The *House* occupied by the afflicting planet denotes the longitude of the affected part; as, if in a negative House in a male horoscope, the *right* side is indicated. The beginning of a House shows the part nearest the center of a zone, the middle of a House indicates the middle part of that side of the zone, the latter part of a House denotes the outer part of the affected side of a zone.

EXAMPLES.

Female, born at New York, Dec. 13, 1867, 11.30 P.M. The Sun in the 4th House is afflicted by the conjunction of Mars. The body has suffered from hurt to the left thigh. The 4th House is *negative*, it denotes the left of a female body. Sagittarius, wherein is Mars, denotes the thigh. The planet Mars is in the 27th degree of Sagittarius and therefore denotes that part of the left thigh just above the knee.

Female, born Feb. 28, 1863, 8.10 A.M. at Stratford, England. Mars in the 1st House in Taurus, denotes the right side

of the throat which was operated upon for Tonsilitis. The lady has also a scar on the left side of the face, a little above the mouth caused by a dog-bite. Mars in the 1st House denotes hurt to the head, Taurus being negative denotes the left side. Mars being in the 25th degree of Taurus, near the end of the 1st House, shows the *lower* portion of the left side of the face.

Male, born March 20, 1864, 2.10 A.M. Injured the left groin by a fall at a gymnasium. Saturn in 15 degrees Libra occupies the 9th House, denoting the left side of the body in the region of the groin. Saturn being nearly central in the House denoted the middle of the left groin where the blow was received.

The above illustrations have regard to position of malefic planets, irrespective of their aspects to the Sun or Moon. When the Sun is afflicted at birth these injuries or affections are permanent; but the affliction of the Moon is not in itself sufficient indication of a permanent affection.

SEPHARIAL.

THE redemption of Astrology, as a potent means of influence over many minds, from the grasp of the ignorant impostor and the mischievous quack, can only be effected by the application to astronomical phenomena, considered as parallel to recorded facts, of the methods of inductive science.

Any advance toward the solution of so ancient, so influential and so difficult a problem, is a task not unworthy of the leisure of the noblest mind. It is a problem as to which it is hardly permissible for the lover and student of truth, to remain in contented ignorance. To speak of the question as one of mere imposture preying upon ignorance, is to speak rashly that which they know not, and to venture where the greatest men of past history have trodden with reverence. A modest skepticism and a modest faith may join in the effort, to learn the lesson taught by the fires of heaven.

— *The Scottish Review*, July, 1897.

"The Name of the Star is called Wormwood."

IN order to give something of an idea of the great extent to which the Bible mysteries are interwoven with the astrologic "Exaltation," "Detriment," and "Fall" of the planets let us turn to the 8th chap. of Daniel and note the prophet's vision of a Ram which was cast down and trampled by a Goat.

This Ram was Jupiter whose Fall was foreseen and astronomically calculated ages ago by that Grand Master of Star Lore known to us as the Angel Gabriel, who assured Daniel that the vision was for many days, for the time of the end.

Jupiter Ammon was typified by a Ram; which symbolism was a trophy fleeced from the fallen Mars.

About ten thousand years ago, when the vernal equinox was in the sign of Cancer, Jupiter came into great power and majesty through his astrologic exaltation at the same time that Mars met his Fall in the same sign.

Mars, from his house Aries, was legitimately entitled to the crest of the Ram, but Jupiter, with intent upon changing himself into every bird, beast, fish, and god he might come in contact with, appropriated to himself for future use, the horns, fleece, etc., of the fallen hero; and, when Typhon made his appearance, these trophies extricated him from his dilemma by enabling him to metamorphose into a Ram.

And it is while masquerading under the horns, likeness, and character of a Ram that the prophet Daniel sees Jupiter attacked and thrown down by the Goat, or sign of Capricornus,—in which sign the former order of things reverses by Mars rising into exaltation while Jupiter goes down with a tremendous fall.

This vision of Daniel is notable for its war of horns,—ram's horns and goat's horns, some of which are broken while others wax strong and great even to the host of heaven, casting down some of the host of stars and stamping upon them.

The Goat, or Capricornus, beside being the sign of Mars' exaltation, is the house of Saturn and Uranus, all of whom will

soon begin to trample Jupiter under foot in their triumphant march!

Beside the menaces from Jupiter's *fall* there are certain other evils gathering in his sky known as his astrologic "detriments."

The places of a planet's detriment are the points opposite their houses, and, in which they are especially weak and unfortunate.

Jupiter having his two houses in Sagittarius and Pisces, we find opposite the first, in Gemini, his rival and supplanter, Neptune, on his way to exaltation in Cancer; while opposite Pisces is the Virgin Queen of the heavens which, as we have previously seen, is a target or an especial mark for the shafts of evil argury.

Now just here, in connection with Jupiter's detriment and fall, let us turn to the April number of *THE SPHINX* which favors us with one of Merlin's very curious predictions, the trifold interpretation and application of which can very aptly be symbolized by the three-headed Geryon.

One interpretation accompanies the prediction in *THE SPHINX*, and another is, in pith, as follows:

Seven and ten added to nine (9,710 years)

Then shall the (sign of the) Fish bewail his boss
(or lord, Jupiter).

Then old England shall be no more,
And no man shall be sorry therefore.

What we calculate, and express in round numbers, as *about* ten thousand years for Jupiter's career, Merlin reckons as 9,710 years, and then comes again the oft-repeated prediction of Britannia's fall along with that of Jupiter.

We have seen that where Jupiter falls Mars comes into exaltation; where the Whale, the Fishes, and Mercury fall, Venus rises; and, where Saturn resurrects to bring again the Golden Age on earth we must make the subject of another article: but there are a couple of other astrals about to rise, for the understanding of which we must go back to the time, *about* 6,000 years ago, when, in the procession of the equinoxes, the sun

was falling back into Taurus; and, in the opposite heavens, the earth was retrograding into Scorpio, there occurred an astrologic phenomenon weirdly familiar to us as "*The Fall of Man*," but which might with equal correctness be expressed as *The Fall of the Moon*: for, although this cannot be fully comprehended apart from the horoscope of the human race, yet it is a fact that Man and Moon are so interblended that they might almost be called synonyms.

The familiar phrase of "A Man in the Moon" has its origin in a Sabaeen mystery which the Mundane horoscope makes apparent.

The pace of the Moon's (Man's) Fall is in Scorpio, the sign accursed.

Being a satellite of our planet, when the earth, about 6,000 years ago, entered Scorpio she, of course, led the Moon to her Fall! and simultaneously with the fall of Luna occurred the Fall of the human race.

This great event, this double tragedy is made a feature of in Revelations 8th and 9th chapters, thus: 9:1 v. "And I saw a star fall from heaven unto the earth; and to him (to Man) was given the key of the bottomless pit . . . which he opened and there came out locusts upon the earth which had power as the *Scorpions* of the earth have power . . . and their torment was as the torment of a *Scorpion when it striketh a man* . . . and their tails were like scorpions etc."

This fallen star we perceive to be thoroughly amalgamated with Man and the Scorpion: and of the other star, Revelation 8: 10 v. we have the following: "And there fell a great Star from heaven . . . it fell upon the streams and upon the fountains of waters. And the name of the Star is called Wormwood."

Wormwood is the common name for Absinthe *Artemisia* which evidently refers to Artemis or the Moon; the worm probably refers to the node or serpent; and as this star had such an effect upon the waters we must associate it with the Moon which rules the ocean tides, etc.

“If I fall, I shall rise again.” And so must this fallen Moon, this fallen Man rise again; there will sometime be a *New Moon* — the anticipation of which has given rise to religious rites and festivals the world over, for six thousand years.

The time and place for the resurrection of this fallen Moon is at the Earth's passover from Virgo into Leo, and just between the Virgin and the Lion in the constellation of the Crater (or bottomless pit) is a Crescent or New Moon, which resurrects from the Crater and shines upon our Earth simultaneously with Neptune's entering Cancer, the house of the Moon.

This Crescent is the ensign of the Mohammedan religion.

While the Earth has been passing through Virgo two great religions have risen under the respective ensigns of the Cross and Crescent: just under Virgo is the Southern Cross, and at her head is the Crescent.

These two religions, which have marked their trail with human gore, are part and parcel of the Dark Ages; for while the Virgin was bringing them to birth the sun opposite was creeping through the Whale's belly which Jonah calls “The belly of Hell”; and, according to Merlin, they have neither part nor lot in the Age of righteousness to come.

ANNA PHAROS.

ONE of the learned men of our day who for fifty years labored to decipher the hieroglyphics of the ancients, found upon a mummy case in the British Museum a delineation of the signs of the Zodiac and the position of the planets: the date to which they pointed was the Autumnal Equinox of the year 1722 B. C. Professor Mitchell, to whom the fact was communicated, employed his assistants to ascertain the exact position of the heavenly bodies belonging to our solar system, on the equinox of that year. That was done and a diagram furnished by parties ignorant of his object, which showed that on the 7th of October, 1722 B. C., the moon and planets occupied the exact point in the heavens marked upon the coffin in the British Museum.

— *Goodwin's Columbus.*

The Character and Fortunes of Sagittarius.

SAGITTARIUS confers on its children ingenuity and honesty, a generous nature which does good for its own sake without any thought of a return. The ancient Mystics attributed to this sign a double nature and believed that those born under it were altogether good or bad. Like the Centaur its pictorial symbol, its fore part being reputed human and beneficent and the latter half more animal and destructive. The general character is ingenious, subtle, honest, pacific, quick to anger and to forgive, quickly assimilating, lively, versatile, skillful, equitable and very generous. Uneasily torments itself and suffers from sudden and motiveless anxieties. Its character is gentle, and only rough when provoked or in presence of injurious people. Sagittarius folk are very sensitive and impressionable, and this is the cause of their irascibility, which however soon passes and leaves no traces. The character is as a rule gay and cheerful, and long retains its youthfulness. Sagittarius gives simplicity in the manner of life and a powerful instinct of independence. Its children are distrustful of themselves and of others, which does not prevent their being often taken in. They are lovers of peace, and often yield rather than struggle over a matter. They are not militant because of their extreme timidity, but this can, on occasion, change suddenly into boldness and brusquerie. They like to work alone in the silence of their study. They are generally versatile, clever with their hands, eloquent and lovers of the Arts and Sciences. Their passions are calm and controlled by their reason, but are sometimes also lively and inconstant. Their opinions are variable, but are often very catholic and eclectic. There will be little wealth in early life, through a change or a reversal in the position of the parents. Fortune will be acquired by personal effort at first, and later by inheritance and legacy. This sign gives few brothers, or quarrels with those one has, one of them will probably die prematurely. There are family secrets, and

probable quarrels with relatives or the parents-in-law. There will be few or no children and little satisfaction with the first. There may be discord and separation between the native and his children. Sagittarius can give two marriages or protracted unions, one of which would injure the position. The Profession, like the talent for that matter, may be of a double nature, the position will be hard to establish, with many obstacles especially in early life. There will be periodic illnesses but of short duration, quinsies and headaches, and until the 30th year a liability to falls from high places. Many journeys and frequent changes of residence are necessitated by the position. This sign however gives few or no sea voyages. One of the parents will die during a journey. The social relations will be very advantageous, though a false friend will try unsuccessfully to injure the position. Patronage of the great will be forthcoming, and at a given moment a great lady will be very helpful. Besides enemies there will be determined calumny and envy, which will seek to prejudice either the profession or in love matters. Sagittarius gives a long life, and a temperament either purely nervous, or nervous bilious according to the climate.

On its higher side this sign symbolizes Religion and Prophecy, like Swedenborg, and on its lower and mundane side worldly wisdom and tact, like the Prince of Wales.

Every sign has 30 degrees, each decan or 10 degrees of which has a subinfluence of another (or the same) planet:—

I. Ruled by *Mercury*. An independent, arrogant nature, fortune in a military career, great sorrows in marriage, versatility, capacity, a quick but disorderly intellect, interested in the natural sciences and philosophy.

II. Ruled by the *Moon*. Restless activity, a religious spirit, great trials in life, dangerous passions, taciturnity, scientific ability, great mobility of impressions, sincerity, romantic imagination with creative powers, love of travels, sometimes fame and fortune, inheritance and legacies, the friendship of great ladies, unexpected perils, possible death in a foreign country, of which the native may himself be the cause.

III. Ruled by *Saturn*. Egotism, obstinacy, a cruel and violent nature, mischievous and cunning, the wisdom of the serpent, reprehensible instincts, riches difficult to acquire, literary and scientific talents, many quarrels in life, with sometimes a taste for occultism and black magic.

The above refers to those persons who have the sign Sagittarius rising at their birth. By sending your date and *hour* of birth (which is imperative) and fifty cents, we will send you the number of THE SPHINX which contains the description of your rising sign.—ED.

THE lotus plant was the religious plant of Egypt, besides being the universal favorite, and as necessary to friendship and entertainments as in the service of the temple. The secret of the "religious allusion" lay in its productive powers, which is explained by the following from Payne Knight: "The orifice of the cells being too small to let the seeds drop out when ripe, they shoot forth into new plants in the places where they are formed; the bulb of the vessel serving as a matrix to nourish them, until they acquire such a degree of magnitude as to break it open, and release themselves. After which like other aquatic plants, they take root wherever the current deposits them." It is easy then, to understand why Creuser called the lotus the "birthplace and bed of Hymen"; Rougé, the "new birth"; and Lepsius, "inexhaustible life." It was further said to be independent of masculine pollen. Perhaps nothing in nature so aptly illustrates self-creation, and the divine action in production. It is the symbol of deity in its androgynicity, being male and female. Dr. Oliver, the Masonic clergyman, noticed that it was "one of the principal ornaments of Solomon's Temple."

India, Persepolis, and Ninevah honored it. The French long retained it as the national emblem in the *fleur-de-lis*; and it is still in Europe, as it was in Egypt, marked on religious walls, floors, roofs, pillars, and altar-cloths. The Greek artists perpetuated the idea. In the Berlin Museum may be seen some pictured satyrs offering it to a woman, and the medieval artists followed suit and made the Angel Gabriel bring it from heaven to the Virgin Mary.

(The lotus therefore is a most appropriate decoration for THE SPHINX, as also the colors red and black, which are two of the sacred colors of Egypt, Red, being a symbol of divine love, and Black, the color of Osiris and Isis, also of Christna in India, and the black Madonnas of Europe.)

The Astrologer's Wade Mecum.

INTRODUCTION.

SHEPHERDS were the first Astrologers. Their habit of sleeping on the ground with only the blue canopy of the heavens above them, naturally led to an observance of the heavenly bodies. This was before man had invented an alphabet, and from necessity they invented hieroglyphics as symbolizing the significations of the planets, and constellations of the Zodiac. The shepherds were then the most intelligent class, while the hunters were on a lower plane and nearer that of the savage. Hence, like our most learned scholars of today, who constitute a class by themselves, the shepherds were the highest caste and they concealed from the lower their secrets of science and philosophy.

This was the origin of both speculative and practical Freemasonry. The first Masonic Lodge was not a Fraternity, but a school of science in which Astrology was the chief study. Only the worthy and competent were admitted, and under promise not to reveal to the exoteric — outsiders — what they were taught. In time all the seven liberal arts and sciences were taught, but Astrology, the parent of Astronomy, never ceased to be the science adored above all others. It was "Divine," because a revelation from the heavens.

During the persecution of the Masons in the Dark Ages, when for more than a thousand years they never dared to meet in a building, they lost a knowledge of the arts and sciences, but in a most wonderful manner were able to preserve their symbols and ceremonies. It was during this dark period that the "Students of Nature" grew into the grandest Brotherhood known to man. It was then that they invented signs and tokens whereby they might know each other, though strangers. One sign that is never allowed to be given unless the emergency is great, and which rings in the heart of a Mason like a cry for

mercy, is always answered by flying to the aid of a distressed Brother, even at the risk of life.

Though not a Mason, go into a Lodge and look around. Everywhere you see the relics of Astrology. If a Mason, listen to the opening and closing ceremonies. Astronomy is the basis of the questions and answers. All this has been preserved by tradition while much of its sublime esoteric meaning has been lost. A whole lecture is necessary to recount what I have learned as a student of Astrology concerning "the lost arts," and while I cannot spare the space for a full explanation, I will give one as an example:

The initiate is instructed that Freemasonry and Geometry were formerly the same, and his attention is called to the letter G, suspended in front of the Worshipful Master, but the full significance of it is not made plain. Without Geometry for describing the arcs and angles in measuring space in the heavens, the Astrologer would have a sorry time in calculating Directions. The early "Students of Nature" divided the circle into 360 equal parts to facilitate the construction of angles. Sixty of those parts, which we call "degrees," being one-sixth of the circle they called a "sextile" and represented it by \ast , (a star). Ninety degrees, or "the fourth part of the circle," was important to the practical Masons for the corner of his building must be \square , (square). Hence the "Square," a working tool with all mechanics. One-third of a circle, or 120° , has a very important signification and is Δ , (a trine,) from which we have trinity and the number 3, which the ancient Arabian Masons fashioned with a center and two ends, making it a sort of hieroglyphic. They constructed the figure 4 with four ends, to indicate four at a glance, and as Jupiter was the fourth planet from the Sun, they made his symbol, \mathcal{J} , a modification of 4. Saturn was the fifth planet, and his symbol, \mathcal{S} , is a modification of the figure 5.

Ancient Masons had many trinities, chief among which was Wisdom, Strength and Beauty, all derived from Geometry. Modern Masons, having lost the original symbols, represent them by three orders of architecture, and while the explanations

seem appropriate, they lack the Geometrical fitness of the original. I do not mean to criticise, nor advise a change of the Masonic work, but think it interesting to know that the following Geometrical figures were the ancient symbols of Wisdom, Strength and Beauty:



The first of these symbols is a perpendicular, and the shortest line that can be drawn between two given points. The obelisk, or single pillar, found all over the East, represents it; it stands erect without any support, a beautiful symbol of Wisdom.

The second is a triangle on two feet, represented by the early Egyptian Masons by the pyramid, the strongest of all superstructures, and the most enduring, defying alike the storm, the sunshine and the tooth of time. No better symbol of Strength could possibly be devised.

The third was the circle, a symbol always held in great reverence. Curved lines were more graceful than angles, and therefore the circle was adopted as the symbol of Beauty. Here was Wisdom to design, Strength to establish and Beauty to adorn.

The circle was also the symbol of eternity, for it had neither beginning nor end. Besides, it represented the visible universe, and by placing a dot, (the Hebrews called it *yod*.) in the center, it represented "God in the midst of eternity." This was adopted as the hieroglyphic of the Sun, and is so accepted today by all enlightened nations. The old Masons of India said: "The Sun is not God, but his brightest image." Ancient Greeks and Romans called the Sun the "God of Day" and the Moon the "Goddess of Night." The same idea, but in different language, was expressed by the Hebrews: "And God made two great lights, the greater light to rule the day, and the lesser light to rule the night." Gen. i. 16.

Masons often speak of the symbol of the Sun as "a point within a circle." Anciently this was done so that the exoteric

should not understand what the Masons were talking about. Here is a Masonic secret, and all other so-called secrets are of a similar kind, being the secrets of science which the initiate was not allowed to teach the non-initiate. Therefore the explanations of science were veiled in allegories, the language being metaphorical. All enlightened nations had what moderns called "Heathen Mythology," the true meaning of which is not understood by even our best scholars, because they are ignorant of Astrology. Ancient Masons did not believe in the reality of their gods, but the exoteric interpreted the allegories in their literal sense, and thus arose the doctrine of Polytheism, which no Mason ever has or ever will accept.

The word "god" applied to Jupiter has precisely the same meaning as "planet." The "planet Jupiter" and the "god Jupiter" are as exactly alike as "English wain and wagon." So of Saturn, Mars, Venus and Mercury, in the Latin allegories, but which are given different names by the Greeks, where Saturn is Chronos; Jupiter is Zeus, then Deus in the Latin and Deity in the English. The wonderful performances of the gods are the explanations of the astrological indications of the planets of the same name, and Masons all understood this, until they lost their arts and sciences through persecutions, because they could not be made by the most cruel tortures to reveal the secrets of the *Sanctum Sanctorum*.

The Geometrical symbols for Wisdom, Strength and Beauty, in their various combinations, constitute the capital letters of the Latin Alphabet, the first alphabet in which the form of the letter was scientific; the letters of the Phœnician Alphabet, adopted by the Hebrews, being an evolution from hieroglyphics. Thus, ancient Masons invented the first scientific alphabet.

W. H. CHANEY.

THE further we press in our discoveries, the more we shall see proofs of design and self-supporting arrangement where the careless eye had seen nothing but accident.

DE QUINCEY.

The Signatures of the Planets.

(TRANSLATED BY KYMRY.)

THE SIGNATURE OF SATURN.

SATURNIANS are tall pale and thin: their skin is very dark often earthy and dry: they wrinkle easily: their hair at first thick, dark and often black is early lost or rather thins without usually becoming actually bald. They are flat and bulky. Saturnians walk with bended knees, the eyes looking down, and the walk is slow. They have a long head, hollow cheeks a large jaw and prominent cheekbones: the eyebrows are dark and rise inwardly and nearly meet: the eyes are dark sad and often dull in their expression. They become keen in suspicion or in anger. The white of the eye is yellowish: their ears are big, the nose of an ordinary length is thin and pointed, their nostrils are never dilated. The mouth is large, the lips are thin and the lower one projects; the teeth sometimes white in youth have at first a certain strength, they are often double but soon decay. Their gums are pale, the dark beard on their cheeks is thin, the chin is rather long and broad in its lower part. The lower jaw heavy and broad projects. The neck is long and thin with big muscles and the veins showing. What is called the Adam's apple is very distinct. Generally thin they have big bones with heavy joints. The chest is narrow and hairy, the shoulders moderately developed but very high which gives them a round-shouldered look although the back is straight: their arms are bony and the muscles dryly marked on them: the hands are knotty and thin, the middle finger is very spatulate. The veins of their feet are very apparent and they are subject to varicose veins, their legs become feeble early and are often inert in old age and they are nearly always liable to accidents which attack the legs. Many cripples and those disabled by rheumatism are found among them. Deafness is also a Saturnian characteristic. Phrenologically they lack the organ

of veneration, they have the organ of individuality curiously developed between the two eyes and still more the organ of causality, the inquiring spirit which not being enlightened by comparison, torments them incessantly with inexplicable questions, and throws them into doubts on the immortality of the soul, and this state of unrest has a certain fascination for their melancholy and dissatisfied temperament. They distrust everyone and especially themselves, and this suspicion augmented by an immense pride which makes them fear ridicule, prevents them from putting themselves forward pleasantly. They are natural rebels, independent, incredulous but superstitious. They are fitted for mathematics and the serious sciences but especially to agriculture and the exploitation of mines: they are for the rest laborious patient, ascetic, little susceptible to love, and even please themselves when superstition is strong in mortifications of the flesh. There are priests found among them and these are the most rigid enthusiastic and fanatical. They prefer the color black for their dress. They rarely laugh, they like damp places and plant trees and cultivate gardens. They are sober and inclined to avarice. They love solitude and are especially hypochondriacs. They delight in contradiction. They are sometimes musicians, but especially love serious music and admire its difficulties; they prefer counterpoint to melody. Wagner is a true Saturnian type. They are often splendid executants in music. Paganini was an almost complete type of Saturn. All sincere republicans are Saturnians. Those who have an infusion of Jupiter are ambitious, the Mercurial ones have much of the wisdom of the serpent. It is also among the Saturnians that one finds the determined gamblers who always lose. Mercury gambles from a love of gambling, Saturn through a love of combinations. Mars joined to Saturn gives armed revolt. Independence is the strongest instinct of the Saturnian. The true types of the Saturnian rebel pass a part of their lives in prison to which fatality pushes them. Obstinacy is a peculiarly Saturnian feature. Saturnians have long fingers, thin at the third phalange, very knotty very spatulate and the thumb is nearly always long and broad indi-

cating perseverance. Dante is an extremely pure example of the highest development of the Saturnian type.

THE SIGNATURE OF JUPITER.

Men born under Jupiter are strongly built and of average stature; they have a white and rosy skin and a fresh color: they are fleshy, neither too fat nor too thin. Their voice is clear. They have large eyes moist and bright: their eyelashes are long and fine: the hair is chestnut, curled thick and supple in youth, and the beard is disposed in curls or is crisped: the eyebrows are arched and bushy: the nose is of medium size and straight: the mouth is rather large and the lips are strong, the upper lip advancing a little over the lower one; the teeth are large and often the two front teeth above are longer than the others; the cheeks are fleshy and firm: the chin is rather long with a dimple in the middle; the ears are set close to the head: the neck is elegant and well proportioned and in women show blue veins: the shoulders are broad and fleshy and the chest is deep and well covered: they have a tendency in age to become obese: their feet and hands are thick without being strong and their legs are hairy. They perspire easily on the head and especially on the forehead. Their walk is sober, neither fast nor slow. They become bald early, especially on the top of the head. Men born under this influence love comfort and luxury: they have great self confidence, are jovial and delight in festivals and social gatherings. They are great eaters and copious in their wine cups, loving pomp and ceremony, they love receptions and splendid fêtes. They are proud and have fine manners and generosity. They are always decorated and occupy the first places in public administrations: they are ambitious and skillful in affairs. They have strong family pride and help and push forward their relations in every way: they have the religious sentiment but like it with pomp, ceremony and processions: they are quick, sometimes angry but do not bear a grudge. They desire calm and peace. They are gallant and prone to love of the sensual sort. In general

their life is brilliant, fortunate and before the public eye: they are magnanimous, gentle, easy-going, placid, popular with everyone, even the crafty. They know how to help protect and retain their friends. The painters of this type are brilliant colorists like Rubens and the musicians are brilliant, facile and joyous like Rossini. (The Prince of Wales who was born with Jupiter rising in Sagittarius is a perfect type of all the above characteristics.)

THE SIGNATURE OF MARS.

Those born under this influence are above the average height, but strongly built. They have a short head, small and thick, the forehead high and uncovered and the cerebellum much developed. The face is round, covered with spots, the skin is hard, firm, and of a red brown especially near the ears: the hair is short, thick and curled at the extremities, red or sandy colored: the eyes are large, bright and fierce, the pupils chestnut or a warm grey, are fixed when talking with a firm and hard expression: the white of the eye is often bloodshot; the mouth is large and the lips are thin, small and tightly closed. The lower lip only is thick, the teeth are large, short, pointed often like a saw, and are set in healthy red gums. The eyebrows are level, and set low on the eyes, bushy and frown easily. The nose raised and pointed, is bent somewhat in the form of a beak, the nostrils are open and dilated, the chin projects, the beard is short and stiff, the ears are small and separated from the head, the cartilages are hard and the lobe of the ear is long. The cheeks are bony and the cheekbones prominent. The type of Mars is faithfully represented by the illuminated fate of the French punchinello. Those born under this influence march with the head thrown back, the neck is short, thickset muscular and of a bluish red. The chest is very broad and arched, the shoulders also are strong and fleshy; the back is thick which gives the neck a short appearance, the extremities are robust and the bones are big. The stomach is relatively flat, the thighs are short rather than long and the legs are muscular. They walk with a rapid stride. Their voice is

strong and haughty, metallic and reverberating, tenors are nearly always Mars and the Moon, and the basses are Mars and Saturn. They are petulant and masterful, their movements are brusque and rapid. They have what Dumas has called devastating gestures. Servants who break a great deal are under the influence of Mars. The children of this planet can be generous and magnanimous: they are as a rule extremely prodigal. They despise danger and do not lose their heads when it springs on them. They attach no value to life. They love plumes, red and forcible colors, glittering arms, trophies, and the smell of powder which intoxicates them. (Joubert has observed that the drum which drowns thought is for that very reason the most martial of instruments.) They frequent cafés and drinking saloons where strong spirits are supplied, they love gambling, animated conversations, revels and every way of killing time in a material way. They talk loudly and like to dominate others in this way. They are irritated by contradiction and easily lose their tempers. They are violent and full of pride. Prone to all sensual pleasures and especially to those of love, they are bold with the opposite sex, and know how to win their affections. Mars and Venus are always attracted to each other. They are tenacious, quarrelsome, violent, audacious and exaggerated in their stories. They eat a great deal and voraciously, and by preference underdone meat; they willingly talk about their own exploits and are not afraid of blowing their own trumpet. (In fact they are often tremendous braggarts—the Homeric hero being in this way from a modern point of view often quite humorous.) By preference they choose the professions which involve the shedding of blood like surgery and slaughtering. They love sanguinary spectacles like bull fights. The planet Mars gives also movement, activity, energy: it augments the force, power and virile quality even in the arts. Mars gives color to painters, and fascinating energy to orators. It is by the influence of the red planet that popular orators carry their audiences with them. All barristers who excel in oratorical gestures, who surprise without touching their hearers, are

under the influence of Mars. In art Michel Angelo, Salvator Rosa, and Caravagio were under the influence of Mars. Their hands are hard, their fingers big, strong, and thick at the third phalange: the first phalange of the thumb is large and ball shaped, the mount of Mars developed swells out the percussion (side of the hand) below the heart line. The plain of Mars is often rayed.

(To be continued.)

A LETTER TO THE WESTMINSTER GAZETTE.

SIR: Reference was recently made in your columns in connection with the Marconi system of wireless telegraphy, to the story in one of Strada's prolusions of a correspondence between two friends, who at any distance communicate with one another by means of two boxes with the twenty-four letters round them and fitted with sympathetic needles. If one had a mind to write anything to his friend, and spelled out the words of his message by directing the needles to their several letters, his friend had merely to keep a watch, and he saw his own needle move of itself to every corresponding letter of the dial of his own box.

Glancing today at *Diderot's Correspondence*, I met with the following passage, "Will Comus ever perfect his secret? This Comus is a charlatan of the fairs who is puzzling our physicists out of their wits. His secret consists in establishing a correspondence between two persons in different rooms, without any visible means of any sort of communication. Could this man some day make it possible to send messages from one town to another, from one place to another, hundreds of miles away, what a capital thing it would be! All we should need would be our separate boxes: each box would be, as it were, a separate little printing press, in which whatever was printed in one would then and there be found reproduced in the other." In a letter a fortnight previous he says, "This Comus, whose legerdemain is bewildering every one, is no sorcerer I am sure, and that is enough for me."

K.

The Science of Celestial Philosophy Relating to Activities.

FOUNDED ON THE TRUE AND PROGRESSIVE MOTION OF THE PLANETARY BODIES; EXPLAINED AND ILLUSTRATED WITH DIAGRAMS, IN A SERIES OF LETTERS.

BY G. T. F. SMITH TO R. PRICE.

LETTER NO. 3.

CHELTENHAM, December, 1852.

DEAR SIR: My state of health in winter unfortunately affords me too much leisure time; therefore, your letters meet with quick responses.

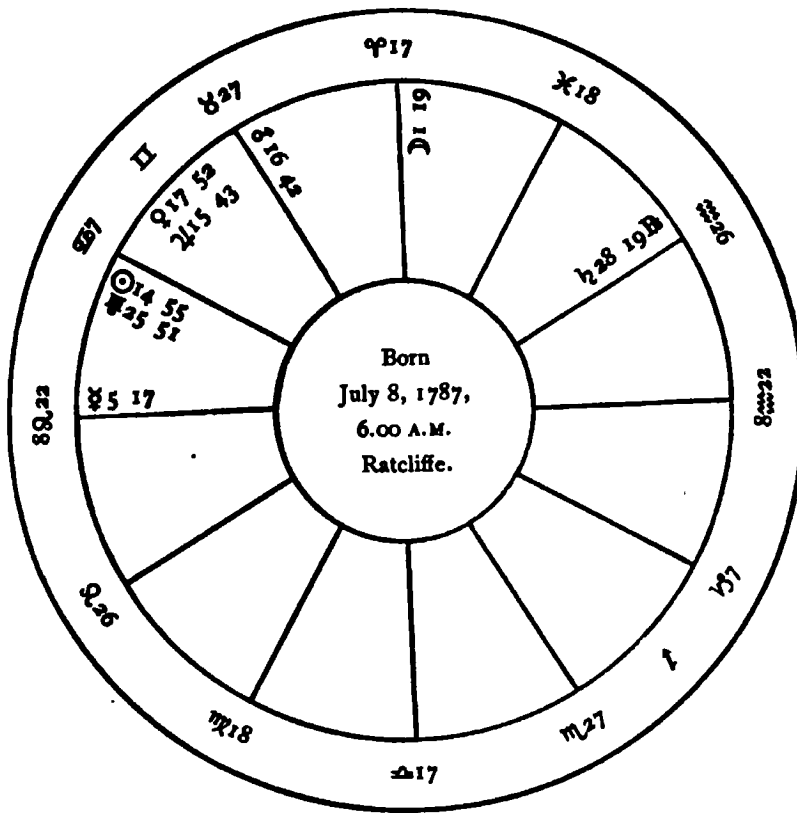
Now for your queries, I do account *one day* as *one year*, and two hours for one month. I respect the progressive aspects of the planets and Moon, together with all aspects to the planet's places in the radix. I take into *special* consideration the transiting planets to the various aspects formed, both in the progressive or local positions and in the radix, as they severally occur irrespective of *birthdays*. I do not attend to the aspects the transiting or exciting planets form with *each other*, but only as respects the directions in the progress and radix which they excite.

Uranus, Saturn, and Jupiter excite, both when direct and when retrograde, if they *apply* to the directions in any case; but regard Mars, Venus, and Mercury as excitors only when retrograde, excepting in a very slight degree. Retrograde application to directions is more telling than when direct, but either is very important and indispensable when directing their electric, exciting influence to the angle where the direction falls. Mars and the Sun no doubt have some effect if at the time of a direction being due they transit the point, but their stay is of too short a period to be of much importance. In a day of battle Mars as a transit excitement would prove very mischievous.

The Moon to the parallel of Jupiter local is, as you say, Moon to the declination of Jupiter at so many days accession as years after birth, meeting Jupiter's *then* declination as well as Jupiter's radical declination.

Louis Napoleon may be married when Moon forms a parallel to Jupiter in February, 1853. *All conjunctions and parallels give either marriage or introductions.* No marriage ever occurs without a conjunction or parallel of some one of the planets with either radical or local places by direction. Such generally produce marriage, provided the places where the aspects are formed are free from affliction of any malignant aspect, as such may be deemed negative testimony, and destroys the otherwise positive testimony. Conjunctions and parallels always introduce you to some one thing or person, so far as I have proved.

I now present you with another illustration, the horoscope of Mr. Marr.



In the first place, the radix is full of malignity. But note the aspects answering to the time of death *exactly* at 24 years and 5 months after birth.

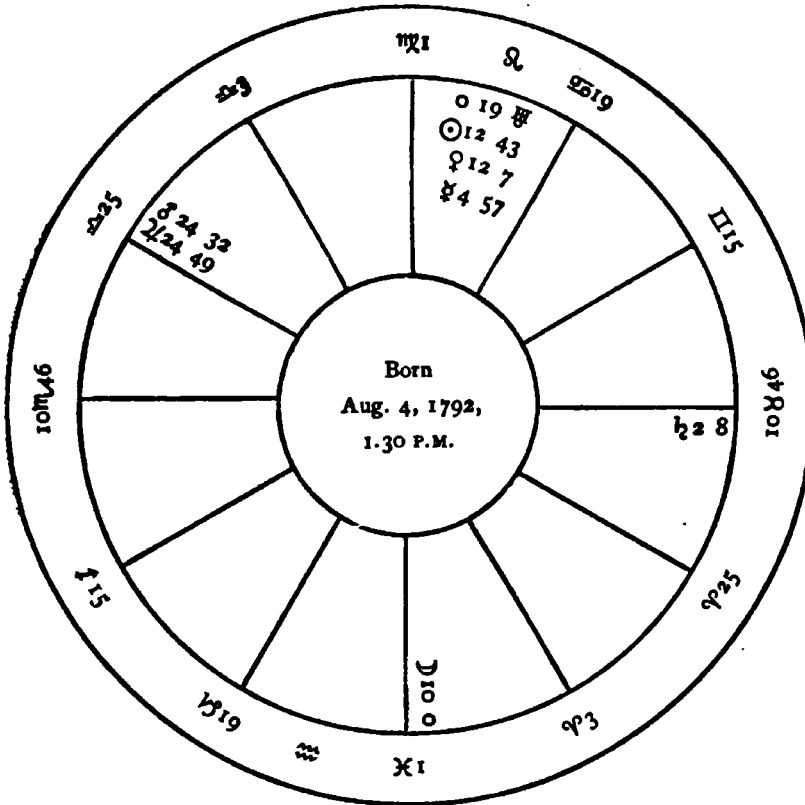
The Directions are as follows :

☽ ♄ ♃	☽ ☐ ♂ <i>local</i>
☽ par. ♃ <i>local</i>	☽ ♃ ♃ <i>local</i>
☽ ssq. ☉ ♃	☽ ☐ Pleiades, separating
☉ ♄ Ascendant	

Uranus in December, 1811, is in Scorpio 21°, in square excitement to the Moon, applying to the Moon a very powerful excitement, as Uranus remains there so long. Jupiter retrograde is exciting a square to Mercury, whose parallel the Moon acquires; Uranus excites the Moon's local parallel by having the same declination in December, 1811, as the Sun in the ephemeris attains in 8° Leo; and the Sun's conjunction to the ascendant is near the most dangerous fixed stars, the *Asseli*. The Moon, you see, immediately applies to all the aspects consecutively, without let or hindrance. The fixed stars are always concerned in violent deaths and catastrophies; and all the above occurring *in the eighth house*, the Moon meeting the train, and Saturn in conjunction of Moon radix! It is the successive aspects, one after the other, all of malignity, that gives weight of testimony for death. Then the excitement to this very angle of convergence: Uranus applying by square to the Moon, electrically exciting to action; Mercury's local parallel is intensely malignant, being magnetized by the square of Mars. Such were the direful *causes* of this murder — agreeable to irresistible laws (so far as human power is concerned). What a metaphysical contemplation!

In the child's horoscope the Moon was in sesquisquare to Sun, and parallel to Uranus' radix, excited by Uranus' parallel in December, 1811, and evil "by position," as it is termed.

The next horoscope to which I shall draw your attention is that of the Rev. Dr. Irving, author of the *Unknown Tongue*.



The following are the Directions :

- | | |
|------------------|---------------|
| ♄ ssq. ♀ local | ♃ ssq. Asc. |
| ♄ ♂ ☉ an Eclipse | ♂ ☐ ♄ partile |

This latter between the ascendant and the ninth house might have an effect only on the mind, but I attach much importance to the Eclipse. Saturn is applying by excitement to the opposition of Saturn, and is exciting the Moon's local declination.

In prosecuting the study I have opened to your view, first make yourself well acquainted with the *Directions* and the *Exciting Influence*. There is nothing but the certain aspects to consider, nothing artificial or doubtful. The event is seen to move with the cause. Directly *excitement* ceases, *effect* ceases, until again excited.

Hon. C. Berkely's horoscope will surprise you, wherein he gained the election upon which I bet ten pounds, and within

six weeks he was petitioned against and turned out. The directions which gained the election were not *fully* complete in the Primary, for the Moon, as mentioned, frequently precipitates the event whilst *applying*. Therefore, how was he to be *lucky*, and *defeated* in so short a period? The reason was, the exciting influence became retrograde, and ceased to apply to the prosperous arcs; and a malignant primary direction of the Sun being *just* upon it, excited, he lost office.

You will term this a refined proof of science when it is submitted to you, but a veritable truth. It is thus sudden changes in life are to be accounted for, but in no other way. It has cost me immense study, but I saw the basis was good. Apply these methods to any known event to come off at a given time; the result will astonish you.

Yours truly,

GEORGE SMITH.

BURDEN not the back of Aries, Leo or Taurus with thy faults: nor make Saturn, Mars or Venus guilty of thy follies. Think not to fasten thy imperfection on the stars and so despairingly conceive thyself under a fatality of being evil. Calculate thyself within; seek not thyself in the moon, but in thine orb of microcosmical circumference. Let celestial aspects admonish and advertise, not conclude and determine thy ways. For since good and bad stars moralize not our actions, and neither excuse nor commend our good or bad deeds at the present or last bar; since some are astrologically well disposed who are morally high vicious; not celestial figures, but virtuous schemes, must dominate and state our actions. If we rightly understood the names whereby God calleth the stars; if we knew his name for the dog-star or by what appellation Jupiter, Mars and Saturn obey his will; it might be a welcome accession unto astrology, which speaks great things, and is fain to make use of appellations from Greek and barbaric systems. Whatever influences, impulsions, or inclinations there be from the lights above, it were a piece of wisdom to make one of those wise men who overrule their stars, and with their own militia contend with the host of heaven.

SIR THOMAS BROWNE, *Christian Morals*.

Predictions for the Year 1708.

WHEREIN THE MONTH AND DAY OF THE MONTH ARE SET DOWN,
THE PERSONS NAMED, AND THE GREAT ACTIONS AND
EVENTS OF NEXT YEAR PARTICULARLY RELATED,
AS THEY WILL COME TO PASS.

WRITTEN TO PREVENT THE PEOPLE OF ENGLAND FROM BEING
FARTHER IMPOSED ON BY VULGAR ALMANAC-MAKERS.

By ISAAC BICKERSTAFF, Esq.

I HAVING long considered the gross abuse of astrology in this kingdom, and upon debating the matter with myself, I could not possibly lay the fault upon the art, but upon those gross impostors who set up to be the artists. I know several learned men have contended that the whole is a cheat; that it is absurd and ridiculous to imagine the stars can have any influence at all upon human actions, thoughts or inclinations: and whoever has not bent his studies that way, may be excused for thinking so, when he sees in how wretched a manner that noble art is treated by a few mean illiterate traders between us and the stars; who import a yearly stock of nonsense, lies, folly and impertinence, which they offer to the world as genuine from the planets, though they descend from no greater a height than their own brains.

I intend in a short time to publish a large and rational defense of this art, and therefore shall say no more in its justification at present, than that it hath been in all ages defended by many learned men, and among the rest by Socrates himself, whom I look upon as undoubtedly the wisest of uninspired mortals: to which if we add, that those who have condemned this art, though otherwise learned, having been such as either did not apply their studies this way, or at least did not succeed in their applications: their testimony will not be of

much weight to its disadvantage, since they are liable to the common objection of condemning what they did not understand.

Nor am I at all offended, or think it an injury to the art, when I see the common dealers in it, the students in astrology, the Philomaths, and the rest of that tribe, treated by wise men with the utmost scorn and contempt; but rather wonder, when I observe gentlemen in the country, rich enough to serve the nation in parliament, poring in Partridge's Almanac, to find out the events of the year at home and abroad; not daring to propose a hunting match, till Gadbury or he have fixed the weather.

I will allow either of the two I have mentioned, or any other of the fraternity, to be not only astrologers, but conjurers too, if I do not produce a hundred instances in all their almanacs, to convince any reasonable man, that they do not so much as understand common grammar and syntax; that they are not able to spell any word out of the usual road, nor even in their prefaces write common sense or intelligible English. Then for their observations and predictions, they are such as will equally suit any age or country in the world. This month a certain great person will be threatened with death or sickness. This the newspaper will tell them, for there we find at the end of the year, that no month passes without the death of some person of note: and it would be hard if it should be otherwise when there are at least two thousand persons of note, in this kingdom, many of them old, and the almanac-maker has the liberty of choosing the sickliest season of the year where he may fix his prediction. Again, this month an eminent clergyman will be preferred; of which there may be some hundreds, half of them with one foot in the grave. Then such a planet in such a house shows great machinations, plots and conspiracies, that may in time be brought to light: after which, if we hear of any discovery, the astrologer gets the honor, if not his prediction still stands good. And at last, God preserve King William from all his open and secret enemies, Amen. When if the king should happen to have died, the astrologer plainly foretold it; other-

wise it passes but for the pious ejaculations of a loyal subject: though it unluckily happened in some of their almanacs, that poor King William was prayed for many months after he was dead, because it fell out that he died about the beginning of the year.

To mention no more of their impertinent predictions; what have we to do with their advertisements about pills and medicines, or their mutual quarrels in verse and prose of Whig and Tory, wherewith the stars have little to do?

Having long observed and lamented these, and a hundred other abuses of this art, too tedious to repeat, I resolved to proceed in a new way, which I doubt not will be to the general satisfaction of the kingdom: I can this year produce but a specimen of what I design for the future. Having employed most part of my time in adjusting and correcting the calculations I made for some years past, because I would offer nothing to the world of which I am not as fully satisfied, as that I am now alive. For these two last years I have not failed in above one or two particulars, and those of no very great moment. I exactly foretold the miscarriage at Toulon, with all its particulars; and the loss of Admiral Shovell, though I was mistaken as to the day, placing that accident about thirty-six hours sooner than it happened; but upon reviewing my schemes, I quickly found the cause of that error. I likewise foretold the battle at Almanza to the very day and hour, with the loss on both sides, and the consequences thereof. All which I showed to some friends many months before they happened. That is, I gave them papers sealed up, to open in such a time, after which they were at liberty to read them; and there they found my predictions true in every article, except one or two very minute.

As for the few following predictions I now offer the world, I forbore to publish them till I had perused the several almanacs for the year we are now entered on. I find them all in the usual strain, and I beg the reader will compare their manner with mine: and here I make bold to tell the world, that I lay the whole credit of my art upon the truth of these predictions;

and I will be content, that Partridge and the rest of his clan, may hoot me for a cheat and impostor, if I fail in any single particular of moment. I believe, any man who reads this paper will look upon me to be at least a person of as much honesty and understanding, as a common maker of almanacs. I do not lurk in the dark; I am not wholly unknown in the world; I have set my name at length, to be a mark of infamy to mankind if they shall find I deceive them.

In one thing I must desire to be forgiven, that I talk more sparingly of home affairs: as it would be imprudence to discover secrets of state, so it would be dangerous to my person; but in smaller matters, and that are not of public consequence, I shall be very free; and the truth of my conjectures will as much appear from these as the other. As for the most signal events abroad in France, Flanders, Italy and Spain, I shall make no scruple to predict them in plain terms: some of them are of importance, and I hope I shall seldom mistake the day they will happen; therefore I think good to inform the reader, that I all along make use of the old style observed in England, which I desire he will compare with that of the newspapers, at the time they relate the actions I mention.

I must add one word more; I know it hath been the opinion of several learned, who think well enough of the true art of astrology, that the stars do only incline, and not force, the actions or wills of men: and therefore, however, I may proceed by right rules, yet I cannot in prudence so confidently assure the events will follow exactly as I predict them.

I hope I have maturely considered this objection, which in some cases is of no little weight: for example; a man may, by the influence of an over-ruling planet, be disposed or inclined to lust, rage, or avarice, and yet by the force of reason overcome that bad influence; and this was the case of Socrates: but the great events of the world usually depend upon numbers of men, it cannot be expected they should all unite to cross their inclinations, from pursuing a

general design, wherein they unanimously agree. Besides, the influence of the stars reaches to many actions and events, which are not any way in the power of reason; as sickness, death, and what we commonly call accidents, with many more, needless to repeat.

But now it is time to proceed to my predictions, which I have begun to calculate from the time that the Sun enters into Aries. And this I take to be properly the beginning of the natural year. I pursue them to the time that he enters Libra, or somewhat more, which is the busy period of the year. The remainder I have not yet adjusted, upon account of several impediments needless here to mention: besides, I must remind the reader again, that this is but a specimen of what I design in succeeding years to treat more at large, if I may have liberty and encouragement.

My first prediction is but a trifle, yet I will mention it, to show how ignorant these sottish pretenders to astrology are in their own concerns: it relates to Partridge, the almanac-maker; I have consulted the stars of his nativity by my own rules, and find he will infallibly die upon the 29th of March next, about eleven at night, of a raging fever; therefore, I advise him to consider of it, and settle his affairs in time.

The month of April will be observable for the death of many great persons. On the 4th will die the Cardinal de Noailles, Archbishop of Paris. On the 11th the young Prince of Asturias, son to the Duke of Anjou. On the 14th a great peer of this realm will die at his country house. On the 19th an old layman of great fame for learning, and on the 23d an eminent goldsmith in Lombard street. I could mention others, both at home and abroad, if I did not consider it is of very little use or instruction to the reader, or to the world.

As to public affairs, on the 7th of this month there will be an insurrection in Dauphine, occasioned by the oppressions of the people, which will not be quieted in some months.

On the 15th will be a violent storm on the southeast coast of France, which will destroy many of their ships, and some in the very harbor.

The 19th will be famous for the revolt of a whole province or kingdom, excepting one city, by which the affairs of a certain prince in the alliance will take a better face.

May, against common conjectures, will be no very busy month in Europe, but very signal for the death of the Dauphin, which will happen on the 7th, after a short fit of sickness, and grievous torments with the strangury. He dies less lamented by the court than the kingdom.

On the 9th a marshal of France will break his leg by a fall from his horse. I have not been able to discover whether he will then die or not.

On the 11th will begin a most important seige, which the eyes of all Europe will be upon. I cannot be more particular, for in relating affairs that so nearly concern the Confederates, and consequently this kingdom, I am forced to confine myself for several reasons very obvious to the reader.

On the 15th news will arrive of a very surprising event, than which nothing could be more unexpected.

On the 19th three noble ladies of this kingdom will, against all expectation, give birth to sons, to the great joy of their husbands.

On the 23d a famous buffoon of the play-house will die a ridiculous death, suitable to his vocation.

JUNE.—This month will be distinguished at home by the utter dispersing of those ridiculous deluded enthusiasts, commonly called the prophets, occasioned chiefly by seeing the time come that many of their prophecies should be fulfilled, and then finding themselves deceived by contrary events. It is indeed to be admired how any deceiver can be so weak to foretell things near at hand, when a very few months must of necessity discover the imposture to all the world; in this point less prudent than common almanac-makers, who are so wise to wander in generals and walk dubiously, and leave to the reader the business of interpreting.

On the 1st of this month a French general will be killed by a random shot of a cannon-ball.

On the 6th a fire will break out in the suburbs of Paris, which

will destroy above a thousand houses, and seems to be the foreboding of what will happen, to the surprise of all Europe, about the end of the following month.

On the 10th a great battle will be fought, which will begin at four o'clock in the afternoon, and last till nine at night with great obstinacy, but no very decisive event. I shall not name the place, for the reasons aforesaid; but the commanders on each left wing will be killed. I see bonfires, and hear the noise of guns for a victory.

On the 14th there will be a false report of the French king's death.

On the 20th Cardinal Portocarero will die of a dysentery, with great suspicion of poison; but the report of his intentions to revolt to King Charles, will prove false.

JULY.—The 6th of this month a certain general will, by a glorious action, recover the reputation he lost by former misfortunes.

On the 12th a great commander will die a prisoner in the hands of his enemies.

On the 14th a shameful discovery will be made, of a French Jesuit giving poison to a great foreign general, and when he is put to the torture, will make wonderful discoveries.

In short, this will prove a month of great action, if I might have liberty to relate the particulars.

At home, the death of an old famous senator will happen on the 15th at his country house, worn with age and diseases.

But that which will make this month memorable to all posterity is the death of the French king, Louis the Fourteenth, after a week's sickness at Marli, which will happen on the 29th, about six o'clock in the evening. It seems to be an effect of the gout in his stomach, followed by a fever. And in three days after Monsieur Chamillard will follow his master, dying suddenly of an apoplexy.

In this month likewise an ambassador will die in London, but I cannot assign the day.

AUGUST.—The affairs of France will seem to suffer no change for a while under the Duke of Burgundy's administration; but

the genius that animated the whole machine being gone, will be the cause of mighty turns and revolutions in the following year. The new king makes yet little change either in the army or the ministry, but the libels against his grandfather that fly about his very court, give him uneasiness.

I see an express in mighty haste, with joy and wonder in his looks, arriving by break of day on the 26th of this month, having traveled in three days a prodigious journey by land and sea. In the evening I hear bells and guns, and see the blazing of a thousand bonfires.

A young admiral of noble birth does likewise this month gain immortal honor by a great achievement.

The affairs of Poland are this month entirely settled: Augustus resigns his pretensions, which he had again taken up for some time: Stanislaus is peaceably possessed of the throne, and the King of Sweden declares for the Emperor.

I cannot omit one particular accident here at home, that near the end of this month much mischief will be done at Bartholomew Fair by the fall of a booth.

SEPTEMBER.—This month begins with a very surprising fit of frosty weather, which will last nearly twelve days.

The Pope having long languished last month, the swellings in his legs breaking, and the flesh mortifying, will die on the 11th instant, and in three weeks' time, after a mighty contest, be succeeded by a Cardinal of the Imperial Faction, but native of Tuscany, who is now about sixty-one years old.

The French army acts now wholly on the defensive, strongly fortified in their trenches; and the young French king sends overtures for a treaty of peace, by the Duke of Mantua; which, because it is a matter of state that concerns us here at home, I shall speak no farther of it.

I shall add but one prediction more, and that in mystical terms, which shall be included in a verse out of Virgil.

*Alter erit jam Tethys, & altera quæ vehat Argo,
Dilectos Heroas.*

Upon the 25th day of this month, the fulfilling of this prediction will be manifest to everybody.

This is the farthest I have proceeded in my calculations for the present year. I do not pretend that these are all the great events which will happen in this period, but that those I have set down will infallibly come to pass. It will perhaps still be objected, why I have not spoke more particularly of affairs at home, or of the success of our armies abroad, which I might and could very largely have done; but those in power have wisely discouraged men from meddling in public concerns, and I was resolved by no means to give the least offence. This I will venture to say: that it will be a glorious campaign for the allies, wherein the English forces, both by sea and land, will have their full share of honor: that Her Majesty Queen Anne will continue in health and prosperity, and, that no ill accident will arrive to any in the chief ministry.

As to the particular events I have mentioned, the readers may judge by the fulfilling of them, whether I am of the level with common astrologers, who, with an old paltry cant, and a few pot-hooks for planets to amuse the vulgar, have, in my opinion, too long been suffered to abuse the world; but an honest physician ought not to be despised because there are such things as mountebanks. I hope I have some share of reputation, which I would not willingly forfeit for a frolic or humor; and I believe no gentleman who reads this paper will look upon it to be of the same cast or mould with the common scribblers that are every day hawked about. My fortune has placed me above the little regard of scribbling for a few pence, which I neither value nor want. Therefore let not wise men too hastily condemn this essay, intended for a good design to cultivate and improve an ancient art, long in disgrace by having fallen into mean unskillful hands. A little time will determine whether I have deceived others, or myself; and I think it is no very unreasonable request, that men would please to suspend their judgments until then. I was once of the opinion with those who despise all predictions from the stars, until, in the year 1686, a man of quality showed me written in his album, that the most learned astronomer, Captain H., assured him he would never believe anything of the stars' influence, if there were not a

great revolution in England in the year 1688. Since that time I began to have other thoughts, and, after eighteen years diligent study and application, I think I have no reason to repent of my pains. I shall detain the reader no longer than to let him know, that the account I design to give of next year's events shall take in the principal affairs that happen in Europe; and if I be denied the liberty of offering it to my own country, I shall appeal to the learned world by publishing it in Latin, and giving order to have it printed in Holland.

DEAN SWIFT.

"SKEPTICISM is unbelief in cause and effect. A man does not see that as he eats, so he thinks; as he deals, so he is and so he appears. He does not see that his son is the son of his thoughts and of his actions; that fortunes are not exceptions but fruits; that relation and connection are not somewhere and sometimes, but everywhere and always; no miscellany; no exemption; no anomaly,—but method and an even web; and what comes out, that was put in. As we are, so we do; and as we do, so it is done to us. We are the builders of our fortunes; cant and lying, and the attempt to secure a good which does not belong to us, are, once for all, balked and vain. But in the human mind this tie of faith is made alive. The law is the basis of the human mind. In us it is inspiration; out there in Nature we see its fatal strength. We call it the moral sentiment. We owe to the Hindu scriptures a definition of law, which compares well with any in our Western books. "Law it is, which is without name, or color, or hands, or feet; which is smallest of the least and largest of the large; all, and knowing all things; which hears without ears, sees without eyes, moves without feet, and seizes without hands."

EMERSON, on Worship.

BirthDay Information and Daily Advice for May.

Babies can't choose their own horoscopes, and indeed if they could, there might be an inconvenient rush of babies at particular epochs. "*Romola*."—GEORGE ELIOT.

1. Tuesday. It is not a good day, but with care you can journey, but look sharp about money affairs, and avoid all risks.

Your coming year will bring many troubles and much discontent. Financial losses are spoken of, and you will need to guard all outlays and avoid all speculative matters. Changes are in order, with losses therefrom. Be careful of sickness as well.

2. Wednesday. Today is favorable in general. Visit, force matters, approach superiors, ask favors and seek employment.

Your coming year favors you somewhat, and matters in general will improve. There is some ease in home affairs, with additions to your circle and new friends. Be up and doing, take reasonable chances, and make such changes as your judgment prompts.

3. Thursday. Care is advised today. Attend to ordinary affairs and avoid new undertakings, but be guarded in finance.

Your coming year will be an anxious one in many ways, and it is not unlikely that considerable losses will come to you as the months go by. Look to sickness, especially if advanced in years. A bereavement is strongly indicated.

4. Friday. It is unfavorable. Look sharp to all matters, attending closely to ordinary duties.

5. Saturday. It is somewhat favorable today. Ask favors, approach superiors, visit friends and seek amusements.

Your coming year is somewhat favorable in the main, and with close attention to your affairs improvements will come. Look to all changes, however, and be not too free with additions to your affairs.

6. Sunday. It is not a good day, so rest and keep quiet.

Your coming year will be full of troubles, and you will have your hands full to make both ends meet. Guard your finances at all times, look to your social and home affairs, and be careful of sickness. When in difficulty consult an astrologer.

7. Monday. It is an excellent day for all purposes. Journey, visit, seek amusement and make every hour count.

Your anniversary is a favorable one, and matters in general will increase. New friends, additional financial favors, and social improvements are in order. Do not fritter the time away, and remember it will not always last.

8. Tuesday. It is not good today, and care and quietness is advised.

You are confronted with an active and contentious year. In domestic and home affairs trouble is indicated, and disputes in law matters, which should be strongly avoided. Look well to your pleasures and be guarded in your friendships. Be careful of fire and theft.

9. Wednesday. It is somewhat favorable today. Be active, attend to matters of ordinary purport and work hard.

Your coming year contains both good and evil in its promises and needs care, making no additions to your present affairs that are of a speculative nature, and looking well to outlay. You may pass the year intact; otherwise, losses will occur and some setbacks.

10. Thursday. Today is unfavorable for new affairs, social matters and all financial favors.

Your coming year is a troublesome one, and misfortunes will come at various times. Look sharp to home affairs, guard against sickness to the young, and make every dollar count. Some good friends will help you out, so be deserving.

11. Friday. It is a very fair day. Journey and change, visit friends and seek amusement. It is good for business affairs.

Your anniversary is in the main favorable for you, and with attention to your affairs matters will improve. Some agreeable changes, with a pleasant journey or two, are probable. Be careful of your expenses.

12. Saturday. It is not over good. Look sharp to business affairs, avoid controversy and take no risks.

Your coming year will be a vexatious one, with many misfortunes appearing. Look well to home affairs, be guarded in friendships, do not risk money in any form, or branch out in your affairs.

13. Sunday. Today is favorable for amusements, to visit friends, but journeys and changes should be avoided. Do not write.

You have an active year, and both good and evil will appear during the same. Note well all changes, look sharp to what you attach your name to; avoid law and opposition, and in so abiding, much good will come to you.

14. Monday. It is an evil day in general. Look sharp to all matters and attend closely to your duties.

Your coming year is not a good one, and there will be much that will occur to cause anxiety. Sickness, financial losses, domestic afflictions and loss of friends. Be guarded in all affairs.

15. Tuesday. It is a good day in general. Be up and doing and make everything count. Ask favors, seek employment and visit friends.

Your coming year promises fairly well, and while it will be rather quiet in the main, yet improvements will be steady. Gain through friends and by your own exertions. Take all reasonable chances, and help your brother in distress.

16. Wednesday. Today is unfavorable. Look well to finance, and avoid changes, journeys and amusements.

Your coming year will be somewhat strange in its termination. Changes are spoken of, and losses in peculiar ways as well. Trust not too freely strangers or friends, and be guarded in promises.

17. Thursday. Altogether it is an evil day. Look well to disputes, changes and all financial affairs. Guard your health.

Your coming year will bring to you many difficulties, and nothing but the closest attention to all matters will allow you to pass the same without some misfortune. Sickness, changes, probable bereavement and losses by writings, and risks. Consult an astrologer.

18. Friday. It is not over good this day, but with care you can visit and seek amusements; but avoid changes, and do not take any risk.

Your coming year is an unfavorable one, and there will be much that will occur of an unpleasant nature. Losses in various ways: by writings, through disputes, and because of social matters and pleasures; but all this can be changed by close attention to your duties.

19. Saturday. Care should be exercised today in all affairs.

Your coming year is not good, and there will be many trials and anxieties appearing. Avoid disputes, do not court opposition, and be careful of outlays. Some sickness is apparent.

20. Sunday. It is rather a good day. Use it for such matters as may be convenient, but hold your temper. Go to church.

Your coming year can be made with close attention to your affairs, a favorable one; while neglect to important matters, both in finance and in pleasure, will end the same on the wrong side of the ledger.

21. Monday. It is an unfavorable day, so be governed accordingly.

Your coming year will bring much misfortune, and there is need for close attention to all your affairs. Domestic affliction, disputes with superiors, sickness, also loss of position, business and finance.

22. Tuesday. It is rather favorable today for general matters, but care is advised in changes and financial affairs.

Your coming year will be an active one, with changes and journeys. Some financial benefits are indicated, that will be enhanced with close attention to your affairs. Be guarded at all times in expenses.

23. Wednesday. It is somewhat favorable for business affairs, journeys and friendship proffered; but avoid disputes.

Both good and evil marks the promises of your coming year, and you will need to exercise great care in all matters to make both ends meet. Avoid law and disputes, be careful of fire and accident, and note well who your friends are.

24. Thursday. It is favorable for journeys, to ask favors, look for employment, write letters, visit friends and seek amusement.

You have an active year this coming one, and your attention will be directed in many ways. Some favors will be shown with money prospects, though your expenses will be heavy. Look to your health, and do not change too often.

25. Friday. It is an unfavorable day. Avoid changes, social advances and money transactions, and be careful of accidents.

The coming year will bring many troubles to you, and your affairs will cause you grave anxiety. There will be home disturbances, sickness within your circle, financial losses and unfavorable changes; so look out at all times.

26. Saturday. Today is favorable for important matters, favors and friendships. Avoid changes, do not travel, and be patient.

Your coming year will be a contentious one, with many difficulties abounding. Losses by fire, theft, and through foolish ventures. You should avoid disputes and litigation, and be careful in your choice of friends and temperate in your pleasure.

27. Sunday. It is moderately good, so rest.

The coming year seems to favor you somewhat, though care is needed in social matters and family affairs. Look to sickness, do not take financial risks.

28. Monday. Great care is advised today. Avoid all financial dealing, and look to commands from your superiors.

Your anniversary is not favorable in the main. Grave troubles in financial matters, losses through poor judgment, and badly advised moves, also from changes as well as journeys. Spend not too freely, and look well to your pleasures.

29. Tuesday. It is moderately good for ordinary affairs, but postpone matters of importance and start nothing new.

Your coming year is a quiet though not a favorable one. Financial difficulties are indicated, some domestic troubles, and changes of a nature bearing directly on such.

30. Wednesday. It is an evil day, so be governed accordingly.

Your anniversary, though in the main quiet, is unfavorable, and the year will bring misfortune. Sickness, possible bereavement, financial losses, and troubles from supposed friends. Be guarded at all times, and make no additions to your affairs.

31. Thursday. Today is favorable for amusements, friendships, letters, changes and journeys.

Your coming year is in the main somewhat favorable, and there will be improvements over the closing one. Some social recognition and help from influential friends. Be up and doing, take reasonable chances, and remember the under fellow.

ASTOR.

The above birthday information is for those whose birthdays occur this month regardless of the year and the hour. Any one born, for instance, on May 16 will experience during the year some of the conditions mentioned on that day.

The daily advice is worth considering and watching, and if followed will bring quicker and surer results. On evil days always keep still, for even if you try to push matters you will find eventually they will not amount to anything.

The good or bad fortune of a person on any particular day depends mainly on the particular conditions operating in the nativity, and the red or black degrees the Moon is transiting in the speculum.—ED.

The American Grammar of Astrology.

CHAPTER XIII. DESCRIPTIONS OF PERSONS BORN WITH PLANETS IN EITHER OF THE TWELVE SIGNS.

AQUARIUS ON THE ASCENDANT WITH

Herschel in Aries.

Rather tall, lean and well made, with light hair, grey or hazel eyes, ruddy complexion: strong constitution, ambitious and quick tempered.

Herschel in Taurus.

Short, thick-set person, dark hair and deep-set eyes; stout, with a dark complexion, short neck; passionate, revengeful, conceited and luxurious.

Herschel in Gemini.

A tall, thin stature; brown hair and grey eyes; a good disposition, fond of science, eccentric, generous and inventive.

Herschel in Cancer.

A short, thick-set, corpulent body, pale complexion, brown hair and grey eyes; conceited, bigoted, eccentric and unmanageable.

Herschel in Leo.

Full-sized stature, broad, strong shoulders, light brown hair and sandy beard, firm walk; generous, fond of military display, rather proud and conceited.

Herschel in Virgo.

Short stature, dark hair and eyes, thin body, small bones; eccentric, fond of curiosities and novelties, studious, scientific and close in worldly matters.

Herschel in Libra.

Fine stature, well-made, oval face, light hair and sanguine complexion; scientific, ambitious and easily displeased.

Herschel in Scorpio.

Short, thick-set body, broad shoulders; dark complexion, dark hair and eyes, deceitful, given to drink and pleasure, and a most undesirable person when Herschel is afflicted in this sign by a bad aspect of Saturn or Mars.

Herschel in Sagittarius.

Tall stature, light hair and eyes, high forehead and good complexion; generous, enthusiastic and fond of sports.

Herschel in Capricorn.

Below the middle stature, but well-made with a short neck, high forehead, dark hair and eyes; proud, austere and possessing few good qualities.

Herschel in Aquarius.

Above the middle stature, brown hair and eyes, well-made and handsome; ingenious, fond of science and novelties, possessing a good disposition.

Herschel in Pisces.

Medium stature, light or pale complexion, dark hair and eyes, a bad walk, ugly hands or feet; dull, dejected and despised.

CAPRICORN ON THE ASCENDANT WITH

Saturn in Aries.

A thin person with a ruddy complexion, full face, dark hair and a thin beard; resolute, quarrelsome, and fond of boasting.

Saturn in Taurus.

A plain person with dark hair and a heavy awkward appearance; middle stature, miserly and not refined.

Saturn in Gemini.

Rather tall, a dark complexion, oval face with dark brown hair; ingenious, unpolished, perverse and generally unfortunate.

Saturn in Cancer.

Middle stature, rather short, feeble, thin face, dark hair and languid eyes; body sometimes crooked; jealous and deceitful.

Saturn in Leo.

Moderately large stature, broad, round shoulders, wide chest, light hair, large bones, surly and apt to stoop; has tolerably good qualities, generous, passionate, and not very courageous when put to the test.

Saturn in Virgo.

Tall, thin body, with thick dark hair; long head, is generally unfortunate and apt to be melancholy, retains anger; studious, subtle, reserved and inclined to underhand dealings.

Saturn in Libra.

Above the middle stature and comely with brown hair, oval face, large nose and forehead, clear complexion; prodigal of expense, satisfied with himself, given to controversy, and seldom leaving anything behind him.

Saturn in Scorpio.

Mean stature, thick body, broad shoulders, dark hair, which is often thick; quarrelsome, mischievous; one who will undertake violent and dangerous actions to his own detriment.

Saturn in Sagittarius.

Large body, brown hair, good complexion and nice disposition, not covetous, frugal, quick-tempered; will not bear an affront, yet willing to do good to all; a good friend and a merciful enemy.

Saturn in Capricorn.

Lean body, dark hair and dark complexion, middle stature, small eyes, long face, stoops in walking; peevish, discontented, melancholy, covetous; of few words, fearful, grave and unforgiving.

Saturn in Aquarius.

Full-bodied person, with a large head and face, rather inclined to corpulency, middle stature, dull brown hair, clear complexion, sober graceful deportment; affable and courteous, with an excellent fancy, generally proficient in what he undertakes; of a pregnant genius but conceited.

Saturn in Pisces.

Middle stature, pale complexion, dull or black hair, large head and a full eye; sometimes crooked teeth; not handsome; active in mischief, deceitful, given to contention; uncertain and fickle, though often presenting a good exterior; not loquacious, deliberate in planning evil but will improve as he grows older.

[*To be continued.*]

Go fetch me down my planet-book
 Straight from my private room;
 For in the same I mean to look
 What is decreed my doom.
 The planet-book to her they brought,
 And laid it on her knee;
 She found that all would come to nought,
 For poisoned she should be.

ROSAMOND, *in an old ballad.*

“TO CUT HAIRE.”

“HAIRE cut groweth well, the Moon increasing, being in Taurus, Virgo or Libra.

Cutting, Shaving, Clipping in the wane causeth baldness; what is then cut groweth little.

The best time of Cutting is in Cancer, Scorpio or Pisces, in the wane.”

(Found in an old book printed by “Felix Kyngstone, London, 1605” for Thomas Digges, being a revised and augmented edition of a work by his father, Leonard Digges, Gentleman.)

Notes and Queries.

A CORRESPONDENT sends us some interesting prophecies, which recently appeared in the San Francisco *Examiner*, by Dr. Max Muenhlenbruch, and asks if we know who Muenhlenbruch is and where he lives? We had never heard of him, but, curiously enough, the same mail brought a periodical from Melbourne giving not only his address but his likeness. Dr. Muenhlenbruch lives in California, his would-be enquirer writes from Texas, his address is advertised in Australia to be forwarded from Boston, four places very widely apart.

For the benefit of our readers we give a few of his recent prophecies.

McKinley will run again and be defeated.

W. J. Bryan will be the next president of the United States.

Admiral Dewey will die before 1902.

Mark Hanna will collapse from apoplexy within two years.

Ireland will be free.

The Prince of Wales will die in 1905.

America will experience three wars before 1910 has closed. One of these wars will come through the interference of another nation.

Much upheaval and bloodshed will occur in the United States through different causes. However, better conditions will begin from Sept. 18, 1908, and from 1910 to 1925 peace and tranquility will reign. Financial conditions will improve and prosperity will be found among all classes of people.

Mexico will be annexed to the United States before 1910, and before 1925 has passed the South American republics will be annexed to America. There will be much bloodshed in connection with these undertakings.

The Prince of Wales will not keep the throne and 1905 will see him pass to the life beyond. The next in line will succeed to the throne, two of whom will hold short terms.

Radical as it may seem, Ireland will eventually cut loose from England and be a power by herself.

France is to have another revolution that will wipe out the republic, and then an outside nation will step in and amalgamate the French people.

Within ten years Germany will have three emperors; and the emperor of China will be assassinated.

MR. B. C. MURRAY, of Denison, Texas, who has been collecting astrological books for the past thirty years, has an astral library of something like two hundred bound volumes, besides numerous pamphlets. In his collection, as would be imagined, there are a number of varieties, which include a few manuscripts. Of the latter probably the most curious, and which is undoubtedly unique, is a volume of 1,010 pages, bound in calf, marble edges. Size of the book $3\frac{1}{2}$ by 6 inches, and nearly three inches thick. The handwriting is exceedingly curious, and difficult to decipher on account of the odd forms of the letters and the numerous unfamiliar abbreviations; yet the writer was undoubtedly an expert penman. There is an average of twenty-five lines to the page with half-inch margins. The horoscopal figures are all neatly drawn. "So far as I have been able to decipher the contents," Mr. Murray writes, "it appears to me to be an original work, and treats of every branch of the science, mundane or state astrology, horary questions, elections, nativities, etc." The ink is faded somewhat in some places but not enough to render any portion illegible. There is an interesting chapter on the "Legality and Excellency of Astrology," and a list of astrological books extant at that day, as a sort of appendix, which latter was copied from Lilly's Christian Astrology. The date of this unique volume is 1675.

Another manuscript in Mr. Murray's collection which will no doubt interest present day astrologers, is "The Nativity of a Gentleman Astronomically and Astrologically Performed," by John Gadbury, heavy paper, over two hundred pages, about half of them blank. The binding is dark blue morocco, gold tooled on sides, gilt edges—a fine specimen of binding. Size 7 by 9 inches. The writing is beautifully executed, twenty-two lines to the page, and the ink is as black as when written. Supposed to be the handwriting of Gadbury himself. The Native, the subject of the one hundred and one manuscript pages, was born in June, 1642, and as Mr. Gadbury commences his Annual Judgments with 1661, the date of the manuscript would appear to be that year. The volume opens with the

natal figure neatly drawn, which the author is careful to state was corrected by accidents. A table of directions of the five "hylegiacall" places to 1670 follows, and a judgment on the twelve houses occupies the next twenty-three pages. The remainder of the manuscript is devoted to particular judgments on each annual revolution, to and including the native's 54th birthday. A revolutionary figure, which with a list of the primary directions occupies a page, is given for each year. This unique manuscript came from the Chandos library, England.

Editorial.

WE are much obliged for the answers received in response to Dr. Aziz Uddin Ahmad Khan's query regarding a work on "Talismans."

IN the "Horoscope by One of the Raphaels," in the Easter number Neptune (Ψ) should be inserted in the eighth house, in the place of Mercury (γ).

OUR circulation for the month of April has shown an increase of several thousand copies, and we are pleased to hear from some of our advertisers, that they too are feeling the good effects of our efforts to bring astrology more prominently before the public.

FOR various reasons, we have decided to republish in a much larger form, Professor Chaney's valuable work, "The Vade Mecum," so that he may be able to make some important additions to it. Being in his eightieth year, he feels that this is the last book he will ever write, and is anxious that it shall be as complete as possible. No work like the "Vade Mecum" has ever been published before, and it will be a text-book for astrologers for ages to come. Commencing the work again will give many persons the opportunity to subscribe for THE SPHINX, and thus to secure "The Vade Mecum" from the beginning, without waiting for it to appear in book form, for it will be many months before we can possibly publish it, so great is the demand upon our time for other work.

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THE ÆOLIAN, ÆRIOL, ORCHESTRELLE AND PIANOLA

JUNE 1900

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THE SPHINX is a publication that cannot fail to interest cultured and thoughtful people. Its object is to teach the influence that the Sun, Moon and Planets have upon the earth, and particularly upon man and his affairs. THE SPHINX is supported by the best writers on Astrology in England, America and India, and is the only Magazine in the United States that is entirely devoted to teaching, demonstrating and vindicating the truth of the science as taught by the Egyptians.

There is at this time a large and increasing demand for such a Magazine, and because it represents a comparatively new line of thought, there is every need for those who are interested in it, to lend what influence they possess to help it along. Thousands are waiting for just such a book to open up their inner life and start a new soul growth, and all that they need is to have their attention called to THE SPHINX.

Hundreds of letters from students reach us from all parts of the world, and we want to hear from every one who is interested in the revival of this ancient and honorable science, especially if they possess facilities for promoting the spread of its principles amongst those who are at present ignorant of its value to mankind.

CONTENTS FOR JUNE.

	PAGE
The Sign of Bethechem	<i>Anna Pharis,</i> 263
A Chapter in Chaldean History and Philosophy	<i>Translated from the Spanish by Heinrich Blath,</i> 269
Microscope of the French Republic	<i>Kymry,</i> 271
A Grubstreet Hoax on Dastig	283
The Signatures of the Planets	<i>Debarville,</i> 287
The True and Only Method of Delivering Judgment on Activities by Position	<i>John Worsdale,</i> 291
The Character and Fortunes of Capricorn	<i>Ely Star,</i> 301
The Astrologer's Vade Mecum	<i>W. H. Chaury,</i> 304
The American Grammar of Astrology (Revised)	<i>C. H. Thompson,</i> 312
Monthly Information and Daily Advice	316
A Colloquy	323
Editorial	323
Notes and Queries	328
Letters to the Editor	337

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The Sphinx.

VOL. II.

JUNE, 1900.

No. 5.

The Star of Bethlehem.

IN ancient times,

Ere Saturn's rebel son usurped the skies; . . .
Ere senate's mad decrees man ever saw,
Or heard at bawling bars corrupted law;
Ere patriot fools, for pop'lar praise, aspired
To public speeches which worse fools admired;
Ere through ambition, or, through thirst for gold
Men slew their brothers, or their country sold; . . .

— *Virgil.*

Ere this condition of the world had become prevalent, man's highest aspiration, and prayer to the muses was:

Give me the way of wand'ring stars to know.

Ancient star lore was still in so high repute some two thousand years ago, that not only the Magi of the East, but kings upon their thrones, and the great masses of the people were watching for a certain long-predicted phenomenon in the heavens which would signal the advent, or visitation of a God, a Savior of fallen man!

What was this phenomenon, this signal, this star of Bethlehem, the whole human race was so much interested in?

Well, it was something in connection with the Earth's entering the Virgin of the Zodiac. This Virgin was to give a God to fallen humanity!

The Sibylline books, the oracles, the holy prophets, and the angel Gabriel had all marked the time of the Earth's passing into Virgo, and all the world watched for the star of Bethlehem!

By interpretation, Bethlehem means "the house of bread"; that is, the house, or sign of Ceres, or Virgo with her handful of wheat. The star of this Bethlehem is *Mercury* the Lord of the sign, who has his "exaltation" here in his own house.

A fact that substantiates this is that the Jews refused to recognize 'Jesus as the anticipated Redeemer *because he was Nebo or Mercury*; and their redemption was to come through *Michael*, the angel of the Sun: that is, they had no faith nor hope in any redemption while the Earth was in the dominion of *Mercury*; for the appointed signal of their salvation was the Earth's entrance into Leo, dominion of the Sun, and of their Prince, Michael. The Hindu god, Buddha, is said to be regent of the planet Mercury.

However, the sign of the Virgin was to bring forth a God; and notable among the aspirants to identity with the divine Visitant were Cæsar Augustus of Rome, Apollonius of Tyana, and Jesus of Nazareth; while Josephus, Tacitus, and others claimed it for Vespasian.

Of these claimants we will select Augustus, whose original name was Octavius—from being the *octave* of—? He espoused the name of Augustus because Virgo, the sign of his advent, rules August in the great year, or cycle.

Concerning the nature and mission of the anticipated Deity, Virgil, *Æneis*, Book 6, says:

But next behold the youth of form divine,
Cæsar himself *exalted* in his line;
Augustus, promised oft, and long foretold,
Sent to the realm that Saturn ruled of old;
Born to restore a better age of gold.

To solve the mystery of Octavius Augustus, whose divine mission was to restore the golden Saturnian Age, we must perceive the fact that he was the *octave*, the utas of Saturn, or the repetition of himself in the number eight both as to the planets and the zodiacal signs; thus: Saturn, Jupiter, Planetoids, Mars, Earth, Moon, Venus, *Mercury* (the eighth): Again, beginning with Saturn's house,—Aquarius, Pisces, Aries, Taurus, Gemini, Cancer, Leo, *Virgo* (the eighth, or Octavius Augustus, house of *Mercury*).

Bethlehem-Virgo, the house of bread, is the octave of the ancient Saturnian Commune; and Jesus in giving bread and wine in *communion* did it as a combined memorial and symbolism of Saturn's happy Commonwealth, of the bread symbol, or wheat held by Virgo, and the wine cups by which Virgo is surrounded—the cup at her head, and the cup on the shield of the Centaur below her. Jesus endeavored to impress the idea of he and his Father being one, in the music of the spheres, the same as all *octaves* in the gamut are repetition notes.

Thus far in tracing the Star of Bethlehem we have considered it in connection with the *Earth*: but the Sun's position at the time must also be taken into account.

When the Earth, in the procession of the Equinoxes, was entering Virgo, the Sun opposite, was in the overlapping of Aries, Pisces, and the Whale; and in Burrett's Geography of the Heavens, chap. on "Cetus," we find as a very curious coincidence, that when the equinoctial Sun was over the head of the Whale it was called the *Deliverer*, or *Savior*!

Turning to — "Star of the Wise Men" — Smith's Dic. of the Bible, we see upon authority of Kepler and others, that in the year 7 B. C. just at this point in the heavens, Saturn and Jupiter were three times in conjunction.

Thus we see that on both sides of the heavens Saturn was at that time struggling to reinstate himself, and to restore his Golden Age to the fallen race of men: but the opposing influences of his rebel son, Jupiter, the close proximity to the place of his *fall*, and the on-coming Dark Ages of the Whale's belly,—rendered his struggle futile,—and he had to wait a more auspicious configuration.

Now in figuring upon a more auspicious time for the restoration of Israel (Saturn) let us note that in the line of the Cæsars, there had been for the July of their cycle, a Julius Cæsar; for August an Augustus Cæsar; and in pursuance of the line, the next advent will be another Cæsar for September of the cycle, or the sign Libra: and, for the correctness of which calculation, we find in Virgil, *Georgic I*, the prophecy of a Cæsar.

Whose undetermined state,
Is yet the business of the god's debate.

And seated near the Balance . . .
Where, in the void of heaven, a space is free
Betwixt the Scorpion and the Maid, for thee.

Thus, according to Virgil, who but reproduces the Sibylline lore and prophecies, the next advent of the Cæsarean mystery will be in the place of the cycle's September:— *and it is in the auspicious skies of the Balance that Saturn comes to his exaltation!*

Saturn will reach Libra, and his exaltation in the new Era in something over two decades. By that time his opponent, Jupiter will have fallen; what Jesus called "the Gates of hell," and what in the Scandinavian Mythology is called the Ragnarok, will be passed; the Sun will be shining gloriously from Aquarius, the day house of Saturn; and the Earth will have entered Leo, the house of the Sun: there will be shining a new Venus, a new Mars, and a new Moon:—and Saturnian times will have rolled round again.

With the Earth's entrance into the Lion, the seals of mystery will be broken; and about fifteen years hence when Neptune (the earth's octave) joins us in Leo a most marvelous flood of understanding, knowledge, and wisdom will burst upon us; for Neptune, under auspicious skies, will teach us all things. According to Virgil, Georgic 4.

In the Carpathian bottom makes abode
The shepherd of the seas, a prophet and a god.

He sees what is, what was, and is to come,—
This Neptune gave him.

This conjunction of Earth, Neptune, and Michael—the Angel of the Sun is the configuration which brings the restoration of Israel.

ANNA PHAROS.

A Chapter in Chaldean History and Philosophy.

(Translated from the Spanish by Heinrich Däath.)

THE regions of Asia, so flourishing in remote times, offer at the present day an afflicting spectacle of desolation: in them existed powerful and glorious empires, opulent towns raised themselves, and in their vicinity lived a population both numerous and active. In those vast tracts, sad and silent now, reigned one day civilization with all its anxieties and splendors.

Of this, not a vestige remains; mankind has abandoned some sites — apparently accursed — and the monuments destined to remain through the centuries have returned to the dust whence they came. At least, no ruin presents itself to the sight of the traveler during entire day marches, and only with great labor is he able to distinguish between Bagdad and Hamadan indications of the great Assyrian highway attributed to Semiramis. But farther on, at the margins of the Euphrates, the country appears as though sown with stones and remains of edifices, while in the distance along the line of the horizon rises a cumbersome mass of vague and uncertain color; it is the ruins of Babel.

About six hours south of Hilla one encounters a species of oblong hillock, whose base occupies some two thousand three hundred feet; it is a human work, and the hand of man securing the bricks of its fabric with indestructible mortar, raised it to the height of two hundred feet. The colossus is truncated about the middle, enormous fragments lie at the base, broken from the upper portion, and nearly vitrified, preserve signs of some intense and awful fire.

Of the eight floors or stories which formerly composed the edifice, only two now remain standing. It is a compact mass of some sixty feet, in the form of a tower, deeply fissured, and exhibiting upon the western side the aspect of a pyramid. On its apex rest the clouds, in its sides the lions have their lair, and everything upon its site breathes horror and desolation.

Thus then, from the earliest ages of the world these ruins date, and which yet preserve in their actual name, record of Nimrod, the mighty hunter (*el fuerte cazador*), and without doubt one of the principal among the mighty magnates who conceived the audacious idea of the work. There however it is, on the margin of the Euphrates, like a first and gigantic result of the strength of mankind; an interrupted monument of the human pride which gave it origin twenty-seven centuries before our era, nevertheless remaining as an imperishable testimony of divine truth.

Babel must have been from the beginning a center of dominion and power; the congregation of people, conformed in numerous ways all round the immense edifice, favored the formation of a weighty state, and likewise succeeded. Close to Babel rises Babylon (*Bab-il-u*, gate of the gods of the deluge), a town famous among those of antiquity for its canals and temples, for its aërial gardens and sumptuous palaces.

“Let us figure to ourselves a superficies ten times greater than the precincts of Paris, an extension of ground greater than all the department of the Seine, surrounded by a wall of eighty feet thickness by three hundred in height, and we shall have an idea of what Babylon was.”

Situated between the Oxus and the Indus on one side, and the Pontus Euxinus and Euphrates on the other, the town of Nimrod was for a long time lady and queen of Central Asia; its political and religious influence extended from the East to the West, and from the capital to the semi-mythological empire of Chaldea, whose indeterminable and shifting limits comprehended Persia, part of India, and perhaps the territories of Armenia. The sovereign of this empire had founded the first great town of the world, and from the example of the constructors of Babel, adorned it with gigantic edifices and indestructible walls. He was, moreover, the first conqueror, and his empire, established by main strength, certainly dates from the expulsion of the descendants of Shem and the violent predominance of the sons of Ham.

Nimrod, son of Chus, and first hero of a family whose prin-

cipal empire was Egypt, founded, moreover, Ezek, Akad, and Calneh, towns of which now exist but vestiges. At a little distance from Larsa, at the foot of a hill, there appears an irregular precinct which measures some seven kilometers in circumference. In it, among numerous rivulets, skeletons of edifices stand in confusion, some of which reach the height of thirty feet. Other works, rude and primitive in design, similar to the lower floors of Babel, are the ruins of Warker—called Erech or Orech by the Scriptures. At his death, Nimrod left behind him immense fame. Arab traditions assert that in his pride he wished to ascend to heaven on the wings of an eagle, and the nomads of the desert even now pronounce his name with respect. Deified by the people of his ancient kingdom, which they called Bel Nipru, and made god of the chase, he occupied a place among the constellations of Arab astronomy with the name of El Tabbar, the giant.

To Nimrod succeeded his son Erechus, who it is related introduced idolatry into the world. Destroying the primitive notion of Divinity, he exalted its attributes and powers, admitting at the same time the errors and chimeras of the sacerdotal class, the individuals of which had observed the stars from the summit of the pyramid and recommended them to the veneration of mankind. It was Erechus who conferred upon his father divine honors, and applied to him the name of Bel or Baal, under which cognomen the sun was probably invoked. Bel-Chamos and Bel-Fegor succeeded Erechus and received in a similar manner the popular apotheosis. In union with Baal were divinities highly venerated by the people of Chaldea and Assyria, and his cult extended itself from the center of imperial power to the confines of the territory.

Uruk, who gave himself the title of King of Ur and of Akad, was another of the successors of Nimrod, and erected monuments on the same scale of grandeur which characterized those of the founder of the dynasty. Simple and primitive in style, they were formed by superimposed layers of brick; that of Bovarik in Warka is one of these. The traveler contemplates with admiration that mass in whose texture it has been computed some thirty millions of bricks were employed.

Analogous temples and edifices, according to all appearances, were raised during the same reign in Ur, in Calneh, and in Larsa, all correctly orientated with their angles regarding the four cardinal points. The temple of Warka was dedicated to Beltis; to Beltis and Belen those of Calneh; and that of Larsa to San-Si. That of Ur, which observed great analogy with Babel, was probably an edifice of three stories, the two first formed by solid masses of brick, serving as pedestal to a *salon* or sanctuary. There are preserved still a notable arch and various sepulchres in which have been found vases, lamps, arms and other metallic utensils.

From the inscriptions which are able to be deciphered on some of the bricks, it is gathered that Uruk, King of Ur and of the land of Akad, received from the god Sol, or the goddess Luna, the inspiration for building the temples.

From the year 2690 in which they fix the reign of Nimrod, the learned authors of *Arte de verificar las fechas* (Art of verifying dates), to the year 2047 in which Elgi died, son of Uruk, the Babylonian or Chaldean dynasty flourished; by invasion or conquest thence succeeded what is known as the dynasty of the Medes. According to the authors this success was of great importance, since that it signalized the commencement of the predominance of the Japhetic race, and the expelling or subjecting that of Ham; and also in its being the point of inception and first step of the religious element, of which in future times Zoroaster was a prototype.

The new dispensation endured four hundred years in Chaldea, the reigning sovereign bearing the title of Ohedor-Laomer, who at the return of the triumphant expedition which threatened the territory of Palestine and Syria, was defeated by Abraham.

Until the finish of this epoch it might be remarked that Chaldean knowledge was extensive, notwithstanding the irregularities of the time.

The fundamental dogmas have only been able to be collected in an incomplete fashion and most times erroneously, since the religious books of the Chaldeans have been lost and have not descended to us. If anything is known of them at all it is

but by fragments and references, of disputable authenticity, and although appertaining to the epoch in which they had been received, yet deeply altered by the effect of the Arab conquest, and more still by the predominance of the Assyrian empire. Some writers have professed to see a reflection or vague reproduction of their tenets in the Zoroastrian religion. We shall expound in the following pages what we know of the Chaldean system.

Arabia inundated the country with its tribes as it inundated Egypt, and the pacific people of Babylonia experienced all kinds of calamities. The famous and cruel Add-Schems sallied out from the Arab frontiers like a destroying storm; in his impetuous career he dispersed princes and people as the hurricane disperses the sand of the desert. His victorious hordes proclaimed him *Saha* (leader of captives), since he impressed them by thousands before him; the terrified nations acknowledged him as lord and master, and the Chaldeans venerated him as a god. Zohak, Mardo-Centes or Mardo-Kempad, as they called him, prince of the two serpents, and great propagator of idolatry, had after his death, altars and adorers, adjacent to those that were held to be the three ancient Bels of Babylonia. Nabind or Nebo, one of his successors, was equally elevated to the divine category, being adored under the guise of a dog's head.

The town had not lost by conquest its political or religious influence. Babylon was not only the capital of the first empire, but the queen city of the primitive Orient, the emporium of commerce and the arts, and more than all, the religious center of Asia. From the remotest times of antiquity, the people came in pilgrimages to its Temple of the Sun; human lineage preserved perhaps a confused memory of the reason and purport of these migrations and peregrinations, yet nevertheless, the emigrated races continued to send pious representatives to salute and worship the monument which protected their cradle.

The Chaldean priests or astronomers occupied the higher galleries of the town of Babel, and it is on record that from them descended the scientific and religious system which replaced

mere tradition. The Orient has always delighted in melancholy poetry, which taste appears to have germinated from the hours that fled by so slowly and calmly in the serene nights of those climes. Let us translate ourselves by the aid of imagination to the time in which the earth, scarcely free from the waters of the flood, exhaled at the fall of evening the fresh aromas and penetrating vapors of her bosom: the nomadic families guarding their flocks heard with secret terror the distant roarings of the sea; but although agitated, they raised their eyes, as by natural instinct to the mysterious stars, whose mild and pleasing splendor seemed to smile upon and animate them from the sky. It was a natural thing also, to these shepherds who wandered round the walls of Babel, that the most brilliant star in the celestial army * should be distinguished by an affectionate name, and afterwards to have life and intelligence attributed to it as well as the other bodies, which by virtue of Providence move orderly in space. From this to astrology and the cult of the stars was only a step, and this step was the measure of revelation of things buried in oblivion.

HEINRICH DÄATH.

* *Sabaoth*, army of the sky, and from which word comes *Sabeism*, star-religion.

(*To be continued.*)

THE symbols of the Mongolian calendar are derived from animals, and among them four of the twelve coincide precisely with the Aztec calendar, and three are nearly the same; as the difference in the genera of the two hemispheres will permit. Mongols, Mantchoo, Tartars, Japanese, and Thibeans describe their years by the mouse, the ox, the leopard (or tiger), the hare, the crocodile (or dragon), the serpent, the horse, the sheep (or goat), the ape, the hen, the dog and the hog. Among the Mexican names for the days we also find the hare, the serpent, the ape and the dog; and instead of the leopard, crocodile and hen, which were unknown in Mexico at the time of the Conquest, the panther, lizard and eagle.

— *Popular Science Monthly.*

Horoscope of the French Republic.

WE read in Genesis that as the patriarch Jacob was traveling from Bethel, the place of his dream, and the great promise to Israel, his wife Rachel was taken with the pains of childbirth. "And it came to pass, when she was in hard labor, that the midwife said unto her, Fear not: for thou shalt have this son also. And it came to pass as her soul was in departing, for she died, that she called his name Ben-oni (the son of my sorrow): but his father called him Benjamin (the son of my right hand)."

It was in circumstances of similar but even greater sorrow that France, the Rachel of nations, just after the crowning disaster of Sedan, gave birth to the present Republic, which though at first truly Ben-oni, the child of sorrow, has so far shown an unexpected vitality, and if not a brilliant figure externally, is at least a Benjamin to the enemies of its own household. Curiously enough the true figure of the heavens for that illustrious birth has never before been published, although the exact information upon which we have calculated the same has been published and accessible to all the world for more than thirteen years. The passage occurs in an account of the fall of the second Empire and the history of the Commune in Paris, published by the U. S. ex-Minister Washburne in the first number of *Scribner* for January, 1887.

At precisely four o'clock and forty-five minutes in the afternoon, as I marked it by the great clock in the tower of the Hotel de Ville, at one of the windows appeared Gambetta: a little behind him stood Jules Favre and Emanuel Arago: and then and there on that historic spot I heard Gambetta proclaim the Republic of France.

This sufficiently precise description was accompanied and accented by a picture representing Gambetta standing in a window, addressing the assembled crowd: and yet from that day to this no astrologer (and the present writer *gave* the information to a famous one as an interesting actuality more than fifteen months ago) has ever yet published the correct horoscope of

so interesting a problem not merely to the occultist, but to that larger world which dwells in a twilight unlighted and unwarmed by the genial light of the ancient wisdom.

The present writer cannot be accused of any lack of sympathy and admiration for the nobler side of the French character: he lived for nearly two years in that beautiful country; he is nearly as familiar with its language as with his own; its literature forms quite a third of his large library: he regards them as with the glorious Italy of the Renaissance, quite the most artistic people of modern times, and the most civilized in the dignity of living of the common people. No manners are so charming to him as those of the average Frenchman, and this charm of manner—the inherent attribute of Leo—is universally diffused, and permeates every social grade: the French common people especially the peasantry, having in many essentials the manners, a happy blend of self-confident ease and graceful urbanity, that one finds only among the aristocracies of other lands: he hopes therefore that he will not be suspected of any Gallophobia when he declares that though it has redeeming features, this is in the main a very unfortunate, unmoral, violent and potentially catastrophic horoscope! If it came to him indeed as that of an individual he would unhesitatingly pronounce it that of an epileptoid, liable to convulsions, maniacal and homicidal furies, brain disease, deficient in the religious and moral sense, but with considerable artistic faculty and personal fascination, especially to the opposite sex. In this connection, and remember the exact time of birth is exceptionally attested, there is a curious significance in Charubel's symbol for the 28th degree of Capricorn:—"28° — An indescribable scene: chaos, confusion, dissolving views. Denotes one who is born with some very marked defect of intellect, or he may become insane after he has passed childhood. This degree gives weak intellect, generally idiocy."

This suggests some biograph of a stormy sitting of the French Chamber: that the Republic has weathered so many storms and avoided so many hidden rocks, with so terrible an affliction of the Ascendant degree is indeed a puzzle, and that it will in

the not distant future be violently submerged and replaced by some other form of government, more socialistic probably, seems certain: for no unprejudiced observer can conceive it being replaced by any of the more or less ignoble forms of reaction that are pitted against it. As Charles II. said to his brother James when advised to be more careful of his person: "No one will assassinate me to make you king!"

The symbolism of a figure of this importance is simply inexhaustible; we will, however, analyze a few of the more salient points. Capricorn rises, the tenth sign of the zodiac, and natural symbol of government and authority. The ruling planet is therefore Saturn, who is in the fiery Sagittarius in the eleventh in opposition to Jupiter in his detriment Gemini. Saturn has the trine of Venus in the seventh angle, and of Neptune in the second house (finances), but the latter planet is heavily afflicted by being in square to the Ascendant and to Uranus and Mars in the seventh. This severe affliction of the Ascendant or most important point in the horoscope has already produced and will again, a crowd of misfortunes — violent and unscrupulous enemies, assassinations of the heads of the state, anarchy, social feuds and revolts, foreign exactions, loss of colonies, heavy and constantly increasing expenditure upon armaments, scandals military and financial, gigantic frauds, Panama bubbles, and finally we fear a violent cataclysm which will diminish the prestige and vitality, phenomenal as we know that to be, of France. Venus (ruling the fourth or end of life) strong and well aspected in the seventh, her own house (Libra), has in a great measure overruled these evil tendencies, and will again we hope, but with all the great planets so weak or so malignant, it is open to considerable doubt.

The deadly hostility of the Roman Catholic Church is shown by Mars ruling the ninth (religion, colonies) in conjunction with Uranus. This also promised disputes with foreign countries, especially naval powers about colonial expeditions, resulting in loss of prestige as at Fashoda; also the heavy loss of life by malarial fever and otherwise at Madagascar and Tonquin. The opposition of Saturn to Jupiter in the fifth shows that the

Republic aggravated the religious quarrel — for it did not begin it — by persecuting the clerical party, and forbidding the presence of the word *Dieu* in any book (even Lafontaine's fables!) used in the national schools, and even about four years ago passing a vote of censure on a school inspector for setting questions implying the existence of such a superfluity as a Supreme Being! Such progress have we made from Voltaire, the apostle of Revolution who declared that if *Dieu* did not exist it would be expedient to invent Him in the interests of social morality. Thus does authority set an example of irreverence to the common people (governed by the Moon), who, with the tidal influence of the sea — the dykes being undermined — at storm periods rise and submerge for a time all law and order.

The result of this rigid secularizing of all education has been as M. Cornely, the well-known writer of the *Figaro* has pointed out, the production of a quite phenomenal crop of youthful criminals, thieves, anarchists and murderers. "There are worthless young men everywhere, but sorry as I am to say it, it strikes me that nowhere is there a class at the same time so young and so thoroughly depraved and hopeless as is found in Paris . . . young men who will commit murder as readily as eat their dinner, if murder means a small money gain." This class of young malefactor is also symbolized by Mercury, the natural significator of youth, who rules the fifth (children) here being heavily afflicted in the evil eighth or Scorpio house by the square of the Moon (the common people) in her detriment Capricorn in the twelfth or house of sorrow, restraint, treachery, prisons, asylums, etc. This malefic Mercury also describes the disgraceful side of French journalism, at once venal, violent, unscrupulous, scurrilous and mendacious, which the same acute observer has very justly stigmatized as a national disgrace, and the shame and sorrow of all honorable Frenchmen.

The correspondences of this opposition of the ruling planet Saturn to Jupiter are almost numberless: it symbolizes an "aristocracy" probably the most worthless in the world, the true descendants of the cruel and profligate feudalism which pro-

duced the French Revolution: the "sons of the crusaders" who showed their chivalry at the great fire at the Charity Bazar, by brutally pushing aside and trampling on women in their mad terror: and again at the races at Auteuil assaulted in their private enclosure, in the presence of foreign ambassadors, a white-haired old man seated between two ladies, the head of the State, who was their guest! Truly the "hope of France!" *Non Ragionam di Lor!*

Again this aspect with its myriad facets foreshadowed the severance of the connection, dating for nearly a century past, of France with lower Egypt, ruled by Gemini. First she resigned the responsibility of a dual authority, and then later, having by a long "policy of pinpricks" goaded John Bull to an angry determination to make no more "graceful concessions," quietly collapsed, and evacuated Fashoda in a month, the new Moon of which fell on the exact place of the ruling planet here, Saturn in Sagittarius, the sign that symbolizes expeditions and foreign countries. Saturn, moreover, by transit was squaring the radical Sun whose sign Leo rules France, and Mars retrograded in Leo on the very day (astronomical) on which Marchand left that previously obscure spot. This malign aspect indeed symbolizes nearly every greater evil that has befallen France in the thirty years since it was formed, the Panama and Wilson scandals, an ever increasing national expenditure, especially on colonial enterprises that never pay, with a decreasing population; a civil authority constantly threatened by masterful and unscrupulous militarism, that itself breaks out in Voulet Chanoine mutinies in foreign lands: the hatred of the Jews carried almost to a St. Bartholomew, and culminating in the shocking miscarriage of justice at the famous court-martial of Rennes.

Having now with perhaps the superfluous vigor of destructive criticism, or an *advocatus diaboli* contesting some candidate for the honors of sainthood, analyzed the defective side of the horoscope, let us see what can be said in its praise. First the Sun which by its sign Leo rules France, is in trine aspect to the Moon: this gives vitality and a good constitution notwithstanding the organic affliction of the head or Ascendant: it also gives

popularity, the love of the common people, of whose interests it has always been studious. It will indeed never collapse through their ill-will, but more probably by some military *coup d'etat* or some ill-advised foreign war. The next good sign is the double trine of Venus from her Libra house to Saturn in the eleventh or Aquarius, and Neptune in the second or Taurus house. Now Russia is reputed to be ruled by Taurus and Aquarius: this triple aspect is therefore very favorable to the permanency of this otherwise singular partnership between the most advanced government in Europe and the most reactionary. This beautiful aspect also symbolizes the extraordinary fascination, which no folly or crime seems able to destroy, of this Siren of the nations, and the high artistic productiveness (Venus in Leo) in which France still leads the world.

It is impossible to leave this figure without discussing the extremely menacing aspect of two malefic planets from a cardinal and violent sign to the Ascendant. The French should strain every nerve to subordinate the military authority to the civil, and they should also beware of provoking any great Sea Power, for Mars here is greatly strengthened for evil by the conjunction of Uranus in the same watery sign. Now no intelligent Frenchman could deny, that a considerable portion of the French press — the exceptions can be counted on the fingers of one hand — has for a long time past attacked everything English, in a spirit that can only be regarded as an incitement to war at the first favorable opportunity, and this notwithstanding the fact that we are perfectly friendly to them, and buy their goods to the average value of 1 100 million francs per annum, or more than all the rest of the world put together. Nobody in England wants to fight the French; they are more popular here than the Germans, who are said to be so much nearer to us in blood. At Sedan we did not go into hysterics of joy, on the contrary we were sincerely sorry for "our sweet enemy France," and made the handsomest contribution to her needs that assuredly was ever made by one nation to another in distress. But if they must fight us to let off the steam of an hereditary malice, they had better not do it with this horoscope, or France will in

part of the year and early in 1902 the Ascendant squares the progressed Venus, colonial disputes we fancy, no doubt with *per-fide Albion*, or a coolness with the *cher ami* Russia. 1902 Jupiter is in a measure friendly this year, but Saturn and Uranus both keep the pot of worry and disturbance boiling. The end of December, 1903 is evil, also the end of 1905 when Saturn comes to the Ascendant, and is sure to produce a great crisis with the transits in force. We would like to predict something more cheerful, but it is really difficult on a horoscope like this which seems "born to sorrow as the sparks fly upward." Besides, on the principle of the "happy nation that has no history," misfortunes arrest attention and are talked about in a way, that the happy months and years have a happy knack of avoiding!

KYMRV.

"THOSE wondrous men, who first from far
 Looked up and saw fates hanging at each star,
 In thought dilating did at once comprise
 Ten thousand revolutions of the skies.
 They marked the influence and knew the power
 Of every sign and every fatal hour ;
 What tempers they bestowed, what fortunes gave,
 And who was born a king, who doomed a slave ;
 How aspects vary, and their change creates,
 Though little, great variety of fates.
 What hints, experience did to each impart,
 They joined, and observation grew to Art.
 Thus rules were framed ; for by example shown,
 They knew what would be from what had been done.
 They saw the stars their constant round maintain,
 Perform their course, and then return again ;
 Saw on their aspects destiny attending,
 Various, on their variety depending ;
 And thence they drew unalterable laws,
 Settling the same effect on the same cause."

MANILIUS.—*Translated by Thomas Creech, 1700.*

A Grubstreet ELEGY

On the Supposed Death of

PARTRIGE

THE

ALMANACK-MAKER.

Anno 1708.

WELL, 'tis as *Bickerstaff* has guessed,
 Tho' we all took it for a Jest:
Partridge is Dead, nay more, he died
 E'er he could prove the good *Squire* ly'd.
 Strange, an Astrologer should die,
 Without one Wonder in the Sky;
 Not one of all his *Crony* Stars,
 To pay their Duty at his Hearse!
 No Meteor, no Eclipse appear'd!
 No Comet with a flaming Beard!
 The Sun has rose, and gone to Bed,
 Just as if *Partridge* were not Dead;
 Nor hid himself behind the Moon,
 To make a dreadful Night at Noon:
 He at fit Periods walks through *Aries*,
 Howe'er our Earthly Motion varies,
 And 'twice a Year he'll cut th' *Æquator*,
 As if there had been no such Matter

SOME Wits have wondred what Analogy
 There is 'twixt * *Cobbling* and *Astrology*;

* *Partridge* was a *Cobler*.

How *Partridge* made his *Opticks* rise,
From a *Shoe Sole* to reach the Skies.

A *List* the Coblers Temples ties,
To keep the Hair out of their Eyes;
From whence 'tis plain the *Diadem*
That Princes wear derives from them;
And therefore *Crowns* are now a-days
Adorn'd with *Golden Stars* and *Rays*;
Which plainly shews the near Alliance
'Twixt *Cobbling* and the *Planets Science*.

BESIDES, that slow-pac'd Sign *Bo-otes*
As 'tis miscall'd, we know not who 'tis;
But *Partridge* ended all Disputes,
He knew his Trade, and call'd it *Boots*.

THE *Horned Moon* which heretofore
Upon their Shoes the *Romans* wore,
Whose Wideness kept their Toes from Corns,
And whence we claim our *Shooing-Horns*,
Shews how the Art of *Cobbling* bears
A near Resemblance to the *Spheres*.

A Scrap of *Parchment* hung by *Geometry*,
A great Refinement in *Barometry*;
Can like the Stars foretel the Weather;
And what is *Parchment* else but *Leather*?
Which an Astrologer might use,
Either for *Almanacks* or *Shoes*.

THUS *Partridge*, by his Wit and Parts,
At once did practise both these Arts:
And as the Boading Owl, (or rather
The Bat, because her Wings are *Leather*)
Steals from her private Cell by Night,
And flies about the Candle-Light;

So Learned *Partridge* could as well
 Creep in the Dark from *Leathern* Cell,
 And in his Fancy fly as far,
 To peep upon a twinkling Star.

BESIDES, he could confound the *Spheres*,
 And set the *Planets* by the Ears:
 To shew his Skill, he *Mars* would join
 To *Venus* in *Aspect Mali'n*,
 Then call in *Mercury* for Aid,
 And cure the Wounds that *Venus* made.

GREAT Scholars have in *Lucian* read,
 When *Philip* King of *Greece* was dead,
 His *Soul* and *Spirit* did divide,
 And each Part took a diff'rent Side;
One rose a Star, the *other* fell
 Beneath, and mended Shoes in Hell.

THUS *Partridge* still shines in each Art,
 The *Cobbling* and *Star-gazing* Part,
 And is *Install'd* as good a Star,
 As any of the *Cæsars* are.

TRIUMPHANT Star! some Pity shew
 On *Coblers Militant* below,
 Whom roguish Boys in stormy Nights
 Torment, by puffing out their Lights;
 Or thro' a Chink convey their Smoke,
 Inclos'd *Artificers* to Choke.

THOU, high-exalted in thy Sphere,
 May'st follow still thy Calling there.
 To thee the *Bull* will lend his *Hide*,
 By *Phæbus* newly Tann'd and Dry'd.
 For thee they *Argo's* Hulk will tax,
 And scrape her pitchy Sides for *Wax*.

Then *Ariadne* kindly lends
 Her braided Hair to make thee *Ends*;
 The Point of *Sagittarius* Dart
 Turns to an *Awl*, by heavenly Art;
 And *Vulcan* wheedled by his Wife,
 Will forge for thee a *Paring-Knife*.
 For want of room by *Virgo's* Side,
 She'll strain a Point, and sit *astride
 To take thee kindly in *between*,
 And then the *Signs* will be *Thirteen*.

* Tibi brachia contrahet Ingens Scorpis, &c.

THE EPITAPH.

HERE, *Five Foot deep, lies on his Back*
A Cobler, Star-monger, and Quack,
Who to the Stars in pure Good-will,
Does to his best look upward still.
Weep all you Customers that use
His Pills, his Almanacks, or Shoes.
And you that did your Fortunes seek,
Step to his Grave but once a Week,
This Earth which bears his Body's Print,
You'll find has so much Virtue in't,
That I durst pawn my Ears, 'twill tell
What e'er concerns you, full as well
In Physick, Stolen Goods, or Love,
As he himself, could, when above.

Signatures of the Planets.

THE SIGNATURE OF THE SUN.

THOSE born under the influence of the Sun are of medium stature; they are handsome and well made in the classical type of beauty, their complexion is citron color, the beard is full and well set, their hair is long, soft and fine, blonde, often short with red or golden hairs: the forehead is prominent and rather low than high: their large eyes of which the white is pure and limped are brilliant, elegant in form, humid and with an expression at once gentle and severe; they are well modeled and set wide apart; the pupil is brown and the lashes are long and curved: their cheeks are fleshy and firm, their nose is finely modeled and straight, and their eyebrows long and arched follow in a big curve the form of the orbital arch: the mouth is of medium size, and the lips slightly advancing are very even; the teeth are well arranged without being too white. The voice without being strong is agreeable and sonorous, the chin is round and somewhat prominent, the ears are of medium size and project slightly from the head, and the lobe is fleshy and colored. The neck is long and muscular, but without the forms of the muscles showing outside; they have no hair on the body; their breast is large and arched outward, but not excessively so: they are slender, their limbs are long and finely formed, and their back very arched: the joints of their limbs are fine, their thighs are strong and elegantly formed; and their legs handsome but relatively slender; their walk is at once gracious and noble.

They are inventors, imitators, and perfecters of every operation; they learn spontaneously and without study, especially in the arts. They will suffer reverses of fortune, but will be honored among strangers. They are irascible but easily appeased. Although very amiable and sympathetic they have not the art of attracting faithful friends; they are destined to suffer in their affections, and with a loving heart they will

live far from their children or those who are dear to them: they have many enemies but triumph over them. They are attracted to the occult sciences and excel in them. They are kindly, even tempered, and have much gaiety. They attain perfection in many works and often achieve renown. They have great pride and self-respect and never encroach; they are eloquent and fascinating; they are easily seduced by beauty of form, yet they are acute and accurate observers. They love walking tours, reverie, poetry and reading: they love gilding, gold jewelry and are fastidious and original in their dress; they are religious, but their religion is rather based upon contemplation and adoration than on superstition.

Solar men are sober and often artists, but always amateurs and appreciators of Art. They are honorable, moderate but sometimes ambitious, and have a tendency to pride. Their great quality is logic, and a vision which sees things as they are. Molière was the Sun in literature and Raphael in art: the one and the other are in the center and take for their guide that which they idealize in nature.

The figure of the children of the Sun is elegant, even majestic. They have delicate sight and are subject to maladies of the eyes. They are somewhat sensual in their love and are very susceptible. If they are poets as they often are, their principal aim is to make their name illustrious and honored; while avoiding direct praise they love to shine like the sun, but they surround themselves sometimes with clouds. Those influenced by the Sun have square fingers, the thumb is of medium length, the second phalange (logic) is long and strong; the knot of independence — second joint of thumb — is present but without exaggeration. The mount of the Sun finger (next the little one) is cut by a great line traced upwards like a furrow, and when the solar influence is very strong by three equal lines.

THE SIGNATURE OF THE MOON.

Those born under the influence of the Moon have a round head, broad above the temples, at the upper side of the head where the organ of the marvelous is found. The upper part

of the forehead where in phrenology causality and comparison are placed, is not prominent, but the part of the skull which borders the eyes and marks the perceptive qualities is very much so. The complexion is white, deadly pale, sometimes slightly tinted with colors. The skin is spotted and the flesh soft. They are generally big, muscular in appearance, but the muscles are flabby; the body has little hair on it. The nose is short, rather narrow and flat, relatively to the breadth of the face. The mouth is small; the lips are strong, prominent and pushing forward; the teeth are large, broad, yellow, often ill-arranged and defective; the gums mount high and are pale. The eyes are round, big, clear, prominent, with a pupil of a grey blue, misty, veiled and as it were swimming in its orbit; their lids are large and thick; the eyebrows meet, are blonde, not very apparent and as it were, stumped in. The chin plump and deep is retreating; the ears are set close to the head. The hair is fine, supple, long, blonde and not very thick.

The neck is rather long, white, plump and garnished often with circular folds; the shoulders are large and the sides are often very developed. The pectoral muscles with the men and the breasts in the women are flabby and folded; both men and women have exaggerated hips which make them awkward in their walk. The stomach is prominent; the legs are heavy, massive and swollen at the ankles; the joints of the limbs are heavy, and the feet are big and clumsy. As a rule the limbs have a tendency to be puffy and bloated.

Lunar people are changeful, capricious, egotistic; they love sea voyages because it helps their natural instinct of inconstancy. They are cold, languid, indolent, melancholic, with but little sex passion. Family life has little attraction for them. They are rather mystical than religious, phlegmatic and consequently slow both in mind and body. Yet their imagination is very active when it feeds itself on illusions. They have magnetic intuitions, prophetic dreams, and nearly always presentiments. They find themselves in sympathy with Nature, when they live in solitude near lakes or fountains. They love the arts, but the painting must be fantastic or grotesque (like the

drawings of Victor Hugo), and the literature romantic. They often write verses with facility, and have a great aptitude for harmony in music; in general they have much of the complexion of the female sex.

Women influenced by the Moon are devoted; they give themselves easily, but rather through a lack of resisting power or through curiosity than out of love. Yet they have one whom they prefer and love always even when they betray him without intending it. The men and the women of this type prefer older people to younger ones, and sometimes even elderly ones. The people of this type among whom navigators are found, and people whose occupation brings them in contact with the sea, love to be near the sea or lakes; they prefer to bring up aquatic animals, ducks, swans and fish. They prosper in hydraulic works, and like to live near rivers and torrents. When the eyes are very big, this type produces babblers.

They are uncertain, restless, averse to fighting; they have little self-confidence and are consequently unfitted for oratory. They lack perseverance, and are more generous in words than in deeds. They eat a great deal and are gourmands; they drink little, pure wine by preference, but they are great beer drinkers and smoke almost incessantly. They easily alarm themselves about their health; they are heavy, are not fond of walking, are easily fatigued, and when walking, rest frequently. Their chief characteristic is that of the Moon, mobility and inconstancy. They love stumped colors, white or yellow. The Chinese are true children of the Moon. Their hands are dimpled and soft; the first phalange of the thumb is very short; their fingers are smooth, short and pointed; in the palm the mount of the Moon is very developed. Writers of this type have pointed fingers, sometimes spatulate, but the hands soft.

[To be continued.]

THE Rev. Dr. Chalmers says of Sir Isaac Newton's doctrine: "Authority scowled upon it, taste was disgusted with it and fashion was ashamed of it."

The True and Only Method of Delivering Judgment on Nativities by Position.

ACCORDING TO THE DOCTRINE OF THE IMMORTAL PTOLEMY.

LECTURE I.

DELIVERED ABOUT 1820.

As THE doctrine concerning the space of life is chief of all, so it ought to engage our most serious attention before the consideration of any other subject, not only in the nativities of children, but in those of adults, and especially the former, when the time of birth can be depended upon. It is true that Ptolemy's writings in this Celestial Science are intricate and abstruse as well as concise in the extreme, yet being *genuine*, their equal is nowhere to be found. Since his time, hardly an age has passed without producing some men accounted high in their knowledge of planetary influence; such was Cardan, Argol, Morinus, etc., who with the good meaning of giving a larger and fuller illustration of each and all of Ptolemy's rules, or as many as were known to them, have published the same in their works, which are to be had to this day, but are of little or no use to the student, as those authors were not fortunate in understanding the writings of that immortal teacher, but deviated so much as in every instance to put a wrong construction on them, from that found in the real Greek manuscript copy, and which has never yet been published.

Having, therefore, observed that the chief consideration is concerning the *span of life*, it is requisite in the next place to notice the manner in which the rules for judging it ought to be applied in the nativities of children, so that the duration of life may be determined by position as near as possible. In all those cases in which the astral testimonies of violence are so prevalent as to denote death in infancy, or before the age of five years, or by the arrival of that period, but which is not extended

any further by position because that is the boundary; death occurs by the force of the directions of the Hyleg to the violent rays of the malevolents. In this latter instance, many things are to be considered: First the genitures of the children's parents ought to be attended to, when the time of birth can be depended upon, that the strength or weakness of the respective significators of children may be ascertained from the proper celestial houses, which are the Tenth and the Eleventh, and their opposites, the Fourth and Fifth; for when a benevolent planet is situated in any of these houses, or in amicable configuration thereto without affliction, the offspring is likely to live, particularly if the rulers of those places are not within the reach of destructive rays. When, on the contrary, an evil star, such as Saturn or Mars, happens to be posited in any of the places mentioned above, the ruler thereof being considerably afflicted, so as to be entirely void of all proper relief, the children (or some of them) are likely to die in infancy. But when the significators of children are strong and well supported in the parents' nativities, it will require a large portion of violence in the genitures of the children to cut off life in infancy; and when the significators of children are weak and afflicted, it will require but little violence in their respective nativities to produce the work of mortality.

These things are but secondary, yet they must have their due attention, although the most particular point to be considered is the nativities of the children themselves. In the genitures of those born by day, the position of the Sun must be regarded more than the Moon; because the Sun has more power in destroying life *by day*, when he is under affliction, than the Moon has, in like condition, although owing to her nearness to the Earth, in comparison with the other planets the Moon's position and configuration with them, must by no means be omitted. When, therefore, the Sun is afflicted by the square or opposition of the malignant planets, and is not far therefrom in number of degrees, separating or applying in the zodiac, or in the World, the child then born will die in infancy, provided also that the degrees of longitude in which the Sun is placed, are more than

those that are occupying the Oriental Horizon; and that in the Mundane way the luminary in question is more than five degrees past the cusp of that house to which he is nearest; and that neither Jupiter nor Venus are so placed as to lend assistance by conjunction, mundane, rapt or zodiacal parallel, or Jupiter by square or opposition. As to the sextile ray of Jupiter or Venus, Venus in mundo and Jupiter in both circles of position, including Jupiter's trine aspect with that luminary, I have to observe, that but little notice is to be taken of those configurations, by way of allowing them to preserve life. The trine is allowed to render more assistance to the Hyleg than the sextile, but there is not much difference in their effects, when giving judgment by position. The malignancy of the preceding configurations, or either of them being observable in the manner described, give evident testimony of death in infancy, and the more certain, provided the dominion of Hyleg belongs to that luminary in the nativity.

There are other configurations besides the square or opposition of Saturn or Mars to the Sun that have power to destroy life in infancy; viz., their parallels, semi-squares and sesquiquadrates in mundo and the zodiac; but not unless several of them are in operation at the same time by position; then those effects are qualified to produce dissolution, when none of the aforesaid testimonies of relief are found to exist in the figure of birth. The active virtues are those that Ptolemy has placed in twelve degrees of Jupiter and eight degrees of Venus, which is the same as the orbs of those planets, and extend to a certain number of degrees and not any further, and must be observed in all cases, for they are of the greatest importance.

Again when the sun is conjoined with Saturn or Mars applying or separating, then death in infancy may be predicted, provided he is unassisted by benefic rays, and the event will take place independent of the number of degrees occupying the oriental horizon, whether they exceed those of the Sun in longitude or not; but in all cases, no little attention must be paid to the terms of the benefics, for if the Sun is posited so as to receive relief from one or both of them, particularly Jupiter,

for instance: if the Sun were in the tenth and Jupiter in the ninth, or if the Sun were in the eleventh and Jupiter in the mid-heaven, then in either of these cases, life would be preserved from the superior force of the terms in question, even though the sun were afflicted at the same time, by Saturn and Mars applying to the opposition of the one and conjunction of the other; to which the said terms are the most applicable, even though there might be a new or full Moon at the time; yet, under all these combined testimonies of affliction, the influence thereof would save life in infancy. Furthermore, in reference to the terms in question, if the benefic planet is not oriental and not in the position explained above, the power thereof will be insufficient to save life. The word "oriental" used above is considered no more at present than the precedence which the planet may have with the Sun in the World, throughout all the diurnal places in the figure, or from East to West, the Sun being at a distance of the sign and so on, in advance all the way of the planet such as the former being in Leo and the latter in Cancer.

The next consideration "by position" is the Moon, which must not be neglected; and the several configurations also which she may receive from other planets must be attended to. It has long been taught that if the birth be precisely on a new or full Moon, it will be sufficient to cause death in infancy, except the benefic rays of Jupiter or Venus interpose; but this is not the case, unless other malevolent rays are cast at the time, nor is the following rule always to be believed; viz.: "If an eclipse impede the light of time in the house of birth, it is a sign of death in infancy"; therefore, we reject the two last rules and consider the following as genuine and one that will bear the test. With respect to the Moon: if she be posited in either of the cadent houses above the Earth and configured with Saturn or Mars, by square or opposition, or any other evil ray, chiefly applying thereto, either in the Zodiac or Mundo, without relief from the benefics, the child then born cannot long survive their effects, but will die in infancy. But if the Moon be so placed as not to be in a cadent house (a position in which she is of

all others the weakest and therefore cannot stand affliction) then the degrees of her longitude must be considered with those occupying the ascendant, in a similar manner to what is said about the Sun; not omitting to notice whether any assistance is received by her from the rays of the benefic, which benefic, Jupiter or Venus, being unaffected, life will be preserved, notwithstanding the malignancy of those violent configurations which the Moon may be receiving from Saturn or Mars.

Having thus considered the respective positions of the Luminaries it is absolutely necessary to pay attention to the ascendant, as a *vital point*, by noticing whether it be also afflicted by the misfortunes; for if it be and without relief, then the judgment is more certain with regard to death in infancy, which is sure to be caused by the violence of such a position. I have moreover to observe, that the station of the Part of Fortune is to be taken into consideration, as also its "Mundane" configurations (if any) with the other stars in the nativity, before the delivery of a decided and final judgment be given. The descendant can only be afflicted by the following aspects, the semiquartile, quartile, sesquiquadrate, opposition and the conjunction, where they precede from Saturn, Mars, the Sun, the Moon and from Mercury when he is of the nature of the malefics; and so it is in like manner with respect to the Part of Fortune, and in some instances, when that mundane point is found in parallel with those planets in the world; viz., when it is near any of the four angles, East, South, West and North, for then the stars become more heating, drying, cooling or moistening, as they approach these angles. From the cardinal points of the world and the zodiac, the stars begin to influence the four primary qualities; from the most inferior (the fourth House) and tropic of Cancer, which is moist, from the east and Aries, which is hot, from the culminate (M. C.) and Tropic of Capricorn, which is dry, and from the west and Libra, which is cool. But by all these means, the stars, though they have their nature absolute in themselves, they nevertheless produce all the four primary qualities, though with a difference on account of the diversity of the nature of the stars, but they

continually increase the qualities they produce, as they advance successfully to the opposite points, by which reason they open the contrary quality, as they leave those they were in. From this it is inferred that the influx and rays of the stars depend on real motion and illumination, and in the falling or cadent Houses, are weak; in the succedant strong; and in the angles the strongest.

The square and so on, of Saturn or Mars to the Sun or Moon by position in the Zodiac will never have power to kill in infancy. Suppose the Sun were above the Earth in his position, as the proper moderator and was applying to the zodiacal quartile of Saturn. Now, according to the ancients and moderns, the life of the child would be considered to be in jeopardy, during its first stage, as well as all those whose paths might happen on the same day, in which the Sun would be the true Prorogator, or Giver of Life, for he would be afflicted by the square or Saturn, in the Zodiac, in all of them, when he was in those proper places which qualify time to assume the legal dominion of Apheta, and therefore by such rules, the affliction would injure the life of all those born at those periods which we daily see contradicted; and why, because the mundane stations of the planets Jupiter and Venus, with their assuasive directions and terms to the Sun, in that circle of position, are not attended to as they ought to be, when they are found to exist in a nativity; and no comparison is made between the degrees of the Zodiac occupying the angle of the ascendant and the longitude of the Sun, and so on in the figure, which, if it were done, no error could possibly arise in point of judgment. This last mentioned rule, which is so important, and is here defined in the clearest manner, according to Ptolemy, has never yet been given to the public.

The residue of the rules for judging by position, I shall define in the following manner: In respect to those nativities that happen by night, it is absolutely requisite to examine the situation of the Moon with the strictest attention, as also the configurations which she may receive from the other planets; for, provided she is found to be under affliction from Saturn or

Mars, or both, and at the same time is not helped by the benefics, it would be wrong to form any other conclusion than that death will occur in infancy. The situation of the Sun must also be considered in order to discover whether he be under affliction or not, so that an infallible judgment may be pronounced in all cases. Thus, from what has been written, it will appear that the position of both the Sun and the Moon must be taken into consideration, as also their respective configurations with the other planets, whether the birth be by night or by day; and with this difference: that the Sun, when he is under affliction, has more power in destroying life in the diurnal nativity, than the Moon has when she is afflicted and above the earth; but it is to be observed that the power of the Moon is very considerable, either for preserving life or not, as she may be aspected, propitiously or otherwise.

When the Moon is below the hemisphere and the Sun is above, and particularly if she be found separating from his opposition at the time of birth, and the Moon be approaching the evil rays of one of the infortunes without receiving superior aid from the benefics, then those born under such a position will not long survive its effects, but will depart this life in the first stage, or before the age of five years. When it so occurs that both the luminaries are under the Earth, they are to be considered nearly equal in point of influence, there being but little difference between them; but what influence there is, is attributed to the Moon, whose position and configuration must be more particularly attended to than that of the Sun and the aspects he may be receiving from the other planets. The Moon has more power when she is above the Earth than when she is in the nocturnal position, especially when the birth happens to be at night. In that case the luminary in question becomes a very powerful significator, and as such, it is a matter of the greatest importance to pay every attention to her, as she is thus situated and configured above the hemisphere; for, if she should be under affliction from the violent rays of one or both of the infortunes, or the Sun, and void of all kind of relief, the child then born cannot live beyond the age of five years,

according to the rules of Ptolemy; and if the Moon be at the same time in one of the cadent Houses, it makes the judgment more certain. The degrees on the ascendant are to be compared with those in which the Moon may be placed in longitude in the radical figure, and as to the manner of applying them, it is the same as those already given for the "Sun in a diurnal nativity." This is the method followed in delivering judgment by position in a nocturnal nativity.

We next investigate the other two vital points, "the Ascendant" and the "Part of Fortune," — and see whether either of them be under affliction or not; for if it should be the case, the judgment is still more certain, respecting death in infancy, that is, if one or both of the luminaries or the other vital points be afflicted without receiving relief, for it seldom happens that the death of a child is shown from the evil rays of the malefics to the horoscope and the Part of Fortune, without the co-operation of other configurations of a destructive nature being communicated to the lights, or to one of them in the nativity. It must be observed that it is an important matter, to distinguish whether the infortunes are so posited as to retain their natural power, or not, for if it be abated by their being in good aspect to the benevolents, then the evil configurations which any of the vital points may be receiving from them, or from Saturn or Mars, are not so likely to cause death in infancy as they would be if they were in a situation qualifying them to possess their own evil nature and power without diminution.

There is a great degree of affliction from the Sun being in square of the Moon, she having but little latitude, and whenever that aspect is found to exist in the nativity of a child, its effects are to cut off life in infancy, except the benevolent planets interpose, so as to mitigate the evil influence of that single testimony of so violent a nature, and it is particularly so when the Sun is posited above the earth, and is the Giver of Life at the same time. But when that configuration and all others of a similar afflicting nature cannot be found in the nativity of children, it may be concluded that under such circumstances it cannot possibly happen that they will die in

infancy. When it appears that death occurs by position, or at the age of five years or before, and when the precise time or length of life is to be determined on, whether death will be at five years or earlier, it is not to be expected that the period of dissolution can be discovered with so much exactness, as it can be in the nativities of those, whose death is produced from the effects of evil directions to the Hyleg, which are not so much to be regarded when delivering judgment by position. What has been written of the different kinds of benefic and malefic aspects must be constantly attended to in giving judgment, and then everything will prove satisfactory in the science of prognostic astronomy.

The vital points as already mentioned, are the Sun, Moon, Ascendant, and Part of Fortune, and if it happens that all of them are afflicted at one time in a birth, then the child cannot live over its infant state, and the same can be said if only some of them are afflicted.

The duration of life is ascertained from the vital points, which are receiving the most affliction from Saturn or Mars, and the afflicting aspect is more powerful in its application than in its separation in both circles of position. Those stars that are afflicted in Gemini or Virgo are particularly obnoxious to life, in the genitures of children during their infancy. It is to be particularly observed, that no mortal effect can be produced from the malignant aspect, when the planets forming it are distant from each other more than ten degrees, numbered by subtraction and not by the ordinary mode of calculation. If the vital point from which the duration of life ought to be ascertained, be in a position to produce certain dissolution in infancy, which happens when it is under affliction, and is not receiving any relief according to the rule given, and when it receives it in any of the four Cardinal signs; viz., Aries, Cancer, Libra or Capricorn, and at the distance of $1^{\circ}40'$ it gives in time one month or thereabouts for the period of dissolution; $3^{\circ}20'$ gives two months; 5° gives four months; $6^{\circ}40'$ gives six months; $8^{\circ}20'$ gives eight months; and 10° gives ten months. If it receives it in Taurus, Leo, Scorpio or Aquarius, $1^{\circ}40'$ gives

in time ten months; $3^{\circ}20'$ gives eleven months; 5° gives one year and three months; $6^{\circ}40'$ gives two years; $8^{\circ}20'$ gives three years; 10° gives four years and six months. If in Gemini or Sagittarius 5° gives two years and six months; $6^{\circ}40'$ gives three years and three months; $8^{\circ}20'$ gives four years and one month; 10° gives five years. If in Virgo or Pisces $1^{\circ}40'$ gives five months; $3^{\circ}20'$ gives six months; 5° gives eight months; $6^{\circ}40'$ gives one year; $8^{\circ}20'$ gives one year and six months; 10° gives two years and two months. If these things be attended to in a proper manner as directed, it may be ascertained whether dissolution will be in infancy, and if so, at what time it will come to pass, and whether at five years or before.

JOHN WORSDALE.

SIR WALTER RALEIGH well says: "The stars are instruments of far greater use, than to give an obscure light, and for men to gaze on after sunset"; and he quotes Plotinus as affirming that they "are significant, but not efficient"; and also Augustine as saying, "God rules the bodies below by those above." But best of all is this which another writer has expressed: "A wise man assisteth the work of the stars as the husbandman helpeth the nature of the soil."

THOREAU.

WHEN a certain astronomer who was present, asked the Lord Jesus, whether he had studied astronomy?

The Lord Jesus replied, and told him the number of the spheres and heavenly bodies, as also their triangular, square, and sextile aspect; their progression and retrograde motion; their size and several prognostications; and other things, which the reason of man had never discovered.

— *From the Apochryphal Bible, 1st Gospel of the Infancy,*
Chap. xxi., v. 9, 10.

The Character and Fortunes of Capricorn.

THOSE born under Capricorn, according to the old astrologers, are the cause of their own fortune which they know how to increase. Capricorn gives those born under it destructive tastes, an active life, a vigorous body in a night horoscope (sunset to rise), but by day Capricorn can give physical defects or accidents. It renders one apt for great things and sometimes gives eloquence, though with a certain impediment in the pronunciation. It gives a warlike, aggressive, enthusiastic, fanatical disposition, and yet inclines to melancholy and parsimony. The disposition is fine, just, skillful in business and versatile. The will is firm but liable to change in its ambition, but succeeds nevertheless. There is a love of music, but the nature is not otherwise artistic. This sign gives a certain roughness in the manner, brusque abrupt gestures; they are slow to anger and to be reconciled, and remember any slight or injury though without seeking to revenge themselves. They have great prudence and undertake nothing except on mature deliberation after weighing the *pros* and *cons*. The Capricorn native is agile and adroit, and has very good sight. This sign gives inconstancy in the affections, either active or passive. Fortune will come rather through the personal merit and skill of the native, than by heritage or legacy. The brothers and sisters, who may be numerous, are more likely to injure than to benefit. There will be many short journeys and some will be caused by enemies. The father of the native will be a violent character and may be an obstacle to the marriage; the family also will be rather unfriendly. The native will run great danger in early youth either by wounds or by a serious illness. Capricorn is not prolific; any children will injure the position or *vice versa*. Great struggles are indicated, mysterious ones either incurred on a journey, or at the hands of people who travel much, or of persons attached to some religious cult, the sign which presides over the position (Libra) shows a great change

in life and outrages by relations about the forty-second year. The inherent maladies of Capricorn are rheumatism, gout and pains in the joints, especially of the hands and arms; also some disorders of the stomach. Contusions and bruises, shocks or falls are also to be feared, also a tendency to hypochondria. The serious question of marriage which plays so great a role in life is here very complex — Cancer presides over it and is *par excellence* the symbol of mobility and change — so the native will be subject to great alterations for good or evil, and may marry more than once. Capricorn is bad for long journeys and can make them dangerous, either by great troubles or by illnesses and serious wounds. Among the friends there will be Judases, and a reversal of position is to be feared through one of them; nevertheless there will be influential friends in the army and navy. The enemies will be of two kinds, of high and low degree. The brothers and sisters or at least one of them will certainly injure the native, but in general the enmities without being actually innocuous, will be easily overcome or will wear themselves out. Capricorn gives a lymphatic nervous or lymphatic bilious temperament according to the climate. Being the tenth house sign it symbolizes rule, authority, dominion. It governs the Hebrew race who in their qualities and defects well express its nature. On its higher side it symbolizes *Duty*.

Every sign has 30 degrees, each decan or 10 degrees of which has a subinfluence of another (or the same) planet:—

I. Ruled by *Jupiter*. Unlucky voyages, changes of fortune, ups and downs, great sorrows in love. A masterful ambitious mind but often beset with doubts, narrow sympathies, sectarian or fanatical zeal, though a fatalist, superstitious and apprehensive, he is pushed forward by an ambitious spirit. Relatives are helpful and the reverse, some secret evil threatens the life and reputation. There are strong religious and idealistic tendencies.

II. Ruled by *Mars*. Warlike aptitudes, chimerical projects, inordinate desires and passions, enormous self-assertion, ambition and enthusiasm. High military honors are possible, but dan-

ger of a downfall. Numerous and powerful friends; unless controlled, the nature can be cruel and despotic; many rivals, but with prudence and moderation high honors and fame are certain. The keynote of the decan is conquest at any cost!

III. Ruled by the *Sun*. Manliness, wisdom, sobriety, integrity and honor. A proud, cold, austere nature, wanting in sympathy and grace. Unfortunate with children and speculations; a melancholy and suspicious nature; sometimes there is an early death; and the struggle of life is hard because the native is self-centred.

The above refers to those persons who have the sign Capricorn rising at their birth. By sending your date and *hour* of birth (which is imperative) and fifty cents, we will send you the number of THE SPHINX which contains the description of your rising sign.—ED.

Fix thine admiring eyes on the magnifick seat and palace of the Sun; consider at the same time the true and equal forms, dimensions, distances, and mutual intersections of the ambient orbs, without the smallest blur or blot in all the eternal frame. Then tell me thy opinion, whether thou canst not calculate nativities, erect all manner of schemes, make almanacs, tell believing men their future fortunes, appoint the eclipses of the sun and moon, set Venus and Mercury together by the ears, or stir up furious Mars to make a hurly-burly in the heavens and elements; or, if thou canst not wheedle the sowre surmudgeon Saturn into a soft obliging humor; or fret the noble Jupiter to madness by a damned conjunction with his mortal enemy; and a thousand more astrological enterprises.

THE TURKISH SPY.

TAKE any one of what are called popular errors or superstitions, and on looking at it thoroughly we shall be sure to discover in it a firm, underlying stratum of truth. There may be more than we suspected of folly and of fancy; but when these are stripped off there remains quite enough of that stuff, unyielding material which belongs not to persons or periods, but is common to all ages, to puzzle the learned and silence the scoffer.

RUTTER.

The Astrologer's Wade Mecum.

CHAPTER I.—RULES FOR RECTIFYING A NATIVITY.

THE first step in calculating Directions is to rectify the time of birth to the exact second, in order that the Arcs of Direction may measure up as nearly as possible to the date of the events, for clocks are rarely exactly right, and parents give the birth very often at an even hour or half hour, though it occurred five or ten minutes earlier or later. Besides, solar time and mean time agree but four times in a year. I shall therefore first give the rules, which are of my own construction, and then proceed with the work :

1. When the hour of birth is not known, you must judge from the general make-up of the native, what sign was ascending at the time of birth. This may be quite hard for one who is not very familiar with the descriptions which the signs and planets produce, but is quite easy for one who has practiced Astrology for a time. In regard to this, I advise those who have had little practice to consider well before forming a decided opinion. Remember not to jump at conclusions, because one is described by Leo, for he or she is not necessarily born with that sign ascending.

2. Aries ascending with Mars in Taurus will describe one somewhat like Libra ascending with Venus in Pisces. Leo ascending with the Sun in Capricorn will describe one of middle height, slender, with light hair and many of the Leo traits of character.

3. When the hour is known, make a horoscope for the approximate time of birth.

4. Find the Arc of the event as follows: From the year, month and day of month, subtract the data of birth; the remainder will be the Arc of time. Convert this into degrees and minutes by allowing one year for a degree, one month for five minutes and six days for one minute.

5. Find the Right Ascension of the planet by which to rectify. Always work from the upper meridian except when an opposition to it is required, then bring the lower meridian to a conjunction of the planet.

6. To a Conjunction. If the planet is east of the upper meridian or west of the lower meridian, the meridian must be moved zodiacal direction direct and you will subtract the arc of event from the Right Ascension of the planet and the remainder will be the rectified R. A. of the meridian.

7. But if the planet is west of the upper meridian or east of the lower meridian, the meridian must be moved zodiacal converse, and you will add the arc of Event to the R. A. of the planet, and the sum will be the rectified R. A. of the meridian. Having found the rectified R. A. of the meridian by either of the foregoing rules, the longitude of the cusp of the 10th house may be found as follows:

8. In the tables of R. A. in the first column, which has no latitude, find the R. A. next smaller than the given R. A.; move your finger to the left to the column of longitude and take the figure or figures found there for the degree of longitude: At the head of the column will be the sign of the zodiac, and take the sign that says: "with north latitude." Write this sign, and on the left write the figure or figures of longitude thus found. Then subtract the degrees and minutes of the R. A. that are next smaller than the given R. A. from the next degree below; the answer in minutes will be the first term of a problem in Proportion, 60 will be the second term; subtract the minutes of the next smaller R. A. already found from the given R. A. and the remainder will be the third term. The answer of this problem can be found by proportion or in the Tables of Proportionals in CHANEY'S PRIMER OF ASTROLOGY; this answer will be the minutes of longitude to be written on the right of the sign already found, when the degree or degrees, with the sign and minutes, will be the longitude of the cusp of the 10th house, if working from the upper meridian; if working from the lower meridian, it will be the longitude of the cusp of the 4th house.

9. To a Sextile, Quartile or Trine. If the planet is east of the meridian and the M. C. is to be moved zodiacal direction direct, add the Arc of the Event to the aspect; that is, to 60, 90 or 120 degrees, as the case may be, and subtract the sum from the R. A. of the planet; the remainder will be rectified R. A. of the M. C. But when the planet is east of the meridian and the meridian is to be moved zodiacal converse, subtract the Arc of Event from the degrees of the aspect and add the remainder to the R. A. of the planet; the answer will be the rectified R. A. of the M. C., which must be converted in both cases of this rule into longitude for the cusp of the 10th house, by rule 9.

10. If the planet is west of the meridian and the M. C. is to be moved zodiacal direction direct, subtract the Arc of Event from the degrees of the aspect and add the remainder to the R. A. of the planet; the sum will be the rectified R. A. of the M. C. But when the planet is west of the meridian and the M. C. is to be moved zodiacal converse, add the Arc of the Event to the degrees of the aspect and add this sum to the R. A. of the planet; the answer will be the rectified R. A. of the M. C., which must be converted, in both cases of this rule, into longitude for the cusp of the 10th house by rule 8.

N. B.—Remember that the circle of the zodiac, like all circles, contains just 360 degrees, and that when you are to subtract, according to the foregoing rules, you must always go forward in the zodiac for the minuend, the same as when finding M. D.; when you cannot subtract, borrow the circle. Also, when you have added, if the sum exceeds 360 degrees, reject the circle; that is, subtract 360 from it.

Catharine H. Thompson was born in London, England, April 10, 1858, at 6.50 A.M., the lady wrote me, and added: "My father was one of those particular Englishmen who would insist on entering the hour and minute in the family Bible. He had eight children, and the minute of birth of each was so recorded."

No doubt her father was exact in noting the time by his watch, which he felt sure was right, and yet some corrections are always necessary in rectifying, which will show a discrepancy. These discrepancies will be noted later in the work.

The data of birth given is therefore considered as the approximate time, and the first step will be to make a Horoscope for that time, and then determine from inspection the planet and aspect which will come nearest to measuring to the arc of the event. The lady gave me a list of events as follows:

Mother died Dec. 29, 1863.

Brother died Aug. 16, 1874.

Father died Oct. 11, 1877.

Lady married Feb. 28, 1880.*

The death of the mother was the earliest and the most important event in this lady's life, and therefore the best from which to work. The tenth house is the house of the mother, and we must discover an evil planet whose arc will measure, by evil aspect, to the culmination with the cusp of the 10th house. But first we will find the arc of the date of the mother's death; or in other words, the exact age of Catharine when she lost her mother.

1863 Dec. 29 = Date of mother's death.

1858 Apr. 10 = Date of Catharine's birth. Subtract.

5 8 19 = 5 years, 8 months, 19 days.

5° 43' = Arc of mother's death.

The rule for converting time into arc is:

1 year = 1° 1 month = 5' 6 days = 1'

So I say: 5 years = 5°; 8 months = 40' and 19 days = 3', added to the 40' make 43'. This rule was adopted by Com. Morrison of the English Royal Navy, late in life. He was the best of modern Astrologers, and practiced the science more than sixty years.

We must now make a horoscope for the time of birth given by the father, which is called the "approximate time." Unless

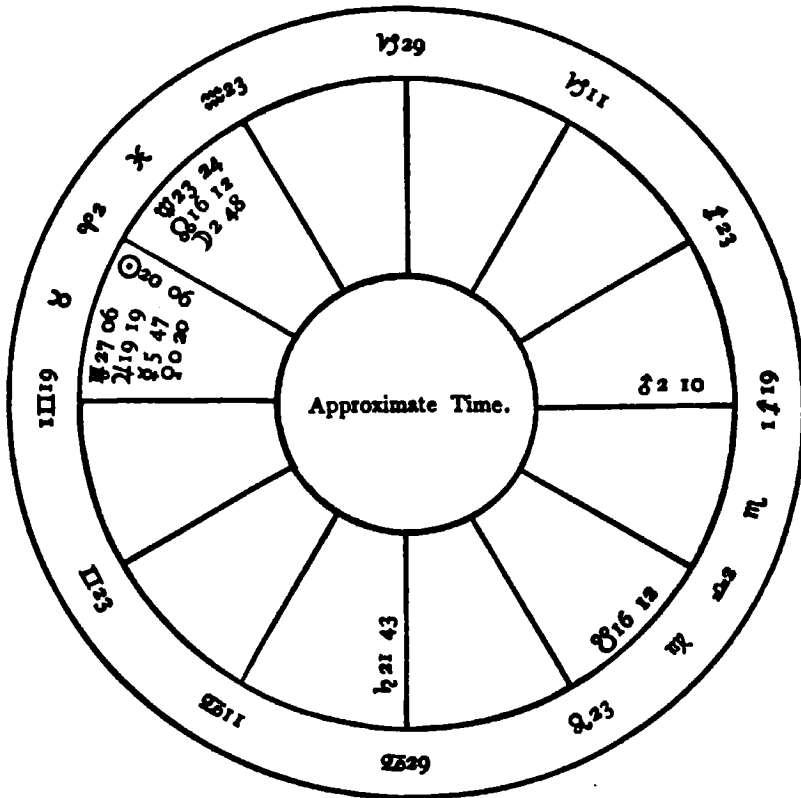
*The hour and minute of these dates are not important.

the data of birth can be given within an hour or so of the true time, it is useless to ask an Astrologer to rectify it, for he must have a starting-point that is nearly correct or his labor will be in vain. There are more than a dozen different rectifications that can be made in the twenty-four hours, according to what time gives the starting-point.

HOROSCOPE OF CATHARINE H. THOMPSON.

1858, April 10, } Data.
 At 6.50 A.M. }
 12.00 M., Noonmark.
 5.10 No. of Hours.

Sidereal time at Noon, 1.13.42.
 Time before Noon, 5.10.00.
 Time past Noon, 0.00.00.
 Sidereal time at Birth, 20.03.42.



On inspecting the Horoscope made for the approximate time, we see at a glance that the difference in longitude between Saturn, the most evil of all the planets, on the cusp of the 4th

house, and the arc of the mother's death is not great, and that Saturn to a conjunction of that cusp will be an opposition to the cusp of the house of the mother. But in consequence of the obliquity of the ecliptic, the space must not be measured by longitude, but by R. A. [right ascension], the measure employed by all astronomers. We therefore find Saturn's R. A. as follows:

Lat. 0 N. 15	21° of ♄ in 0° N. Lat. = 112.43
Long. 21 ♄ 43	43' of ♄ in 0° N. Lat. = 0.46
R. A. 113.31	15' of N. Lat. in 21° ♄ = 0.02

The R. A. of 21♄43 in 0 N. 15 Lat. = 113.31

Saturn's R. A. being 113°31', it is evident from the rule for converting longitude into R. A. and arc into time, that the R. A. of the arc of the mother's death 5°43', must be added to Saturn's R. A. for the R. A. of the lower meridian, so that the conjunction of Saturn with the meridian will occur when Catharine is just 5 years, 8 months and 19 days old. Hence, 113°31' + 5°43' = 119°14'. Turning to the Tables of R. A. I look in the column headed 0° for a R. A. next smaller than 119 14'; it is 119°4'. Looking up to the heading I see the sign is ♄, and in the column at the left is 27. But there are still 10' of R. A. to be converted into longitude. At this point in the Table it will be observed that 57' of R. A. make 60' of longitude. Therefore, say: If 57' of R. A. make 60' of longitude, how many minutes of longitude will 10' of R. A. make? Answer, 11', because it is more than ten and one-half minutes, and we work with the nearest minute. This 11' will be placed at the right of the 27° previously found and we have 27♄11 as the rectified longitude of the cusp of the 4th house or lower meridian, and of course the cusp of the upper meridian will be just 180° more, or 27♄11; also the R. A. of 10th house will be 180° more than the 4th: 119°14' + 180° = 299°14' = R. A. of M. C.

The next step is to find what Sidereal time will give 27♄11 on the cusp of the Midheaven. We have the arc, 299.14, which must be divided by 15, because the circle is 360° and this

divided by 24, the number of hours in a day, gives a quotient of 15. Therefore 15° of longitude are equal to one hour of time.

EXAMPLE.

$$\begin{array}{r} 15 \overline{) 299.14} \\ \underline{19} \\ 19\text{h. } 56\text{m. } 56\text{s.} \end{array}$$

I say: 15 is contained in 29 once and 14 over; in 149 it is contained 9 times and 14 over; as 4 minutes of time make 1° of arc, I multiply the 14° over by 4 = $56'$. Then 15 is contained in $14'$ of arc no times and $14'$ over, which I multiply by 4 and get 56 seconds. Therefore, the Sidereal Time at her birth was 19h. 56m. 56s. less 47s. of Sidereal Time hereafter explained. The Ephemeris on her birthday gives Sidereal Time as 1h. 13m. 42s., which is annual Sidereal Time at noon. But the approximate time of birth is 5h. 10m. before noon, during which Sidereal Time would gain $47''$, and therefore the $47''$ must be subtracted in order to have the exact Sidereal Time at birth: 19h. 56m. 56s. — 47s. = 19h. 56m. 9s. Having found Sidereal Time at her birth we must deduce from it the exact moment of birth. The Sidereal Time given in the Ephemeris is annual Sidereal Time, and the $47''$ which I subtracted is diurnal Sidereal Time. Write Sidereal Time at noon; leave space for a line of figures; draw a line, and beneath it write Sidereal Time at birth, thus:

Sidereal Time at noon = 1h. 13m. 42s.

Sidereal Time at birth = 19h. 56m. 9s.

A number must now be found to fill the blank line, and this number, when added to or subtracted from the 1. 13. 42 will make 19. 56.09. The rule is: If the birth is A.M., subtract the lower from the upper, borrowing 24 hours (when needed to make the subtraction), and the remainder will be the number to insert in the space, and that is what I do. But if the birth is P.M., subtract the upper from the lower. In this case the

remainder is 5h. 17m. 33s. showing that the birth occurred 5h. 17m. 33s. before noon. Therefore 5. 17. 33 must be subtracted from noon, or 12 hours, which leaves 6. 42. 27, showing that the true, or rectified time of birth, was 8 minutes and 33 seconds earlier than approximate time.

But there is still another rectification to make. We have many kinds of time; viz., Solar, Mean, Sidereal, and of late years Standard Time. Our calculations must all be based on Solar Time, for all others are artificial and therefore must be rectified to Solar Time.

The earth's orbit is not a circle, but an ellipse, with the Sun in one of the foci. The consequence is that the radius vector moves over equal spaces in equal times, causing the Sun's apparent movement; that is, its daily increase in longitude to be faster in winter, or more than 1° a day, than in summer, when it is less than 1° a day. Therefore astronomers invented a "mean Sun" to move at the same speed all the time, which is sometimes faster and sometimes slower than the real Sun, and clock time always agrees with mean time, and hence people say "the Sun is fast," or "the Sun is slow." In the large cities of the United States Standard Time is kept, which may be faster or slower than mean time, and should be rectified accordingly.

At Catharine's birth mean time was about 2 minutes faster than Solar Time, so if her father's watch was exactly with mean time, 2 minutes must be deducted from the 6.50, leaving the discrepancy 6m. 33s. instead of 8m. 33s. But probably the watch was 6m. 33s. fast.

W. H. CHANEY.

THE Sphinx was a representation of the signs Leo and Virgo joined together, in commemoration of the inundation of the Nile, which occurs when the Sun is in those signs. The Egyptians had always a sort of astronomical mystic reverence for the three signs of the zodiac, Cancer, Leo and Virgo. — *Identity of the Druidical and Hebrew Religions.*

The American Grammar of Astrology.

CHAPTER XIII. CONTINUED.—DESCRIPTIONS OF PERSONS BORN WITH PLANETS IN EITHER OF THE TWELVE SIGNS.

SAGITTARIUS OR PISCES ON THE ASCENDANT WITH

Jupiter in Aries.

Middle stature, not stout, having a quick and penetrating eye, high nose, oval face with a peculiar redness on it; disposition free, noble and generous, obliging and polite, especially to friends.

Jupiter in Taurus.

Middle stature, with a stout, well-set body, not handsome, curling brown hair, dark complexion, frequently the skin is shining or oily; a reasonably good disposition, with sound judgment, charitable, compassionate and attracted to the opposite sex.

Jupiter in Gemini.

Well-made, compact body, above the middle height, rather dark brown hair, full expressive eyes; graceful, affable, courteous, mild, obliging, good-natured, fond of learning, and an admirer of the opposite sex.

Jupiter in Cancer.

Middle stature with a pale, sickly complexion, oval face, dark brown hair; stout and badly proportioned body; busy, loquacious, conceited, interferes with other people's concerns; fond of the opposite sex, and of the water, whereon he is usually fortunate.

Jupiter in Leo.

Tall, strong, well-proportioned, handsome person, with light brown, curling hair, ruddy complexion, full and fiery eye; noble-minded, courageous, magnanimous, proud and ambitious; full of daring and enterprise, and a terror to his enemies.

Jupiter in Virgo.

Rather full stature, handsome and well-built, with brown or black hair, ruddy complexion; choleric and fond of boasting; studious, covetous, meets with serious losses, but not easily imposed upon.

Jupiter in Libra.

Rather tall, handsome and slender body, with a pleasing, oval face, clear complexion, full eye, and light brown hair; mild, winning, obliging and much esteemed; fond of exercise.

Jupiter in Scorpio.

Middle stature, stout and compact; dark, coarse hair, full face, dull complexion; ambitious to rule over others, proud, resolute, bad-natured, selfish; subtle, crafty, and should be warily dealt with.

Jupiter in Sagittarius.

Tall, upright, well-made body with an oval face, handsome teeth, ruddy complexion, chestnut-colored hair (the hair falls off early in life over the temples), a handsome eye and expressive face; just and noble, accomplished, courteous, humane, agreeable; and fond of horses.

Jupiter in Capricorn.

Small stature, pale complexion, thin face and beard, small head, dark brown hair; ingenious, peevish, inactive, helpless.

Jupiter in Aquarius.

Middle stature, rather stout, well-set, with brown hair and a clear complexion; cheerful, obliging, well conducted, just, good-natured, industrious, economical and scientific.

Jupiter in Pisces.

Middle stature, rather plump with a dark complexion and light brown hair; talented, possessing excellent acquirements; friendly, kind, social and fond of the water.

ARIES OR SCORPIO ON THE ASCENDANT WITH

Mars in Aries.

Middle stature, well-set, large bones, swarthy complexion, reddish curling hair, stern expression; bold, confident,

proud, hasty, fond of disputes and fights and often gains thereby.

Mars in Taurus.

Well-set middle stature, dark complexion and coarse dark hair, broad face, large mouth, often a mark on the face; quarrelsome, treacherous, and too fond of pleasure.

Mars in Gemini.

Tall, well-proportioned person with dark brown hair and a sanguine complexion; restless, unfortunate in most things, ingenious, living poorly, always moving about and leaving bills unpaid; having to exercise his wits for a livelihood.

Mars in Cancer.

Short figure with an ugly body, bad complexion, brown hair and not much of it; bad temper, mean, servile, unfortunate and generally employed in some low business because incapable of anything better.

Mars in Leo.

Tall, well-proportioned body, light brown hair, oval face, sunburnt complexion, large eyes, stout limbs; brisk, cheerful, brave, given to boasting, and ready for war at any time; dresses well, is fond of sports and the opposite sex.

Mars in Virgo.

Middle-sized, well-made, well-proportioned body, dark brown hair and dark complexion, some mark on the face; hasty, proud, revengeful, conceited, remembers an injury, is hard to please, and is generally unfortunate in all that he undertakes.

Mars in Libra.

Rather tall person with an oval face, sanguine complexion, soft light brown hair; brisk, cheerful, conceited, fond of boasting and of the opposite sex, and by them beloved and often ruined.

Mars in Scorpio.

Well-set, rather stout, middle stature, dark complexion, black curling hair, broad face; unsociable, rash, revenge-

ful, ungrateful, quarrelsome and wicked, but possessing a good genius and ready wit.

Mars in Sagittarius.

Tall, well-proportioned, well-made body, sanguine complexion, oval face, quick, penetrating eye; cheerful, jovial, hasty, passionate, high-minded, courageous, loquacious, fond of applause and possessing a good disposition.

Mars in Capricorn.

Small stature, thin body and face, small head, with thin black hair, sallow complexion; ingenious, witty, shrewd, penetrating and fortunate.

Mars in Aquarius.

Tall, rather corpulent body, fair complexion, sandy hair; rash, fond of argument and generally unfortunate.

Mars in Pisces.

Rather short, stout person, with a bad complexion, light brown hair; stupid, deceitful, idle, worthless, and not friendly to anyone, though fond of the opposite sex.

(To be continued.)

IT is in itself strange and incredible that the relations of the heavenly bodies to each other at a given moment of time, perhaps half a century ago, should have anything to do with my success or misfortune in any undertaking of today. But what right have I to say it cannot be so? Can I bind the sweet influences of the Pleiades, or loose the bands of Orion? I do not know by what mighty magic the planets roll in their fluid paths, confined to circles as unchanging as if they were rings of steel, nor why the great wave of ocean follows in a sleepless round upon the skirts of moonlight; nor can I say from any certain knowledge that the phases of the heavenly bodies, or even the falling of the leaves of the forest, or the manner in which the sands lie upon the seashore, may not be knit up by invisible threads with the web of human destiny.

DR. HOLMES.

Birthday Information and Daily Advice for June.

Babies can't choose their own horoscopes, and indeed if they could, there might be an inconvenient rush of babies at particular epochs. "*Romola*."—GEORGE ELIOT.

1. FRIDAY (*Venus' Day*). It is unfavorable for changes, new matters, finance and favors. Look sharp in everything and attend closely to your duties.

Your anniversary cannot be considered a favorable one, and there will be much that will occur as the year is passing to bring annoyances not unmixed with misfortune. Avoid all changes of importance, look to friendships, and be guarded in writing, agreements and finance.

2. SATURDAY (*Saturn's Day*). It is an active and rather favorable day. You can journey, remove, ask favors, seek employment and force matters.

Your coming year will be an active one, and on the whole favorable. New matters will appear and additions to your affairs. Accept all reasonable chances, though be guarded about accidents. Look out for fire and avoid law and controversy.

3. SUNDAY (*The Sun's Day*). It is somewhat favorable. Rest.

Your coming year is not an important one, and your affairs will pass along as usual. Some sickness is indicated, and those advanced in years should look to their health. The mind will be easy and some comforting influences will abound.

4. MONDAY (*The Moon's Day*). It is not over good today. It is better for quiet affairs than for moving about. Be guarded in finance and friends.

Your anniversary will prove a troublesome one for you, and as the year advances, much will occur to bring misfortune. Look well to social and home affairs, to expenses, and be guarded in pleasures. The mind will be disturbed, and unfavorable changes are indicated.

5. TUESDAY (*Mars' Day*). It is rather favorable today. Attend to matters delayed, visit, seek amusement, and use your judgment.

Your anniversary is somewhat favorable, and with close attention to your affairs, avoiding obligations, the year will balance on the right side. Some additional social matters are spoken of, with new friends, and favors from the opposite sex.

6. WEDNESDAY (*Mercury's Day*). It is an evil day. Look sharp to all matters and attend closely to your affairs. Avoid journeys and do not visit or change.

Your anniversary is an evil one, and as the year advances misfortunes are apt to come. Look well to sickness within your circle, to changes, avoiding such, as well as law and contentions. Be guarded in writings, agreements, trust not to strangers, and look to accidents and theft. You should consult an astrologer.

7. THURSDAY (*Jupiter's Day*). In the main, today is favorable. Be up and doing, closing up old matters and starting new ones. You can ask favors, approach superiors and seek employment.

Your anniversary is in the main promising, and your general conditions should improve. Some favors come from superiors, good friends are indicated, and you will gain through your own exertions as well. Work up such matters as appeal to your judgment.

8. FRIDAY (*Venus' Day*). It is not over good, but with care you can journey or change; but you should be cautious in dealing with superiors, and should avoid pleasures and look after home matters.

Your coming year can, with close, hard attention, be made a favorable one. Care is advised in all social and domestic matters, and your pleasures should be few. Look well to your expenses, and make as few changes as possible.

9. SATURDAY (*Saturn's Day*). Today promises to be active and in the main, favorable. You can journey, visit, remove, seek amusements and employment.

There will be good and evil appearing as this year advances, and with great care on your part the former will predominate. Look well to your business affairs, do not oppose superiors, and avoid taking hold of too much. Look to your health as well.

10. SUNDAY (*The Sun's Day*). It is an unfavorable day, and it is well it is Sunday. Rest.

Your anniversary is an unfavorable one, and there will be much that will cause anxiety. Trouble from law and disputes,

as well as in home matters. Be guarded in the promises of others, look well to friendships, and avoid all speculations or additions in any way, and guard against accident, sickness and fire.

11. MONDAY (*The Moon's Day*). Today is somewhat favorable. Attend to matters that appeal to you. You can seek amusement, employment and favors.

Your coming year promises fairly well, and as it advances it brings ease in general affairs. Favors from superiors and through friends, and gain through your own endeavors. Be guarded in writings, and do not branch out too much.

12. TUESDAY (*Mars' Day*). Today is unfavorable. Avoid changes, removals and be guarded in social and home matters and amusements.

Your coming year is not favorable, and great care is advised in all matters. Unfortunate changes, home disturbances, and sickness is indicated. Remember, "the way of the transgressor is hard."

13. WEDNESDAY (*Mercury's Day*). It is an evil day, so govern yourself accordingly.

Your coming year is fraught with evil, and misfortune is apt to come with a heavy hand. Sickness, bereavement, financial and business losses; loss of position, and mental affliction. Be hopeful, and trust to a higher power. Thirteen is an unlucky number!

14. THURSDAY (*Jupiter's Day*). It is slightly good, though all important matters should be postponed. Guard against accidents and do not travel.

Your coming year will be somewhat active, though far from favorable. Troubles through writings and agreements and through changes, also from litigation and disputes. Look well to such, and do not attempt to enlarge your present scope.

15. FRIDAY (*Venus' Day*). Care is advised in all affairs today. Avoid changes, journeys and amusements, and look sharp to home affairs.

Your coming year is not a favorable one, and care is needed. You will be too much given to pleasure and expenses and will suffer accordingly. Home disputes, sickness, and some possible notoriety is indicated, unless great care is observed.

16. SATURDAY (*Saturn's Day*). It is somewhat favorable in the main. You can change, journey and visit; but do not seek superiors, and avoid outlays.

Your coming year shows some promising matters, though it will not be without grave anxieties. Favors come from friends and superiors, and gain through your own endeavors. Look well to sickness however, as such is apt to be serious.

17. SUNDAY (*The Sun's Day*). It is a moderately good day. Rest.

The coming year promises both good and evil, so pay attention to your affairs, avoiding litigation, and keep your expenses well in hand. It will end favorably.

18. MONDAY (*The Moon's Day*). It is an evil day. Keep a sharp lookout on all matters. Attend quietly to your affairs and do not travel.

Your anniversary is an unfavorable one, and much will occur as the year is passing to worry you. Look sharp to litigation, guard against fire and theft, keep expenses down, and avoid all changes or additions, letting well enough alone. There is a little sickness.

19. TUESDAY (*Mars' Day*). It is an excellent day. Hustle all affairs, travel, remove, ask favors, seek superiors and employment. Start new things and finish up old ones.

You are favored this coming year, and with attention it will be a prosperous one. Do not change or journey, and look to all additions, noting well all things connected therewith. Much activity is shown.

20. WEDNESDAY (*Mercury's Day*). It is moderately good today, but do not undertake matters of importance, and look to your finances.

Your coming year will be full of anxieties, and considerable misfortune will occur. There is sickness about you, and bad financial matters. Do not oppose superiors, and those in employ should guard well their position.

21. THURSDAY (*Jupiter's Day*). It is an evil day. Remain inactive and attend to duties.

Your coming year will bring many misfortunes, and the heavy hand of hard luck will press upon you. Domestic troubles, business losses and cares, financial reverses with probable sickness and mental depression. Seek the advice of an astrologer and act upon it.

22. FRIDAY (*Venus' Day*). It is an excellent day. Be up and doing, journey, remove, ask favors, seek employment and hustle generally.

Your coming year promises an improvement over the past one and as it advances business will increase and favors will be shown you. Force everything, acting on your judgment in such matters that may appeal to you, and while enjoying the good things, occasionally help those not as fortunate.

23. SATURDAY (*Saturn's Day*). You must look sharp today, but you can visit and seek amusement, but avoid all important undertakings.

You have a troublesome year, with many difficulties and setbacks before you. Be guarded in all business affairs, keeping your expenses well in hand, and look out for sickness.

24. SUNDAY (*The Sun's Day*). Today is unfavorable, so rest.

Your coming year is an unfavorable one, and many anxieties will be in evidence. The greatest care is advised in all affairs especially in home, social and financial matters. Avoid law, and look sharp to accidents. Guard also against fire and theft and avoid speculation.

25. MONDAY (*The Moon's Day*). It is an evil day. Remain quiet, and attend strictly to business.

You have a serious year before you, with many unfavorable matters appearing. Look well to your mental conditions and be cheerful, looking upon the bright side of things. Remember hard luck does *not* always last. Do *not* change.

26. TUESDAY (*Mars' Day*). It is somewhat favorable for social matters, and you can journey with safety. Look well to finances however, and take no risks.

Your coming year promises both good and evil, with the latter more strongly in evidence. Pay strict attention to your financial matters, avoid costly pleasures and much will be altered. "As you sow, so shall you reap."

27. WEDNESDAY (*Mercury's Day*). It is somewhat favorable today. Look to your affairs, and use your judgment. Do not quarrel and avoid the water.

Your coming year will be somewhat quiet, inclining towards an unfavorable outcome. Be guarded in your pleasures, your friendships, and be of few words. Some slight accidental tendencies are indicated.

28. THURSDAY (*Jupiter's Day*). It is somewhat favorable today for social affairs, amusements and journeys. Avoid disputes and crowded places.

Your coming year is a troublesome one, and you should be on your guard in all financial matters. Make no changes or additions, avoid journeys, and look to writings and promises. There are some social improvements with probable home additions.

29. FRIDAY (*Venus' Day*). It is an excellent day and good for all purposes. Take advantage of it and work early and late.

Your coming year is an excellent one, with favors and improvements, activity, changes, additions, journeys and matters of social import. Be up and doing and take every advantage, as the time will not always be with you.

30. SATURDAY (*Saturn's Day*). It is not favorable, so be guarded in all affairs.

Your coming year needs close attention, and though it will be a quiet one, yet disturbances are spoken of. Care is needed in sickness, and in matters of a contentious nature. Be cheerful.

The above birthday information is for those whose birthdays occur this month regardless of the year and the hour. Any one born, for instance, on June 16 will experience during the year some of the conditions mentioned on that day.

The daily advice is worth considering and watching, and if followed will bring quicker and surer results. On evil days always keep still, for even if you try to push matters you will find eventually they will not amount to anything.

The good or bad fortune of a person on any particular day depends mainly on the particular conditions operating in the nativity, and the red or black degrees the Moon is transiting in the speculum.—ED.

“HOWEVER contrary he set his heart
To God, he is but working out His will ;
And, at an infinite angle, more or less
Obeying his own soul's necessity.
He only hath freewill whose will is fate.”

FESTUS.

A Soliloquy.

“ As for the stars,
 I never look on them without dismay,
 Earth has outrun them in our modern mind,
 By worlds of odds. Enough for us, it seems,
 And our cold calculators, to jot down,
 Their revolutions, distances, dimensions;
 And the bright laws which stars and spirits rule,
 Are all laid out and buried grave on grave.

There is no danger now of knowing aught
 Which ought not to be known. No more of that!
 And you, ye planetary sons of light!
 From him who hovereth, moth-like, round the sun
 To six-mooned Uranus, Light's loftiest round.*
 Your aspects, dignities, ascendancies,
 Your partile, quartiles, and your platic trines,
 And all your heavenly houses and effects,
 Shall meet no more devout expounders here.
 You too, ye injured signs, earth's sunny path
 Upon her wheeling orbit, all farewell!
 Your exaltations and triplicities,
 Fiery, airy, and the rest, your falls,
 And detriments and governments and gifts,
 Are all abolished. Diurnal, cardinal,
 Nocturnal, equinoctial, hot or dry,
 Earthy, or moist, or feminine, or fixed,
 Luxurious, violent, bi-corporate,
 Masculine, barren, and commanding, cold,
 Fruitful or watery, or what not, now
 It matters nothing. The joy of Jupiter,
 The sun's triplicity and glorious
 Day house on high, the moon's dim detriment,
 And all the starry inclusions of all signs,—
 Shall rise, and rule, and pass, and no one know
 That there are spirit rulers of all worlds,
 Which fraternize with earth, and, tho' unknown,
 Hold in the shining voices of the stars
 Communion on high, ever and everywhere.”

FESTUS.

This was written before the discovery of Neptune.—ED.

Editorial.

THIS number closes the first year of the publication of **THE SPHINX**. Looking back we feel satisfied with the effort that has been made, and with the appreciation **THE SPHINX** has received from those of our readers, who are interested in a subject the usefulness of which is becoming more and more understood. It has proved an interesting work, and the seed that has been sown has travelled far and wide, and has taken deep root. **THE SPHINX** will ever remain as a monument to that profound learning which, in the long course of ages, has been preserved and handed down to us from the "immortal" Ptolemy.

The new year commences with July, and starts our third volume, which will be equally as good if not better than the preceding ones.

We thank those artists who have been our regular contributors, and desire to say how much satisfaction has been expressed with the clever translations from the works of Ely Star and Desbarolles, donated by Kymry, together with numerous other manuscripts from him, sent for the benefit of our readers.

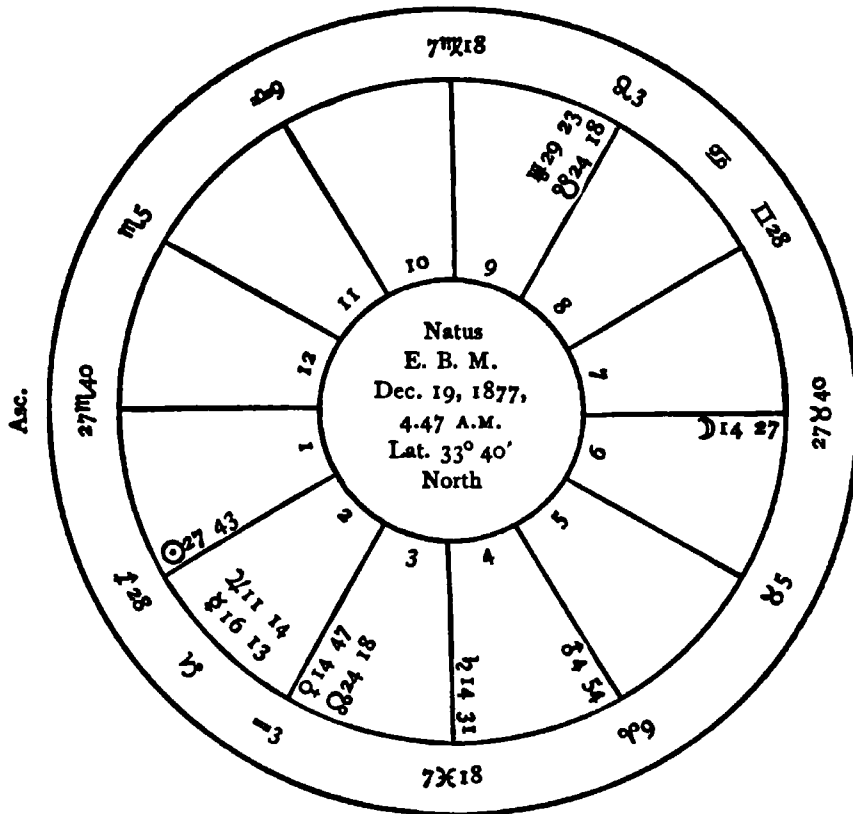
As **THE SPHINX** represents an educational work, we feel it ought to be placed in all the public libraries of the United States. If there are any of our readers who would like to present a copy each month to their city library, we will be pleased to forward one on application.

In our "Birthday Information and Daily Advice" this month, we have added after each day, the name of the Planet that rules it, and from which it derives its name. Next month we intend to offer an additional feature of interest to those of our readers who are interested in the Birthday Forecasts.

We are sending to our subscribers with this number the index and title-page to bind up with Vol. I.

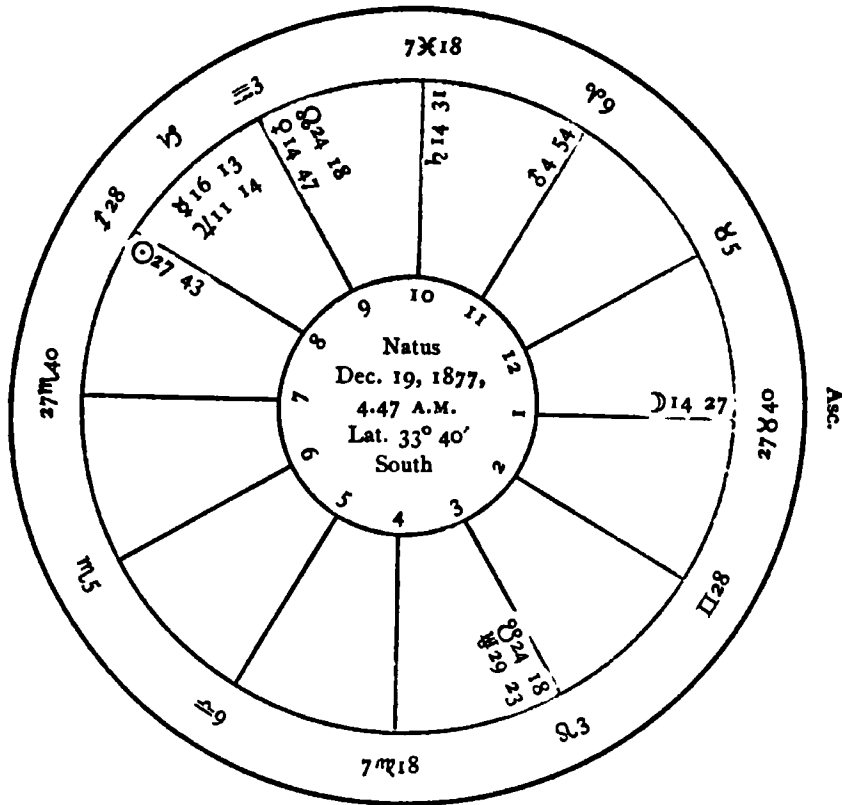
Notes and Queries.

THE method of calculating a horoscope for South latitude is very simple. Find the A. R. of the M. C. for the given time and calculate the cusps of the houses, or take them from a table of houses for the same latitude North.



After constructing the figure; to make another for the given time for South latitude proceed thus: Transpose the second and twelfth, third and eleventh, fifth and ninth and the sixth and eighth houses. Number the houses by commencing with the right-hand angle, which is the ascendant, the next house below is the second, and so on around the circle. Find the planets' places from the ephemeris and insert them in the figure,

but remember that the signs read in a reverse order, from the original figure. The calculations throughout are the same as though the horoscope was for the same latitude North. The transposition of the houses as above described (the first and seventh remain unchanged) transforms a horoscope from North to South latitude.



If the figure for North latitude is made on thin paper, and the planets, etc., correctly inserted, by turning the paper over endways, the first and seventh houses serving as the axis, the reverse side will show the horoscope for South latitude. The two given horoscopes will make the method plain.

Revolutionary figures are thus calculated. Suppose at a given birth date the place of the Sun was 2° ♀ 6', and at the date of the annual revolution the Sun the preceding noon was

in $1^{\circ}58'$ of the sign Π and the next noon is $2^{\circ}56'$ of the same sign. Subtract $1^{\circ}58'$ from $2^{\circ}56'$ and it gives $0^{\circ}57'$, the movement of the Sun in 24 hours. The Sun has however to move only $8'$ to reach the same place it occupied at birth, as $1^{\circ}58'$ from $2^{\circ}06'$ leaves $8'$. Then say, by the rule of proportion, as $57'$ is to 24 hours, so is $8'$ to the answer. Multiply 24 by 8 and divide by 57, which gives 3 hours and 30 minutes, the time for which the places of the Moon and planets must be calculated. So far the process is the same no matter where the place of birth may be, and most modern astrologers stop here and insert the \mathcal{D} and planets in the radical figure, using a differently colored ink to distinguish them from the places in the radix.

The old astrologers, and Simmonite of more modern times, calculated a new horoscope for the exact time when the Sun arrived at his place at birth. If this is to be done allowance must be made for the difference in time between the place of birth and Greenwich. If the above birth had been at San Francisco, then 8 hours and 10 minutes must have been deducted from the 3 hours and 30 minutes, because when noon at Greenwich it is 8 hours and 10 minutes before noon in the longitude of San Francisco. This would give the time as 7 hours and 10 minutes, for which the revolutionary figure should be calculated, and in which the Sun, Moon and planets should be inserted. Usually there will be very material difference between the cusps of the houses in the revolutionary figure and those of the radical horoscope. But as stated above, this method is seldom practiced by latter day astrologers who confine their judgment for the year to the positions the revolutionary stars occupy in the radical figure and the relations they sustain to the places of the planets, etc., at birth. And, in this case, it is not at all necessary to go to the trouble to find the time when the Sun reaches the exact place he occupied at birth. It is sufficient to calculate the places of the Moon and planets for the same time of day to which their places in the horoscope were calculated.

Letters to the Editor.

TORONTO, CANADA, May 2, 1900.

To the Editor of The Sphinx :

I send you the first number of *The Interpreter*, a new monthly having for its aim the popularizing of Astrology as a science of soul development. The beautiful SPHINX, the product of your talent and genius, has been the inspiration for this modest effort, at helping on the cause to which you are rendering such splendid service.

A unique feature of *The Interpreter* is, that it will be conducted from a somewhat conservative Christian standpoint, and will thus appeal to a large class of people who are apt to be prejudiced against Astrology, by its association with religious views of a non-christian character. These people may be easily won to a sympathetic interest in the science, by a proper presentation of it from a Christian standpoint, as I have proved by experience with friends.

Yours faithfully,

PHILALETHES.

LONDON, ENGLAND, April 22, 1900.

To the Editor of The Sphinx :

I cannot as yet say when I shall have time to write an article for the magazine, but your SPHINX is a most useful publication, and eclipses everything hitherto published in the astrological line. With kind regards and best wishes, I am,

Yours faithfully,

E. RAPHAEL.

CHARLOTTE, N. C., May 4, 1900.

To the Editor of The Sphinx :

On page 125 of the March SPHINX, J. R. F. asks to whom to apply to learn the date of birth of the noted Confederate general, Stonewall Jackson. In his life, written by his widow,

the date of his birth is given as Jan. 21, 1824, at Clarksburg, W. Va. Mrs. Stonewall Jackson lives here, but is away visiting friends, and when she returns I will get the date of their marriage.

Respectfully,

J. W. HEATH.

SAN FRANCISCO, CAL., April 19, 1900.

To the Editor of The Sphinx :

THE SPHINX is very interesting, and I sincerely hope you will be able to keep it up, for the world is ripe for astrological knowledge, and a good magazine is a real disseminator of its great truths. I hope to see in some future number a true South Latitude horoscope, also a Solar Revolution computed for some other place than London, with the method worked out.*

I have struggled hard for the little knowledge I possess. Most text-books are obscure, and they all presuppose a good mathematical education. I think Astrology should be simplified, and it must be, to reach the masses. With best wishes,

Very sincerely yours,

FRANCES PURDON.

* We refer you to "Notes and Queries" in this issue for your answer.—Ed.

THE name for moon in Armenian was *Khaldi*, which has been considered by some to be the origin of the word Chaldee, as signifying moon worshippers. . . . With respect to the name of Chaldean, perhaps the most probable account of the origin of the word is, that it designates properly the inhabitants of the ancient capital Ur or Hur,—*Khaldi* being in the Burbur dialect the exact equivalent of *Hur*, which was the proper name of the moon-god, and Chaldeans being thus either "moon worshippers," or simply inhabitants of the town, dedicated to and called after the moon. . . . Chaldean mythology gives a very decided preference to the lesser luminary, perhaps because the nights are more pleasant than the days in hot countries.

REV. TIMOTHY HARLEY, *Moon Lore*.

To Advertisers.



One copy of THE SPHINX will influence more valuable trade among well-to-do men and women of high social standing than ten copies of any other monthly publication in America.

The quality of our circulation is unique, because it is exclusively limited to influential people of brains in easy circumstances. Its emphasis from the advertiser's standpoint is unequalled, for the reason that during the entire year it is an indispensable daily hand-book with cultivated women, bankers, brokers, merchants, commercial travelers and business men.

It is one of the most expensive journals on the market, and can therefore be patronized only by well-to-do people. It is also a new publication presenting a new line of practical thought which is exciting widespread interest, and having no competitors and covering a wide field, every word and line is read from cover to cover. This is not the case with our popular magazines, whose numerous advertisements if all read would consume too much time and attention.

Advertisers value this journal more for the class and quality of its circulation than for the mere number of copies issued; but, judging from appearances, there is every reason to expect that our issue will reach one hundred thousand copies a month, in the very near future.

That we have calls for THE SPHINX from all over the United States, parts of South America, Canada, England, Scotland, and now from India, Japan, Ceylon, Bermuda, Cuba, Africa, Australia and New Zealand, shows the prominent place this magazine is destined to hold, and eventually it will rank among the foremost and most noted journals of the day.

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ANNOUNCEMENT.

THE SPHINX is a publication that cannot fail to interest cultured and thoughtful people. Its object is to teach the influence that the Sun, Moon and Planets have upon the earth, and particularly upon man and his affairs. THE SPHINX is supported by the best writers on Astrology in England, America and India, and is the only Magazine in the United States that is entirely devoted to teaching, demonstrating and vindicating the truth of the science as taught by the Egyptians.

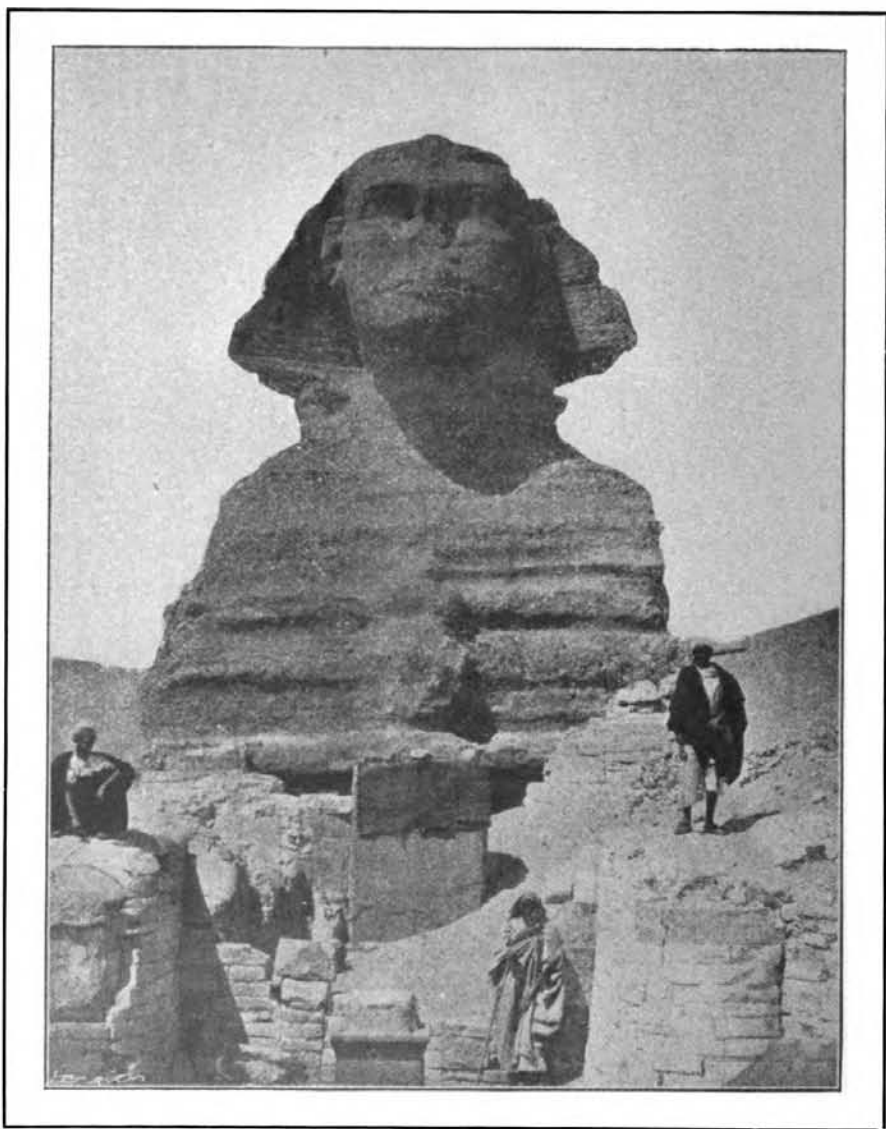
There is at this time a large and increasing demand for such a Magazine, and because it represents a comparatively new line of thought, there is every need for those who are interested in it, to lend what influence they possess to help it along. Thousands are waiting for just such a book to open up their inner life and start a new soul growth, and all that they need is to have their attention called to THE SPHINX.

Hundreds of letters from students reach us from all parts of the world, and we want to hear from every one who is interested in the revival of this ancient and honorable science, especially if they possess facilities for promoting the spread of its principles amongst those who are at present ignorant of its value to mankind.

CONTENTS FOR JULY.

	PAGE
The Sphinx	1
B Chapter in Chaldean History and Philosophy (Continued)	
<i>Translated from the Spanish by Helarich Dink.</i>	5
The Advantages of Not Being "Superstitious" I.	11
<i>Kymry.</i>	
The Character and Fortunes of Aquarius	16
<i>Ky Star.</i>	
The True and Only Method of Delivering Judgment	
on Nativities by Dossion (Part II.)	19
<i>John Worsdale.</i>	
Points in Mundane Astrology	25
<i>Aona Pharis.</i>	
Patraa Victoria	30
<i>Kymry.</i>	
The New Zealander Visiting the Ruins of London	33
<i>Herbert Wally.</i>	
An Illustrated Horoscope	35
<i>C. H. Thompson.</i>	
Signatures of the Planets (Continued)	40
<i>Disharadin.</i>	
Birthday Information and Daily Advice	43
<i>Aster.</i>	
Letter No. 4	54
<i>G. T. F. Smith.</i>	
Symbolical Figures from Pincab	57
<i>John Tyndal, F. S. A.</i>	
The American Grammar of Astrology (Revised)	59
<i>C. H. Thompson.</i>	
Notes and Queries	61
<i>Editorial.</i>	
Editorial	64

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The Sphinx.

VOL. III.

JULY, 1900.

No. 1.

The Sphinx.

[*Translated from "La Terre du Sphinx," by Le Sar Peladan.*]

THE road to the Pyramids is beautiful, often shaded by trees, unlike the Egypt of the past, which preferred the rolling Nile to every other highway, and has left us nothing at all like the Roman roads. A green plain stretches before us, a few hamlets and cottages sprinkled with palm trees, are cheerfully scattered here and there: herons animate pools of water: immediately facing us three enormous triangles of unequal dimensions with clear-cut lines against the horizon, tower upwards. . . . As one pays one's respects to a Prince, before going over his palace, in the presence of those prodigies the Pyramids, the Lord of the Manor is the Sphinx, and I wished to see him first. Who would not pause in the presence of this enormity, even more awe-inspiring to the mind than to the eyes of the body?

After describing the Pyramid of Cheops and its neighbors the writer goes on: The vast cemetery extends to Memphis; the great Pyramid forms one end of this metropolis, the most wonderful ever known: but behold, dominating the melancholy of these ruins, the last will and testament of Egyptian art, and the most beautiful perhaps for its prodigious suggestiveness, uniting as it does symbolism and art, at once masterpiece and doctrine.

The Sphinx does not disappoint us: statute or monument, work of art or symbol, pantacle or chef-d'œuvre, in whatever category we place it, it is a thing unrivaled and unsurpassed: there are other wonders, but there is nothing like it either as conception or result.

The wings of the headdress, cut and pierced, are like those of a bat; the *ureus* which crowned it is broken: there is no longer any nose, the eyes are eaten away, and the chin alone unaltered gives a retreating look to the forehead: in profile the type is Nubian. But viewed in front, the curves of the eyes and the sublime smile of the lips have an indescribable magic! Neither the St. John, nor the St. Anne nor the Joconde of Lionardo, have a more mysterious mouth than this Colossus of five thousand years and fifty-five metres.

The Sphinx must have sprung from the Nile: the form owes nothing to its contemporary, the winged Bull of the Euphrates: it is the parent of the Judæo Phenician Cherubim and of the Greek Chimera. Denon, one of the first moderns to describe it, admires more the perfection of the work, than its dimension, and insists on the still and sweet serenity of this guardian of mystery, which zodiacally unites the signs of the Lion and the Virgin. In our doubt as to the exact symbolism of this wonderful figure, we yet feel that it represents either the archangel of mystery, or the yearning of the mortal to become immortal; in the long succession of languages, its name has always been a synonym of the unknowable. If I dared to attribute a form to the formless Creative Energy, I would recognize in it one of the manifestations of the Elohim.

The statues of ancient Egypt whether of pharaoh, priest, or scribe, are not wrought with the perfection of this Colossus: in monumental art, for it is more than a statue, this giant which emerges from its native rock, represents the æsthetic ideal of Lionardo da Vinci, and expresses also the most ancient, the most profound, and perhaps the truest of the world thoughts.

The Hebrews, had they been artists or even men of culture, would have asked Aaron to make them a Sphinx and not an Apis, for certainly humanity in the sense of the Charity of the apostle, is far otherwise expressed in this visage of concentrated light, than in the conception of a terrible Jehovah.

The Sphinx has been adopted as a symbol by no religion. Why? The cherubim that stood at the corners of the Ark of the Covenant were perhaps bulls with human heads? Who

shall determine the degree of relationship between the Assyrian bull and the Egyptian sphinx, both alike symbols, the one active and the other passive, of the Gnosis.*

THE TEMPLE OF THE SPHINX.

Forty metres from the Sphinx, invisible at first, for the interior alone has been cleared out, the temple of granite lies before us, roofless to the sky: this is the most venerable of all human temples, and the most mysterious both in line and in its severe simplicity. Its form is that of the Tau, putting aside the disposition of the sacristy and of appendages inexplicable, in our ignorance of the rites celebrated. A flight of steps descends to a corridor twenty-five metres long by two wide, with a moderate-sized cell in alabaster: to the left there is another staircase.

The flight of steps at the end is the head of the Tau, which crosses in a dimension of twenty-five by seven metres. Six monoliths measuring a metre bear granite joists. The nave is seventeen metres by nine; the joists rest upon ten square pillars. At the southwestern angle of the transept, there is a chapel with six niches, and in the middle of the transept, a corridor opens of which the walls are four metres thick; it leads to another transept, narrower, which is terminated on two sides by square chapels. Never has granite been polished and adjusted as here; the fitting of these enormous blocks suggests the jeweller rather than the stone-mason. This technical perfection, this conquest of matter, reveals an ardent intention to say more and other, than what sculpture and painting can express, which they did not wish to confide even to the hieroglyphic symbol.

On these walls which shine like metallic mirrors, nowhere is there a sign or a form: the right angle, the implacable geometric line, reigns everywhere undisturbed. We are not in the presence of a tomb or an ordinary temple; the light used to filter down through oblique openings in the roof: no building could better convey the idea of a place of initiation, but not to

* The Gnostics were "heretics" who mixed up Christian and Oriental ideas of religion.

the little mysteries which fascinate the simple-minded, who require a more theatrical appeal to the eye. A thing expresses the opposite of what it is not. One can restore by contrast: a temple without invocation will probably be dedicated to the Absolute, the God without a name, the Divine Abstraction. Those masses of granite convey to me the idea, that the ancient Egyptians believed in a one and divine God, before Abraham the ancestor of Christians was born in Ur of Chaldea. To be silent, one must be full of speech: silence has never been the expression of childhood and the young animal, but of old age, the waning moon of the consciousness. The builders of the granite temple were old in thought: to have built this abode of silence, this wordless affirmation, this formidable symbol of stone.

The Pyramid, a monument of pride, a concession of spiritual power to temporal, is in no way related. The incomparable barrenness of these walls reflects the will of really interior men, having God in themselves, untied by ceremony or symbol, seeking by silent worship carried to the point of ecstasy, a reply to prayers in which the lips move not, the artery pauses, and the body is at rest, because the soul drawn out, is at one with the current of grace which makes seers and mystics; and to which one would attribute every good in the world, if good as conceivable to us, were pure enough to suggest the unimaginable Holy Spirit.

AT the Restoration, Lord Chancellor Hyde, in his speech to the Parliament, thus referred to the astrological influences of the time: "The Astrologers have made us a fair excuse, and I hope, a true one: *All the motions of the last twenty years have been unnatural, and have proceeded from the evil influence of a malignant star.* And let us not too much despise the influence of the stars. And the same Astrologers assure us that the malignity of the star is expired, the good genius of this kingdom is become superior, and hath mastered that malignity; and our own good stars govern us again; and their influence is so strong, that with our help they will repair in a year what hath been decaying in twenty. And they only should have no excuse from the state who continue this malignity, and own all the ill that is past to be their own, by continuing it and improving it for the time to come."

A Chapter in Chaldean History and Philosophy.

(Continued.)

IN the regularity and admirable harmony of celestial movements, the people of primitive tribes saw the order of the whole universe; and intoned hymns in honor of what they reputed secondary intelligences, directors of the course of the world, and intermediates between the earth and the heavens. Although occult phenomena, unaccountable and mysterious, confronted them on every side and introduced apparent confusion, they lost sight of the supreme intelligence and obstinately kept their gaze upon the inferior causes, which were supposed to exert themselves merely to gratify their passions. And so, when, after the terrors of a tempestuous night, Sol reappeared with his radiant brilliance and incorruptible fire, they saluted with reverence and love, and proclaimed him king of the sky, lord and sovereign Bel, and prostrated themselves before his luminous disc, as in presence of the true God.

In this manner the cult of nature, material and multiple, was substituted for God the creator, incorporeal and solitary; and, once launched, the Chaldeans by superstition and error made for it a rapid passage.

The elders and priests who ought to have kept strict watch over the preservation of the truth were, on the contrary, not slow in adopting the error. From the prodigious observatory of Babel, nevertheless, they contemplated the magnificent arch of the skies, and while discovering the more prominent laws of the stars, installed themselves as interpreters of their influence. If, notwithstanding, they did not conjecture rightly enough to establish systems, they had observed and registered with exactitude, the points which impressed them with the greater admiration; such as the periodical appearance and apparent regularity of motion among the planets, etc., compiling in this way a large series of observations which served them to fix annual periods, predict eclipses, appearance of comets, and which knowledge at

the same time sufficed to distinguish them widely from the vulgar.

It suggested itself to the common people that the priests had, in some manner, a relation and sympathy with celestial intelligences and that they enjoyed such by especial favor; they were thus held in veneration and even fear, were separated from the great bulk of the commune, and ended by forming a privileged class, which concentrated in itself all existing knowledge; that is to say, so much as was known by tradition and ancient observations.

In this way was constituted with all its fortunes and dolations, rights and privileges, the sacerdotal class of the Chaldeans and Aramenes. Its chief was appointed by the King, and the priesthood itself was divided in sections. The individuals were thus distinguished: first, *astronomers*, connoisseurs of the stars and symbols; second, *conjurors*, who charmed and tamed serpents; third, *magicians*, whose juggling deceived the people; and finally, the *prophets* or *astrologers*. From the sacerdotal class proceeded, moreover, the sacred minstrels, the annalists, the physicians, the judges and the ministers; and, surrounded by mystery, the sole depository of all learning, it raised between itself and the public an insurmountable wall, although birth and hereditary succession, were not the sole roads that conducted to so desirable a *status* or profession.

This class, then, was one which amid a thousand falsities, invented by one and another, still preserved some vestiges of primary tradition.

“If we interrogate these sages, they will tell us that there existed a time in which all was utter darkness and water, water and darkness which contained monsters of every species: beings with two heads, the one male and the other female, and men with two or four wings.” This was the universe, and a deity by name Omorka, one of the forms of Chaos, reigned as sovereign supreme. On a certain day, a genius more powerful than the rest, called Bel, cut it in two pieces, from one of which he formed the sky and with the other the earth. In this manner darkness was eliminated and the division of the elements began

to take place, converting chaos into order; and as the monstrous animals of erstwhile existence were no longer able to support the light, Bel decimated them. He successfully established the stars and planets, and ultimately, in order to people the universe which he found deserted, he formed from the head of Omorka, man — “and this is the cause which is responsible for their superior intelligence.”

According to another version he did more: he decapitated an inferior god, and mixing the blood with earth, moulded it into men and animals. Sonas created the world, and Bel was its material organizer.

With regard to the intellectual legislator or mediator, another tradition says that the first year of creation, an extraordinary man, or rather a monster, half man and half fish, came out of the Eritrean sea and laid the primitive egg of the world in contiguity to Babylon. During the day, that singular entity lived among men, but did not eat with them. It instructed them in many useful crafts, gave them laws, taught them the arts, sciences and letters, how to construct dwellings, to plough and to cultivate the soil. At sunset he retired to the sea and passed the night in the water. The monster was called Oannes, which probably signifies “the stranger.”

Thus commenced the mixing and confusion of the astrological superstitions of Chaldea, with the religious ideas and cosmogonies of India and Persia. Before this, the Chaldean religion purely consisted in the adoration of the attributes of a single divinity and creator, represented by the sun, the moon and the stars, adoration which had not destroyed the central idea of a supreme God conassociated in a trinity or triad.

In the premier place of the Chaldean pantheon was represented the God IL or EL, the eternal, the light uncreated: RA, a name which signified in Egyptian, Lord or Master. The great triad was composed of ANA, BEL or BELO, and HEA or HOA. ANA, equivalent to God in his highest signification was the divine quality *par excellence*. According to the inscriptions he was the Primordial Essence, the first judge, the lord of

spirits and demons, king of the lower world and sovereign of darkness and death. BEL, called also ENOS, signified lord creator*, and king of earth. He was identified with Nimrod. Finally, HEA was the God of the sea†; the scientific instructor, the intelligent fish, the god of life, reason and glory, the generous divinity to whom mankind was indebted for the most precious gifts. He had for emblem the wedge (*la cuna*) — the basis of cuneiform writing. “Immediately after Il, or the mysterious and universal origin,” says Mr. Lenormant, “there comes a triad composed of three principal exterior and visible manifestations, a triad which occupied the highest rung of the divine ladder in the popular mind. *Ana* or *Anu*, the Oannes of some writers, the primordial chaos and primary material emanation of the divine will; *Bel*, the demiurgus, the organizer of the world; and *Hca* or *Ao*, called also *Bin*, that is to say, the god-child or son of god, the celestial light, the intelligence which penetrated the universe, directed it and gave it life. These three personifications of divinity, equal in power and consubstantials, were not arranged in equal degree of emanation, but considered on the contrary, as born one from another, *Ao* of Oanes, and *Bel* of *Ao*.”

To each one of these gods corresponded a goddess, forming when joined together a feminine triad no better defined than the foregoing. They were called *Anat*, companion of *Ana*; *Beltes* or *Mylitta*, the great goddess, mother of the gods, divinity of Earth and combat queen of fecundity — the lady of *Bel*; and *Daukina*, the consort of *Hoa*.

There was soon formed another triad consisting of *Sin* or *Hurki*, the moon-god; *San* or *Sansi*, the sun-god; and *Vul*, god of the atmosphere. *Sin*, the potent, was commander, architect, tutelary of fortifications and edifices; the half moon was his symbol. *San*, the brilliant, the god of fire, the light of the world, the usherer of day, the illuminer of the heavens and earth, the director and motive power and the guide and leader of favorable expeditions: he possessed a radiant disc for

**Criador* is Spanish. There is a shade of difference between *criador* and *creator*, the former implying fecundation.

†*Abyssos*. *Hca* was not god of rivers or fresh water.

symbol. Vul, who was prince of the air, a benefic and pre-voyant lord, the protector of canals and irrigation, was symbolized by a scintillating ray amid clouds. There were feminine colleagues, companions or condisciples of these gods also: of San, *Ai Gula* or *Anunit*, goddess of life; of Vul, *Shala Tala* or *Salambo*, a species of Venus whose festivals were remarkable for great demonstrations of sorrow, mourning and afflictions; and of Sin, an unknown queen partner. Occupying a still lower place than these triads, we encounter a group of minor divinities, representing the five planets.

(1.) *Nin Bar*, or *Ninip*, who had various points of resemblance to Hoa, as he was a fish god and also ruler of the sea and guardian of aqueducts. As "light of the gods" he irradiated the nations, and corresponded to the planet Saturn. He was represented in *bas relievos* by a man-bull with four wings.

(2.) *Bel-Merodah*, the planet Jupiter, was the most ancient among the gods, as well as the judge and presider over justice, guardian of gates, and custodian of treasures. He constituted the basis of sovereignty and majesty.

(3.) *Nergal* or *Nir-gula*, the winged human lion, represented the planet Mars, and was called the hero, King of battles, champion of the gods, leader of assaults. He was tutelary of Babylon.

(4.) *Ishtar* or *Nana*, a representation of Venus, the exalted star, had for symbol a woman. She was the divinity upon whom man depended for his pleasure, lady of heaven and earth, queen of the gods and goddess of the chase. In some of the rare images of this goddess, which have come down to us, she has in her arms or on her lap a god-child.

(5.) *Nebo*, or the planet Mercury, was the god of intelligence, versatile in all subjects; it was he who conferred upon kings the sceptre of rule; he was known under the names of seer and prophet. His statue, which was bearded, had both hands joined in a reflective attitude, while his long, sparingly-folded tunic was covered with inscriptions. This reminds one

* Cp. our *Jupiter* with the characteristics of *Vul*.

of the Hermes of Greece, or the hieroglyphic columns of the Egyptian Thoth. It may be observed that he possessed the ability to engender by himself, or in other words was hermaphrodite.*

Upon this religious base, which was affected by grave alterations upon experiment, there was little delay in raising a completely material superstructure, an absurd and degrading cult—in which people and priests took equal part.† Yet it must be said, that among their private measures they preserved the law of Djemschid, a mythological king of Iram‡, which was otherwise unnoticed, except that Zoroaster took from it the various principles for his system. Perhaps for the sacerdotal class the great god El (Bel or Baal), the first god of the highest trinity, continued to be the incorporeal divinity,—solitary and omnipotent—the supreme creator of intelligences; but for the vulgar and even the magnates, they believed first homage was due to the visible organizer and vivifier of matter: that is, the 'sun, the celestial fire. In all parts this body was held as the true God; before it magi and shepherds prostrated and adored, and to it was consecrated the ancient tower of Babel, as a temple worthy of his dazzling grandeur.

As a first link in this chain which, taking its departure from the sun, united the earth with the celestial powers, the planets were endowed with the charge of governing the world. They had subaltern stars to execute their orders, each of which was in relation with the wisest and most esteemed men; and *they* were the priests, who by their talismans, kept themselves in contact with the secondary divinities. And all these powers,—sun, moon, planets, stars, talismans and priests,—received the worship of the misguided multitude (*descarriada muchedumbre*).

*The characteristic attributed to the planet at the present day among astrologers.

† It must not be supposed that the translator agrees with the writer in this and many other passages.

‡ Planted by King Shaddád and now sunk somewhere in the sands of Arabia. Djemschid's seven-ringed cup was typical of the seven heavens, seven planets, seven seas, etc., and was a divin-
ing cup. In the Rubáiyát of Omar Khayyám mention is made thus:—

“Iram indeed is gone with all his Rose
And Jamshyd's Sev'n-ring'd Cup where no one knows.”

[To be continued.]

HEINRICH DÄATH.

The Advantages of Not Being "Superstitious"!

THE Rev. Julian C. Young in his interesting journal, a book full of occultism and remarkable coincidences, tells a curious story; but before leaving the reader to assimilate the moral, the following extract from a typically superior person, the late Mr. Kinglake, will not be without an ironical appropriateness. *"I think that in England, we are scarcely sufficiently conscious of the great debt we owe to the wise and watchful press which presides over the formation of our opinions, and which brings about this splendid result, namely, that in matters of belief the humblest of us are lifted up to the level of the most sagacious (?!), so that really a simple Comet in the Blues is no more likely to entertain a foolish belief about ghosts or witchcraft, or any other supernatural topic, than the Lord High Chancellor, or the Leader of the House of Commons. How different is the intellectual regime of Eastern countries! In Syria, and Palestine, and Egypt, you might as well dispute the efficacy of grass or grain, as of Magic. There is no controversy about the matter. The effect of this, the unanimous belief of an ignorant (?) people upon the mind of a stranger, is extremely curious and well worth noticing. A man coming fresh from Europe, is at first proof against the nonsense with which he is assailed, but often it happens that after a little while, the social atmosphere in which he lives will begin to infect him, and if he has been unaccustomed to the cunning of fence, by which Reason prepares the means of guarding herself against fallacy, he will yield himself at last to the faith of those around him, and this he will do by sympathy, it would seem, rather than from conviction. I have been much interested in observing that the mere 'practical man,' however skillful, and shrewd in his own way, has not the kind of power that will enable him to resist the gradual impression made upon his mind, by the common opinion of those whom he sees, and hears from day to day."*

This last remark about the influence of the social *milieu* and atmosphere upon the mind is very true. Even so wise, learned, imaginative and sincerely religious a man as the late Matthew Arnold, was so inoculated by the dogmatism of the materialistic Darwinism of his period, that he ends the preface to one of his religious books by unblushingly asserting that miracles, *i. e.*, infractions of the laws of nature as known to us and commonly observed, "*do not and never did happen!*" not, mark you, qualified by "in his belief and experience," but dogmatically, as an absolute and historically certain fact, notwithstanding the belief and unbroken traditions of every age and clime, from the dawn of history to the spiritualistic phenomena, which superior people refuse to examine in our day. Again, Dean Farrar once expressed an opinion that the second book of Kings should be excluded from the Canon of the Scripture, because it superabounds in, to him, incredible miracles. The present writer was induced by this *obiter dictum* of a theologic luminary, to read the same again, and can honestly declare, that, knowing as he does the phenomena of spiritualism, as attested by such men as A. R. Wallace and Crookes, both members of the Royal Society, and other distinguished men, and corroborated even by his own experience, he has no difficulty in believing in the actual truth of the stories told therein, or in the many similar miracles recorded in the history of the Roman Catholic Church, through the ages to our own time. Nor, though he has never yet seen a ghost or the sea serpent, that favorite object of journalistic derision, does he consider his own inexperience as limiting the capacities of nature in any direction.

As to the beneficent influence of the British press on public opinion, no person living in this country who has the misfortune to believe in the "ancient Wisdom," but must have almost daily experience of the "violence and lack of urbanity," too often, alas, carried to boorish rudeness, of the Anglo-Saxon mind, in face of any unpopular or officially-unrecognized truth. The late R. L. Stevenson, in one of his recently-published letters, expressed a very different opinion of the press to that quoted above. This exquisite artist thought it vulgar and de-

grading in every way; an opinion shared in varying degree by all the distinguished men this present writer has ever heard of,—Ruskin, Carlyle, Matthew Arnold, Renan, Tolstoi, etc.; but, though men can delay and injure a great God-given truth, they cannot permanently suppress or kill it; and Urania, after an eclipse of two centuries, will re-establish her empire over the occidental mind and civilization, and *then* the press will be her loud-mouthed toady and lackey!

“On the 24th of April, 1854, Sir Robert Peel, accompanied by his friend Mr. Sansom, was returning from Italy to France. Sir Robert had originally intended going by land, but was overpersuaded by Mr. Sansom and his courier to go to Marseilles by sea, in a vessel called the ‘*Ercolano*.’ It was a passenger steamboat, and there were several English families on board. After they had put to sea, Sir Robert, although a man of nerve, was so possessed with the idea of some impending misfortune, that he begged his friend to go to the captain, and in his name offer him £200 to put back to Genoa. Mr. Sansom ridiculed the proposition, adding that though the night was dark and the sea running high, yet there was no danger of a storm; and that, at all events, they were in no worse predicament than all the women and children on board. These arguments, though they silenced Sir Robert, did not dispel his apprehensions; and it was in no very enviable frame of mind that he got into his carriage he had on board, determined to pass the night in it alone. At eleven o’clock, Mr. Sansom went to his carriage window and asked him if he would not go down and have some coffee. Fortunately he declined,” . . . for in a few minutes the steamboat was violently struck amidships by another vessel, and sank almost immediately. Sir Robert was among the very few who were rescued. “On the 26th he was sufficiently recovered to be able to go to church at Genoa. It was the Day of Humiliation; and on the Sunday following, by a providential coincidence, he had the happiness of returning thanks for his merciful preservation in the very church in Geneva which he had been chiefly instrumental in getting built. With the broad outline of this tragedy the public are

sufficiently familiar; the details, I suspect, are known to few. What I am about to supplement is known to fewer still.

“In the year 1856, and on the 30th of October, my wife and I were staying in Turin in the Hotel Feder for two or three days, on our road to the south of Italy. We knew that there was residing there a very old friend of my wife’s family, Mlle. Sophie de la Pierre, sister I think of the Princess of Monaco. Mrs. Young being anxious to see her, we called, found her at home, talked over old Hampton Court friends, and Hampton Court days; and among other names that cropped up to the surface were those of the Moores and the Moore-Halseys.

“I said, ‘I suppose you heard of the awful calamity which befell the poor Halseys?’ ‘Of course,’ she replied. ‘Why, the Halseys on their road to Genoa halted here, purposely with the wish to see me. The instant they arrived they sent me a note to say that they were dining, after some hours’ fatiguing travel, and that they hoped I would go to them as soon as I could, and take tea with them. I found them in the same hotel in which you are, with a charming suite of rooms on the first floor. Out of their *salon* there was a splendid bedroom in which Mr. and Mrs. Halsey slept, and in which they had had a small tent bed put up, that they might have their little boy near them. We had so much to ask of each other and to tell, that it was twelve o’clock before I got home. But at about ten minutes past eleven, while I was presiding over the tea table, at the request of my entertainers, we heard a piercing shriek from the inner chamber. We ran in, and found the little boy sitting up in his bed, shivering, crying bitterly, and gasping with terror. It was some time before his mother could pacify him, or learn the cause of his agitation. At last, gaining courage from seeing his parents by his side, he told us that he had dreamed that his papa, mamma and himself were all drowned in the salt sea.

“‘His parents were not much disturbed by the incident, as they attributed it to the child’s nervous dread of the coming voyage. If they had been less matter-of-fact, and a little more supersti-

tious, and had accepted their boy's presentiment as an omen, they might have been alive to this day: for the following night at the same hour when the boy had had these shadows of coming events cast over his dreams, the child, his parents, and their servants were swallowed up in the sea.' "

Thus did and ever does the great Mother Nature whisper her warnings in the ear of the "simple," and of "babes and sucklings," but the Scribes and Pharisees, wise in their own conceit, and sterilized in the mental regions of awe and wonder by what Mr. Kinglake calls the higher teachings of a "wise and watchful" press, rush deliberately to their destruction. It may be observed that on the 23d of April, 1854, the day preceding the catastrophe, the moon was in the watery and occult sign Pisces, in conjunction with Venus exalted and with Neptune the clairvoyant planet strong in the same sign, which beyond a doubt symbolized the kindly spirit warning given to the unfortunate child of the superior parents.

But as Schiller said, the Gods even when friendly are powerless to help stupidity. No occultist, no oriental, assuredly no astrologer would ever have neglected such a warning!

KYMRY.

ATTEMPTS have often been made to make it appear that the sentence of the Roman Inquisition which was passed upon Galileo in 1614 was not really a denunciation of his scientific views in relation to the Solar System. The terms of the censure seem to show unequivocally that the Copernican doctrine was condemned. It ran thus:—

"Invoking the most holy name of our Lord Jesus Christ and that of his most glorious Mother Mary ever Virgin, by this Our Definite Sentence, we say, pronounce and declare: That you, the said Galileo, on account of the things proved against you by documentary evidence, and which has been confessed by you as aforesaid, have rendered yourself to this Holy Office, vehemently suspected of Heresy—that is, of having believed and held a Doctrine which is False and Contrary to the Sacred and Divine Scriptures—to wit, that the Sun is the Centre of the World and that it does not move from East to West, and that the Earth is not the Centre of the Universe."

The Character and Fortunes of Aquarius.

AQUARIUS bestows on those born under its influence an aptitude for the arts, and gives success by remarkable works. It gives a long life, eloquence and power of writing well and social elevation, according to the starting point. Ptolemy, the classic authority on the Science, says, that the native will be the cause in some way or other of his own enmities, misfortunes or exiles. Aquarius gives constancy in the affections, the love nature is ardent and permanent. It gives a gracious, gentle, simple and honest disposition, it sometimes gives a certain vehemence in anger but resentment soon dies. The will is strong, but sometimes unreflecting, and goes straight to its goal, striding over all obstacles. This sign is variable in its social instincts: at one time festive, at another inclined to solitude. Being patient, laborious and persevering, the natives are fitted for serious studies and management. They are constructive as a rule, and love the good things and honors of life. The passions are strong and spontaneous, yet well balanced, the opinions ardent and permanent. The wealth that the native may acquire will certainly be unstable, and subject to great losses, occasioned either by friends and alliances, or by hidden enemies of a martial and violent character. There will be property through the family, but the latter will injure the position. The position or the projects of the native, will make him compelled sometimes to take long voyages; these will not be fortunate, will injure the project or the health, and may cause a change of position. Aquarius gives few brothers or discord with them, and some violence is to be feared from them. In a removal or short journey, some physical injury is indicated; it might be on the water, or by arms, or quadrupeds, or a fall from a horse, etc. The native's father runs a risk of financial loss or premature death, either from dangerous scientific experiments or by the larger animals. Aquarius sometimes gives twins and danger in childbirth, some danger to the children in childhood and a liability to wounds.

The illnesses to which this sign is prone, are those of the stomach and breast, also violent or neuralgic headaches. The sign which presides over marriage, the fiery and regal Leo, the only house and dignity of the Sun, denotes that the native will marry an aristocrat or an artist of some kind. There is however often disappointment and delay in the love affairs of both these signs, Apollo in mythology, unlike the polygamous Jupiter, being notoriously unlucky in love. The position will be liable to changes upward and downward, but the native will always rise to the surface again, either by his own energy or by some unexpected help. The friends, apart from the treachery already mentioned, will be helpful and advance the interests either materially or morally; some of them will be people of social distinction. The enemies will be determined and malicious, and of two kinds, either hidden or frankly declared; the native however will not be injured by them, but will injure himself by impulsive and violent acts, or by ruinous changes of residence. There will be quarrels with co-workers and partners on some pretext or other. But Aquarius gives by way of compensation, distinction, public esteem and sound judgment. The temperament is sanguine bilious or sanguine nervous, according to the climate. This sign symbolises friendship, all social associations, clubs, etc., hopes and fears. Its motto may therefore be summed up in the beautiful words, *Hope and Sympathy*.

Every sign has 30 degrees, each decan or 10 degrees of which has a subinfluence of another (or the same) planet: —

I. Ruled by *Venus*. Toil and anxiety, disappointment, delay and loss. Sickness in early childhood. A sympathetic, kindly, artistic nature; a sober and placid temperament and success in foreign lands or in science or literature.

II. Ruled by *Mercury*. Good intellect, gentleness, morality and good manners. A philosophic, scientific mind with great depth and patience, inventive faculty in medicine or hygiene, or in mathematical, astronomic or occult studies. A lover of solitude or of learned society. Fortune comes by science or art, with slow but sure success.

III. Ruled by the *Moon*. Illness in the early years, great struggles and disappointments. A melancholy and retired life, changeful, many wanderings, long voyages; attracted to the occult side of Nature. Women may cause sorrow. There is danger to the eyes, also peculiar and fantastic fancies and appetites.

The above refers to those persons who have the sign Aquarius rising at their birth. By sending your date and *hour* of birth (which is imperative) and fifty cents, we will send you the number of THE SPHINX which contains the description of your rising sign.— ED.

IN his assumption of the Golden Bees as his emblem, Napoleon acted under an almost prophetic influence. The incident is thus narrated :

In 1653, the tomb of Childeric, the father of Clovis, was discovered. In it were found the skeletons of a man, of a horse, and part of that of a youth. These were concluded to be the remains of Childeric and his horse and page; the custom in France during the barbarous ages, and whenever a monarch died, being to kill and bury with him his favorite steed and his page, that they might be in readiness to attend him in the next world. A gold signet-ring was taken from the finger of the larger skeleton. It had engraved upon it a head, with long flowing hair, coming down to the shoulders. Around it were the words *Childerici Regis*. Several buckles, some massive gold bracelets, and the head of an ox, in gold, and supposed to be an effigy of the idolatrous worship of the deceased, were also found in the tomb. On further search there was discovered a purse, containing above a hundred pieces of gold and two hundred pieces of silver, *stamped with the heads of different Emperors of France*. Also a crystal *ball or orb*; a girdle; a battle-axe; the handle, mounting, and blade of a sword; gold tablets and a stylus; the bit and part of the harness of a horse; a few fragments of a dress or robe; and lastly, more than *three hundred little bees of the purest gold*, their wings being inlaid with a red cornelian, or some stone closely resembling it.

When Napoleon the First was about to assume the imperial purple, the appropriation also of the Charlemagneian emblems was suggested to him by the learned in French heraldry, and those emblems were adopted by him. The bees of gold were hence sprinkled over the imperial mantle, and the orb was placed on top of the sceptre; the latter as emblematical of universal power, the former of enterprise and activity.

The True and Only Method of Delivering Judgment on Nativities by Position.

ACCORDING TO THE DOCTRINE OF THE IMMORTAL PTOLEMY.

A MANUSCRIPT LECTURE, DELIVERED ABOUT 1820, AND PRINTED FOR THE FIRST TIME.

PART II.

THE judgment concerning violent and remarkable deaths is as follows, which can also be applied in the nativities of adults. The anaretic places or signs which are called violent are Aries, Scorpio, Capricorn, Aquarius, Lira, Gemini, Virgo and Pisces; when the malefics and luminaries are found in these signs, without being remarkably well supported or configured with the benefics, a violent death is certain and inevitable; or when the malefics are found in conjunction, square or opposition with either or both the Lights, then death proceeds chiefly from the congress of the malefics, and the quality or greatness of death, from the testimony of the Lights. The kind of death is known from the aspecting stars, and the signs containing the malefics. Saturn therefrom squaring, opposing or in conjunction with the Sun, contrary to condition (which is when he is oriental) and in Fixed signs, viz., Taurus, Leo, Scorpio, and Aquarius, death is caused by suffocation, by tumults of the people, by hanging or strangling; and in like manner Saturn doth the same, if he be occidental and the Moon follows Saturn in *beastlike* signs, viz., Aries, Taurus, Leo, Sagittarius, or Capricorn; and in the 12th or 6th houses causeth death by wild or other beasts, and if Jupiter favors and is infected by the malefics, death will be in public and celebrated places and sometimes by condemnation. If Saturn be in the West opposing either of the luminaries, the native will end his days in prison. Saturn configured in an evil manner with Mercury in Earthy

signs causeth death by poison, and if Venus be joined to or evilly configurated with them, death will occur by poison and the treachery of women. The above observation as to life ending in prison supposes the native to have reached years of maturity, but besides this, there are other observations to be understood as relating wholly to the nativities of grown people. If Saturn be in Virgo or Pisces, or in moist signs evilly configurated to the Moon, he will cause death by water, by being suffocated in drowning; if Saturn be found near Aldebaran, by shipwreck; if in tropical or equinoctial signs, he will cause death by burning or falls, particularly so if Mars be there instead of the Sun, and they culminating, then death will happen by a fall from a high place; thus you see how Saturn causes the above.

The planet Mars in square or opposition to the Sun or Moon and afflicting them in signs of human form, he causes death by slaughter either by himself or in any other way, and if Venus give testimony to them in an evil manner it will be by women; if Mercury be configurated to them evilly, it will happen by robbers or pirates; if Mars be in mutilate or imperfect signs Aries, Taurus, Aquarius or Pisces, or with *Sheat Pegasi* or *Caput Argol*, he will induce death by beheading or the amputation of any part; if Mars be found in Scorpio or in Sagittarius, by burning or contraction; if Mars be in the M. C., or opposite to the M. C., it will be by crucifixion, especially if he be found near Andromeda; and if Mars be in the West or opposite the horoscope, it is by burning or fire; and in four-footed signs, by falling and breaking of limbs. If Jupiter be wholly afflicted and gives testimony to Mars, it will be by the anger of Kings or princes and by condemnation. If the malefics agree together and oppose any of the said places, they make the cruelty of the death the greater, but the quality of death and dominion will appear near to that planet which is in the anaretic; but when the rulers of death are in their proper and natural quality and none of the malefics help, death will happen naturally. Therefore, when Saturn is the cause of death it is by chronic distemper, phtisis, fluxions, agues, spleen diseases,

dropsies, colic and hysteric distempers; in a word, those arising from abundance of cold. If Jupiter be the cause, by quincy, inflammation of the lungs, apoplexy, cramps and cardiac affections, and sometimes with vehement breathing. Mars causes death by continual fevers, semitertains, sudden strokes and nephritic affections, spitting of blood and hemorrhages, by abortion and St. Anthony's fire; in a word, that which arises from an abundance of heat. If Venus be the cause, by affliction of the stomach and liver, ringworms, putrefaction, fistulas and by poison; in a word, those which proceed from an abundance of moisture, or through want of wasting thereof. If Mercury be the cause, by madness, extra melancholy, falling sickness, coughs, spitting affections, or through much dryness or want thereof.

The next subject for consideration is the mind or understanding of the native, judged from the figure of birth, according to the following rules, which are strictly correct. The quality of the mind and all other faculties of the soul depend on the position of Mercury, but whatsoever respects the senses alone, or what is irrational, is considered from the more corporeal state of the Lights, that is, the Moon and the stars configure by separation or application. If the places of the heavens, wherein the mentioned planets are placed, be well affected and they mutually aspect each other in a favorable manner, there is then a proportionable conveniency betwixt the native's soul and the other virtues or fortitudes, from whence an excellent and strong wit ariseth, but if they are ill-affected or are in square or opposition to each other, they produce but a dull capacity; but by well mixing the significator, a mediocrity may be foreseen. First.—If Mercury be stronger than the Moon and in signs commanding (and of Long Ascension) Aries, Taurus, Gemini, Cancer, Leo, Virgo; and the Moon be in obedient signs (and of Short Ascension) Libra, Scorpio, Sagittarius, Aquarius, Pisces, then reason shall principally prevail over or govern the passions. Second.—If the Moon be stronger than Mercury, then the afflictions and other inferior faculties do easily prevail above reason. Third.—The Moon and Mercury

in conjunction or any sign (even in Taurus or Sagittarius) makes ingenious persons, of a profound wit and an acute understanding. Fourth.—The Moon and Mercury beholding each other by sextile or trine perform the same, but herein the sextile is preferred before the trine. Fifth.—The square aspect of the Moon and Mercury generally affords a considerable degree of wit, not sober and discreet, but of a rugged fancy. Sixth.—The Moon and Mercury in opposition in angles, shows a stubborn and turbulent wit, and if either of the planets be in detriment, it demonstrates a seditious wit, rash, headstrong and rebellious, treacherous to all and friendly to none. Seventh.—Mercury in Taurus, retrograde or combust, or in Capricorn in the 12th house afflicted by the infortunes, even in a small degree, gives a rude and simple understanding, except the Moon be in good aspect to Mercury. Eighth.—Mercury in the scientific sign Aquarius and no way afflicted, but posited in a good house, swift, oriental and with the Moon's fortunate Node, gives a wit capable of anything, and such persons become great inventors. Ninth.—Mercury in either of his own houses gives a good understanding. Tenth.—Mercury received of the Moon by house or exaltation, shows a most excellent understanding, and generally the best of wit; particularly so if most of the planets are in airy signs, viz., Gemini, Libra or Aquarius. Eleventh.—Mercury in Aries with reception by Mars, gives a strong, subtle imagination and a piercing wit, provided neither of those planets are evilly afflicted at birth. Twelfth.—If the Moon be in conjunction with the North Node, it shows great wit and ingenuity; such persons are capable of learning any science to which they may think proper to turn to; and when the Moon is increasing in light and not far from the full, it is the best.

For the excellency of the understanding, observe the following rules of the planet Mercury. First, when he is under the Earth and in no aspect with any planet, he frames the mind more for arts; when above the Earth, he incites to oratory. Secondly, when he is very swift in motion, he renders men inconstant but quick of apprehension, often changing their

opinions, but able to give some good reason for them; if he be retrograded or slow in motion he produces a deficiency of intellect. Thirdly, when he is combust or under the sunbeams, he incites the native to meddle with impertinent matters or mere niceties. Fourthly, when occidental, he is a dissembler in many things, and when oriental he expresses a more liberal nature. You must also observe, whether the planet which governs the place where Mercury hath great force and energy, in directing the aforesaid decree, be good, for then he changes and influences the nature of Mercury for good, and if ill, he makes him worse in a considerable degree. Fifthly, when he is not at all afflicted and especially by Mars, but is well placed and in an airy sign, and especially Aquarius, and with the Moon's North Node, he makes the native acute and witty, speaking many languages with ease. Sixthly, Mercury being in any angle, especially in the ascendant, and in one of his own houses, and in any sign but Pisces and Scorpio, he possesses wit, is artistic and fit for any employment. Seventhly, when Mercury is found on the cusp of the ascendant in any airy sign, and, at the same time swift in motion, then the native possesses a good memory and understanding, but he is changeable and unsteady in his resolutions. When Mercury is with Saturn, he makes the wit more wary, and the person more constant and persevering; when Mercury is with Jupiter, more honest, learned and of good judgment; with Mars, more confident and presumptuous; with the Sun, ambitious, arrogant and proud; with Venus, more elegant and lovable; and with the Moon, more unstable and inconstant.

SIGNS OF A CORRUPT AND SIMPLE UNDERSTANDING.

First.—Mercury peregrine, cadent, combust, slow in motion, afflicted partially by the infortunes, especially by Mars, gives a corrupt wit and a dull understanding; and the more Mercury is afflicted, the more is the wit and fancy impaired. Also, if the Moon has separated from the body of Mercury as much as 25 degrees, and is in no aspect with him it causes a weak understanding. Second.—Mercury under the Sun's beams and

retrograde, causes such to be very slow in their actions and of a dull invention. Third.—Mercury in a watery sign without the aspect of one of the fortunes, usually shows an idiot, or one possessing a very simple understanding, and if afflicted by Saturn in watery signs, the native stutters or hath an impediment in his speech. Fourth.—Mercury in Gemini and opposition to Mars, declares an untoward, evil and malicious wit. Fifth.—If Saturn and Mercury be with the Sun and they both occidental of him, and in an angle with neither Jupiter nor Venus aspecting them, there will be an impediment in the speech. Sixth.—Mercury under the Sun's beams and in no aspect with Jupiter and in a watery sign, the native will speak very little, or have a defective speech. Seventh.—Mercury combust of the Sun's principle in the ascendant, and in a mute or watery sign, either the native is mute or very silent, or hath much difficulty in making himself understood. Eighth.—Mercury, lord of the sixth, unfortunate in the ascendant, or in the house of Saturn, and placed in the eighth, there will be an impediment in his speech. Ninth.—Mercury in the ascendant in opposition to the Moon in the west, will not fail to cause the same circumstances, provided the benefics do not interpose effectively by their aspect in preventing the evil. Tenth.—The worst stammering is caused, when the lord of the ascendant and the lord of the sign wherein he is exalted, and the lord of the sign where Mercury is posited, together with the Moon, are all found in mute signs.

JOHN WORSDALE.

[*To be continued.*]

“BEFORE this century,” says Lamartine, “shall run out, journalism will be the whole Press. Mankind will write their book day by day, hour by hour, page by page. Thought will spread abroad with the rapidity of light: instantly conceived, instantly written, instantly understood at the extremities of the earth — it will spread from Pole to Pole, suddenly burning with the fervor of soul which made it burst forth — it will be the reign of the human mind in all its plenitude; it will not have time to ripen, to accumulate in the form of a book; the book will arrive too late; the only book possible from day to day is a newspaper.” This prediction is on the high road to fulfillment.

Points in Mundane Astrology.

IN looking upon the nations today, and beholding some of them gigantic in the zeal and vitality of expanding youth, while others are waxing stronger, greater, and more vitalized with the ravages of time and warfare, we are led to exclaim: Surely, they are planted upon the Rock of Ages, beyond the fall of empires; and in them are no germs of either death or destruction! But, before "the ides of March" who would have believed that Cæsar could have fallen? or, before the Stars in their courses began to fight against Sisera, who would have believed that that Captain of hosts could so suddenly come to naught?

In the Book of Lamentations we are told that "the kings of the earth, and all the inhabitants of the world would not have believed, that the adversary could have entered the gates of Jerusalem."

But, when her stars went down, although at the zenith of her glory, Jerusalem fell: and, if any reliance is to be placed in Astrology, or in the Scriptural prophecies, then of a truth, there are nations today at their zenith, which, ere many moons, must meet their Waterloo.

In Cæsar's day the croaking was "Beware the ides of March!" In our day it is "Beware the Tropic of Capricorn, for just beyond it Jupiter falls!"

Chief among the nations now waxing great in the vitality of youth, and saying to her soul, "Thou hast the potency and promise of many days," is the United States of America, concerning whose future and fate, in the approaching fall of stars and empires we feel deeply interested.

In seeking a configuration for her nativity, our first question must be: Is she, as generally claimed, ruled by the sign Gemini, and its planet, Mercury?

Eras, systems, religions, and nations of great longevity, belonging to the jurisdiction of Mundane Astrology, the funda-

mental point in their nativity, is the position of Sun and Earth in the precession of the equinoxes: hence, as the vernal equinox left Gemini sixty centuries ago, it becomes evident that in Mundane Astrology, no nation under six thousand years of age can be governed by that sign.

The second point of importance is the fixed stars in the configuration: and thirdly, comes their consideration in horary Astrology;—through which the United States, doubtless, gets some influence from Gemini.

The birth of this nation being an event of so recent date, there is not the least difficulty in fixing her natal sun in the fag end of Pisces, house of Jupiter; and the earth in the fag end of Virgo, house of Mercury.

Basically considered, the United States is ruled by two signs and two planets that are rapidly approaching their fall.

In the early days of our Mercurial cycle, Great Britain came to birth under the Gemini Mercury: toward the end of the cycle she brought forth an offspring, in her own Mercurial likeness; but, under the Virgo Mercury, again the mother came in under the Sagittarius Jupiter, but brought forth her offspring under the Pisces Jupiter.

Britain came to her nativity under several fixed stars, which gave her permanence and great longevity: when the United States came to birth, neither the sun nor the earth was in vicinity of any important fixed star; from which circumstance we must predict for her a short career.

That the Americans, especially of the Northern States, are a Mercury people, we infer from their propensity to travel, or run to and fro; from their cosmopolitan amalgamation with all other nationalities; their mercantile and business zeal, financial prosperity, etc. Their chief characteristic answers the Bible description of Mercury characters; thus:—Psalms 73: 12. "They are the ungodly who prosper in the world; they increase in riches; . . . they have more than heart could wish for." . . . Isaiah 46: 11. "Their greed can never have enough; they all look to their own way, every one for his gain."

A strange feature in this Mercury nation,— which may have come through a horary connection with Gemini,— is that the two sections of the county, designated as the “North” and “South” are unlike and divergent in character, yet destiny holds them together like the *Twins*, Castor and Pollux.

When these Twins were taking their natal impressions from Virgo, the North partook dominantly of the Mercury influences, while the South received her impressions from the Crater or Crescent just below Virgo, and became subject to the Moon and her node, the Dragon; — which latter again connects us with Gemini in which the Dragon has his exaltation.

The Moon rules, and (since her fall) has desolated Africa: and, under this fallen Moon’s malignance the South blackened herself and civilization with African slavery; under its influence she is to this day, persecuting the African race with as much venom, as the Dragon of Revelation poured upon the woman and her seed.

Another notable influence the Moon’s node has had upon this nation, is to split it into many states under the hydra-headed motto of “*e pluribus unum.*”

The Mohammedans,— whose ensign is the Crescent, whose trail has been marked with blood and fury, whose dominion spreads o’er Africa, and whose characteristics are a facsimile of those of the southern United States,— are also under this Moon-node influence.

As all Africa is ruled by the Moon, of course the Bøer republics come under its influence. If they were astrologically wise, they would not attempt to establish a nation under falling signs and planets, but would wait a few moons and give it a nativity under rising astrals, a new moon and Saturnian times rolled round again.

With the last two days of A.D. 1900 the Node, or Dragon creeps into Scorpio, the sign in which the Moon has her fall, and with which, in the early days of this 6000 year cycle, occurred the Fall of Man. The Dragon will be in Scorpio something over one and a half years, during which time the signs Pisces and Virgo, and the planets Jupiter and Mercury

will have their fall. In about seven years hence, the Node will reach Cancer, the house of the Moon, when we may look for an astrologic wonder in heaven; for in front of the Dragon will be Neptune in Cancer, and in his rear will be Michael in Leo; and, if Revelation 12:7 is ever to have a significance, it will surely be about A.D. 1907-8.

In devising her Coat-of-Arms, the United States inspirationally and very appropriately chose the Eagle, bird of Jove, which in the constellations, hovers o'er the Tropic of Capricorn.

This king of birds, as part and parcel of Jupiter, has had a long career, and in the *end* of which, the U. S. A. has come to birth:—and, as a repetition prophecy of Jupiter's end when the earth enters the Lion, we give the following extracts from 2d Esdras XI: 5 v. “And lo, the Eagle reigned upon earth, and over them that dwelt therein. And I saw that all things under heaven were subject unto her. 37 v. And I beheld, as it were a roaring Lion which said unto the Eagle, Thou hast had power over the world with great fearfulness, and much wicked oppression. 44 v. The Highest hath looked upon the proud times, and behold they are ended. And therefore appear no more thou Eagle . . . that the earth may be refreshed, being delivered from thy violence.”

We cannot pass this Eagle by, without connecting it in a rather curious manner with the nativity of Ireland, for, at the heart of this bird is a star called Tara-Zed or end of Tara; and above it is the Harp. Just here the Milky Way dividing, forms an apparent island on which stands a Bull (John Bull.)

If the earth, at Ireland's nativity, were near the meridian of Tara, Altair, etc., she must be at least several hundred years older than Britain, and influenced by Saturn more than Jupiter. Her stars are directly over the astrologic “Gate of the gods.”

In closing we will give a momentary glance at the probable nativity of France; or, as the capital is the vital part of the nation, we might say of Paris.

There is little or no doubt, that the name of Paris is a synonym of Mars, or of some star of the nature of Mars. Giving her a nativity under Aries, which rules the head, and his

companion *heads* Caput Medusa and Caput Cetus, we need not wonder at the invention of the guillotine, the severed heads, and gory tides which have made France a terror.

A nativity here would come under the influence of that *variable wonder*, Mira in the whale's neck, and Algol which incites to beheading. John the Baptist was born under these stars and influences.

ANNA PHAROS.

THE most speculative day in the year is *St. Swithin's Day*, July 15. The old weather proverb runs:

“ St. Swithin's Day, if thou dost rain,
For forty days it will remain:
St. Swithin's Day, if thou be fair,
For forty days 'twill rain na mair.”

The legend runs, that Swithin, who was Chancellor to King Ethelbert, and died in 862 or 863, directed that his body should not be buried in the cathedral at Winchester, but in such a situation that *the rain might fall on his grave*; he was accordingly interred in the churchyard. But after a time, the monks deeming it dishonorable that the great patron saint of the cathedral and city of Winchester should lie in the open ground, they attempted to remove it to the cathedral, but were prevented by rain, which continued until they had abandoned their intention, or for *forty days*.

It is also stated to have been founded upon a great inundation which occurred in 1313 upon St. Swithin's Day, recorded in *Hist. Dunelm, Scriptores tres* (Surtees Society), p. 96. This fearful deluge, the learned editor thinks, may probably have given to St. Swithin his watery name.

“ There is nothing,” he says, “ in the life of Swithin to connect him with rainy weather, but there seems to be enough in the above inundation, and its widely-extending consequences, to make a general and lasting impression on the nation.

It was long thought that the notion was founded upon there being not unfrequently rain on forty days consecutively at this period of the year; but, in 1861, it was stated, from observations at Greenwich, for twenty years that rain had fallen upon *the largest number of days when St. Swithin's Day was dry*.

Astræa Victrix.

KYMRY writes:—As an Englishman and a contributor, I hope you will allow me to protest in an amiable spirit against a remarkable passage in the article “Britannia’s Star” in the March number:—“No doubt these two nations (Spain and England) had about the same nativity, and *there can be little doubt that the setting stars of the one will be followed by those of the other.*” I will not stop to inquire into the possible motive of this lugubrious prediction, and as to whether it could be explained by the words of the dying king to his son, “Thy wish was father, Harry, to that thought! I stay too long for thee,” but I will only assert confidently that this opinion is *not* shared by unprejudiced observers on the Continent of Europe, or on your own, by such qualified experts as Captain Mahan and Admiral Dewey. If this lady had seen the triumphal progress of the Naval Brigade recently in London, I think it would have required a jaundiced eye to see any signs of decadence, in the bronzed heroes who marched by, or in the vigorous crowd that cheered them to the skies. And those others, the “unreturning brave,” whom the earth covers far away under Capricorn, were they a decadent breed? Or the living arm seven thousand miles long, that is closing in with an iron grasp; is that palsied with age? Ask the German officers, ask the foreign military attaches who are on the spot.

However, personal feeling is not my argument. As the lady quotes Scripture with a gloss of her own to our detriment, so will I, but in another vein. England may be Aries in the Zodiac, but on the esoteric planisphere, she is Judah of whom his father said, “Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thy enemies. (Gibraltar, Malta). . . . Judah is a lion’s whelp . . . the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be.” (*Winds of the world make answer.*)

Perhaps some will laugh at the "thou art he," and I will at once admit that it is not true of the English character on the side of *geniality*; but it is true in the higher sense of national character and achievement. I could quote continental writers galore, but I will content myself with an *obiter dictum* of your own Quaker poet, Whittier, given in an article by Douglas Staden, "Whittier at Home," an interview — *Illustrated London News* of September, 1892.

He then went on to express himself in a way which surprised me very much, telling me how completely his sentiments towards England had veered round in his last years. At the time of the War he felt very bitter towards her on account of her sympathy with the slaveholding South (*it was the aristocracy who sympathised, not the workingmen, not the cotton spinners of Manchester, etc.*) but as he grew a very old man his perception, he said, seemed to clear, and he saw in England the one nation in which policy seemed to be shaped by duty, the one really civilizing power. He based his hopes of the moral future of America on her rapprochement to England, on the two peoples joining closely in political alliance as well as friendship, and working out the great social and economical questions together. He thought that a really cordial understanding between America and England would abolish war.

As to the coming fall of Jupiter, I have already expressed my opinion in *THE SPHINX*. Jupiter represents not a nation, but a principle, feudalism, aristocracy, privilege; but the abolition of these by the coming wave of democracy, will not be local and confined to monarchical England, but universal. In no country, I believe, will the results of this astral influence be more immense than in the United States: nowhere else does the struggle between Capital and Labor strike me as likely to be more violent. I base this opinion on the violence of your strikes at Chicago and elsewhere in the past. Macaulay, a man deeply versed in the love of empires (whose centenary falls this year), warned you long ago, that with your frantic cult of wealth and mammon, you would infallibly breed in your midst the Huns, who may devour your civilization. Of this I know nothing and certainly do not desire to. But as to your race problem in the South, no observer, however friendly, can envy you. Do you think that the *auto da fés* in which the white

man periodically indulges, with obscene horrors that sicken the imagination, sometimes too at the expense of innocent men, can ultimate in anything but terrible reprisals? In France, "Damien's bed of steel" was the seed, and perhaps the justification of the worst excesses of the terror.

It is curious in this wide outburst of moral indignation at John Bull's wickedness among nations, whose political morality, like Russia and Germany, is notoriously in accordance with the Sermon on the Mount: it is curious that it should be two Poles, Sinkiewitz in Germany and Paderewski in the United States, who have made a spirited protest for us, against the cant which appears to flourish luxuriantly, wherever civilized men orate and scribble about their neighbors.

Recently, when I read some violently bitter and unjust ravings against us of a Mr. Julian Hawthorne, the unworthy son, I believe, of a man of genius, who was also a gentleman, I rubbed my eyes in astonishment, and wondered what crimes poor John Bull can have committed against Jonathan, to provoke such venom. And when I remember the recent fate of the Spaniards, and the present struggles of those noble little Filipinos, I am amused, we all are on this side, dull as we are reputed to be in a perception of the ludicrous.

So in conclusion, I should say to the numerous American prophets of evil to John Bull, "Set your own house in order, my good friends, and strengthen its cracking foundations, before predicting the fall of the Gothic Parthenon." Our forefathers, the men of the middle ages, leisurely folk who were in no hurry to "make a pile" and "whip creation," did not build skyscrapers, but they did build castles and cathedrals of unsurpassed splendor and solidity, which promise to rival in permanence the creations of the old Egyptians.

No doubt all things have a term, and we are told that there shall be "a new heaven and a new earth," when Shiloh comes, but confident am I and many with me, that not in our time, nor at any time, if we live in the fear of God, will the proud Virgilian lament, be applied to the Mother of Nations:

*Venit summa dies et ineluctabile fatum
Fuit Ilium et ingens gloria Parthenopes.*

The New Zealander Visiting the Ruins of London.

THE oft-repeated illustration of the rise and fall of Nations—of a New Zealander sitting, like a hundredth-century Marius, on the mouldering arches of London Bridge, contemplating the colossal ruins of St. Paul's, is used by Lord Macaulay no less than four times:—in the articles on "Wellingtonia" and Mitford's "Greece," published in *Knight's Quarterly Magazine* in the year 1824; again in 1829, in his first paper on Mill; and in 1840, in his review of Austin's "Ranke." The simile, to use the editor's words, was the subject of allusion two or three times a week, in speeches and leading articles, and still does occasional duty. It is, after all, but a paraphrase of Marius among the Ruins of Carthage.

Now, it so happens that in December, 1819, five years before Macaulay's article on Mitford appeared, the poet Shelley wrote as follows, in the dedicatory letter of his poem, "Peter Bell the Third," to Tom Brown (Moore):—"In the firm expectation," says he, speaking of the longevity of the poem in question, "when London shall be an habitation of bitterns, when St. Paul's and Westminster Abbey shall stand shapeless and nameless ruins in the midst of an unpeopled marsh; when the piers of Waterloo Bridge shall become the nuclei of islets of reeds and osiers, and cast the jagged shadows of their broken arches on the solitary stream, some transatlantic traveller will weigh everything in the scales of some new system of criticism, and the merits of the present work be recognized."

But we must look even earlier than Shelley for its application. Volney, in the second chapter of his "Ruins of Empires," has an analogous passage. "Who knows," he writes, "but that hereafter some traveller like myself, will sit down upon the banks of the Seine, the Thames, or the Zuyder Zee, where now, in the tumult of enjoyment, the heart and the eyes are too slow to take in the multitude of sensations— who knows, but he will

sit down solitary amid silent ruins, and mourn a people inurned, and their greatness changed into an empty name?" Even Henry Kirke White was inspired by the idea of this probable contingency, and, in his fragmentary poem on "Time," descants upon the desolation of Great Britain: —

On her marts,
Her crowded ports, broods silence; and the cry
Of the lone curlew, and the pensive dash
Of distant billows, break alone the void.
Even as the savage sits upon the stone
That marks where stood her capitals, and hears
The bittern booming in the weeds.

The conception is a beautiful one, or it would not have been so extensively employed. In one of Walpole's lively letters to Sir H. Mann, he says: "At last some curious native of Lima will visit London, and give a sketch of the ruins of Westminster and St. Paul's."

HORACE WELBY.

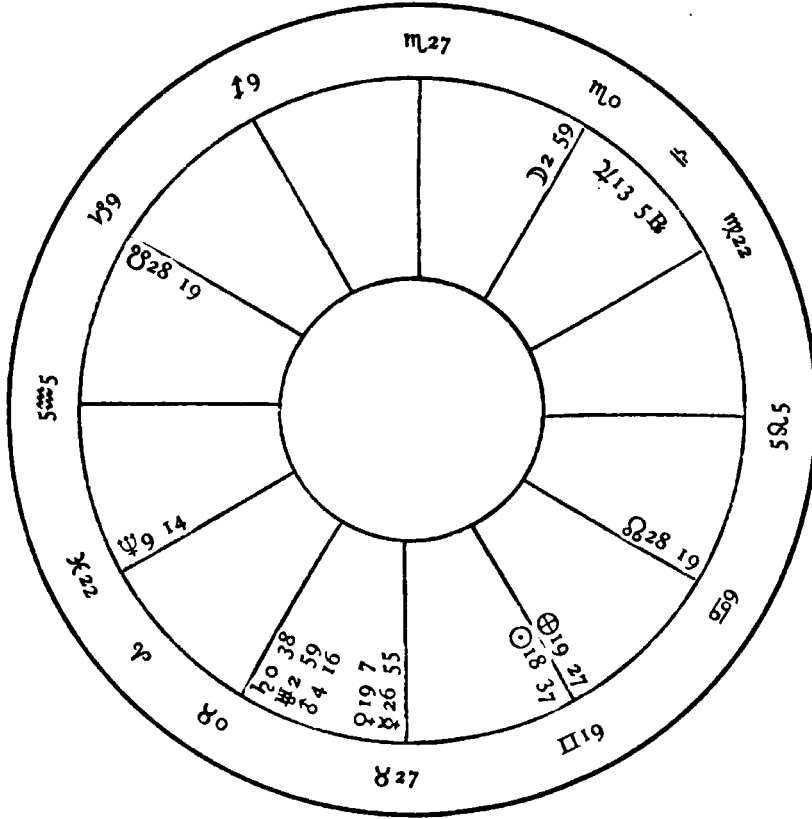
ANCIENT PROPHECY OF THE DISMEMBERMENT OF CHINA.

IN the "Tui Pei Tu," a book written about five hundred years ago, and esteemed so dangerous a possession that not a printed copy is to be had now, and even Europeans who have owned it, have been known to burn it rather than run the risk of being found with it in their possession. In this book there is a prophecy that in the New Year, beginning for China on Jan. 22, 1898, China is to be partitioned among five peoples. And in their pigeon-English, Chinamen are saying, "Russia have top side, and French he wantchee more Tonguin side, now German he take Chou Chou bay — Mellican man and English must want something." If for Mellican man we read Japanese man, the prophecy looks like coming true and the fact of its diffusion may help towards its realization.

— *Spectator*.

An Illustrated Horoscope.

SHOWING HOW ASTROLOGERS FORM THEIR JUDGMENTS.



GENTLEMAN BORN JUNE 9, 1831, 10.30 P.M., AT JERSEY CITY.

This gentleman was born under Saturn in conjunction with Herschel and Mars, in Taurus, in opposition to the Moon, with Aquarius rising.

A person is said to be born under that planet which rules or is lord of the sign ascending on the eastern horizon at birth. Before Herschel was discovered the Ancients taught that Saturn ruled Aquarius, and we prefer to use it in this figure.

He is near the medium height, rather stout, with brown hair, and a light moustache, round face, thick neck and a dark complexion.

His manner will be reserved and thoughtful, and at times gloomy.

He is very stubborn and will at times be flighty.

His intellect is above the average and anything he likes he will learn quickly, yet he will never make a good scholar.

He is best adapted for some mechanical employment; would make a good machinist or anything where he could handle sharp tools.

The sign in which his planet is found is termed stout, and Saturn is a medium-sized planet, and will give dark hair. Mars will tend to lighten the moustache. Taurus gives a thick neck and dark complexion.

Saturn gives a reserved, quiet character, and any bad aspect to Saturn will make him depressed, as Saturn has a powerful influence over his life, and afflicts him at birth.

The sign his planet is in is a stubborn one, so is his ruling star. The Moon being in exact opposition to the erratic Herschel, will make him odd and peculiar at times.

Four planets are in the 3d, the house ruling the mind, and the Sun is also in an intellectual sign; but the Moon being so heavily afflicted he will never make rapid progress.

For a man's business we notice the 10th house, and here Mars rules it, also the 9th, and the Moon is therein and disposed of by Mars, and Mars rules sharp instruments and is in the 3d house which rules the arms and hands, and Herschel is in conjunction with Mars, and Herschel rules machinery and inventions.

Those who live with him should never tease or irritate him, as he could when provoked commit some violent act which he might regret all his life.

He will never be really poor, as he will have friends who will keep him from poverty.

He should inherit some property or receive a legacy.

This horoscope has been selected as a lesson, because it is so evil for marriage. This gentleman does not marry, or if he does is extremely unhappy thereby.

He could have married about the age of twenty-five, and if so, his wife is dead or he has separated from her.

The Moon his co-significator being in Scorpio, an evil sign, and afflicted by three evil planets in Taurus, the sign of the Bull, which gives a furious, ungovernable temper when aroused. At such times he would have no consideration for even his best friend.

Jupiter the Greater Fortune rules the 2d, his house of money, also the 11th, his house of friends, and Jupiter is in good aspect with the Sun.

Jupiter also rules the 8th, his house of wills and legacies, and is placed therein.

For a man's marriage we take the Moon and notice what aspects she makes after birth. Here the Moon has just left an aspect of "perfect hatred," with Saturn his own planet, and is hastening to another aspect of "perfect hatred" with Mars. Mars in Taurus therefore will describe his future wife, and Taurus is an unfortunate sign for Mars to be in. This will be modified by the sign ruling the 7th, the house of marriage; the Sun is its lord and is in good aspect with Jupiter.

The strongest planet, and Jupiter generally marries a man, and at the age of twenty-five Jupiter will be on the place of

His wife would be near the medium height, rather stout, with brown hair and a light complexion.

His married life will bring him nothing but quarrels and reproaches.

If he is single therefore, he must never think of marrying, and if he has married and is separated, he must not marry a second time, as it will be as unfortunate as the first.

He would not have any better luck even if he tried marriage a third time.

It is doubtful if his wives would have any children.

his Moon, but being in the house of death at birth it could have ended that way. His violent temper probably exhausted her vital forces, and she faded away.

Saturn in Taurus described himself, and Mars in Taurus describes his wife and Mars will lighten her complexion.

Mars is a fighting planet, and the Moon being disposed of by Mars and in opposition to that planet, and as it rules his wife, he will be continually irritating her and arousing her temper, sometimes goading her into frenzies of rage, like the Toreador with his red scarf irritates and goads the bull.

The second aspect the Moon makes is another opposition to Venus, also in Taurus in the 3d, the house of near relatives, cousins and neighbors; and as Venus rules that house he could marry a relative.

The third aspect the Moon makes is another opposition to Mercury in Taurus.

Saturn limits or denies, Mars scatters and the Sun burns up; and the Sun is here on the cusp of the 5th, his house of children, and the planets ruling his wives being so heavily afflicted shows they had poor health, and it is doubtful if they would ever be able to bear or raise a family.

"Is marriage a failure?" has often been asked. In this instance we would say, "most decidedly it is," for with such a chart it would be impossible for anyone to be happily married. The Illustrated Horoscope that follows in a later number, will show planetary conditions that promise a happy marriage.

CATHARINE H. THOMPSON.

A RHAPSODY!

*By Capt. R. J. Morrison * ("Zadkiel"), Author of the "Grammar of Astrology," etc.*

FAR, far in the distance, far!
 Away from the glimmer of moon, or star.
 Where no bound is felt by my soul in flight,
 Beyond the day and beyond the night!

Far away, in the endless wilds of space,
 I'd speed on, on, the strangest race
 That mortal e'er dreamed, or spirit e'er fled;
 Away from the living, away from the dead.

Beyond the light of a sun, or a star,
 With no being create, my peace to mar;
 To be nearer to Him, forever I'd fly;
 And readily too and joyfully die.

'Mid angels I'd be, as bright as the sun,
 No end to the joy, in the race I would run.
 Till spirits by millions, in numbers untold,
 Should me to their arms, so loving, enfold.

Where cherubs will be — where seraphs still are,
 Who never have known either pain or care;
 Where angels still smile and where spirits still sing,
 All Heaven rejoices and Hosannas ring!

Away from this dreary, terrestrial ball,
 Calm, let me await my Heavenly call;
 With no bound to my flight, to my speed no bar:
 Far, far in the distance, far!

* Captain Morrison died February, 1874, aged 80 years.

Signatures of the Planets.

THE SIGNATURE OF VENUS.

THOSE born under this influence have a great resemblance, physical and moral, to those born under Jupiter,—these two planets being equally brilliant and beautiful,—only in the Venus type the beauty and character are more feminine. They have also the white skin, but it is more rosy, soft, fine and transparent still. They are as a rule of medium stature, not tall; they have a round face; the bones of the face are nowhere visible, the cheeks are small, plump and often adorned with a dimple; the forehead is beautiful, round, rather small than large, slightly marked with azure veins, and when they are sad, two or three little lines are visible between the eyebrows, the place dedicated to Venus in metoscopia. The eyebrows are beautiful, thick, long, clean-cut, well-drawn and arched.

The hair is long, thick, undulating, supple, black or dark-brown, and is retained even into old age. The nose is straight, elegant, round, rather fleshy at the end; the nostrils are round and slightly dilated; the eyes are large, humid and joyous, voluptuous in their look, brown, and slanting slightly upwards at the outside, and the pupil is large; the eyelids when closed are round, thick and traversed with capillary veins. The mouth is small and red, the lips are thick, especially the lower one, of which the right side is slightly swollen. The teeth are white and well arranged; the gums are coral-colored. The chin is round, plump, rather long and adorned with a dimple; the jaws do not show. The ears are small, the lobe being small and fleshy. The neck is white, strong, round, of moderate length and like a tower of ivory, as Herder says. The shoulders are sloping and narrow, the deltoid muscles are round and plump, the breast is narrow but fleshy. The breasts of the women are full, round and set low like that of the antique

Venus. The arms are round and have a dimple at the elbow, and the bones are nowhere visible. Because of the hips which are high and developed in both sexes, the sides are arched, but the thighs are long, plump, beautiful and elegantly formed; the contour is sinuous and pure but without harshness; the stomach is apparent without being prominent, and the knees, plump also, are slightly inclined inwards; the legs are strong; the calves gradually diminish to the ankle, where the joints are fine but round; the feet are small, elegant and dazzling with whiteness.

They love elegant attire and bright dresses; they are fond of pleasure, and are especially prone to love affairs, and that, just because they are good, gentle, affable and often naive. Their first thought is always a kindly one. They love festivities and pleasure parties, but more for sociability than for the good cheer. They eat little, and by preference, the dishes which excite to love. Perfumes and flowers are in a measure necessities of life to them. In music they prefer melody to harmony, which belongs to people influenced by the Moon. They willingly sing and seek applause, but more through a desire to give pleasure than to shine. They take great care of their complexion and hair. They love adornment, and the men of this type like to wear jewelry and feminine ornaments. They are confiding and are often deceived. They are fond of revery and sensuous pleasures. Beautiful forms please them, and the painters born under the influence of Venus are especially draughtsmen. Raphael was specially influenced by Venus and the Sun. They are friendly disposed beforehand to all people whose features, forms and walk charm their eyes. They abhor all quarrels, noise and inharmony. They are gay and of a constant cheerfulness. Venus gives men feminine forms, and when these forms are in excess, effeminate tastes. Those whom she does not incite to debauchery she makes kind, benevolent and charitable.

Venus gives to artists, orators, poets, actors and musicians the gift of charming and touching, what is called *soul*. There are no artists who are not found under the influence of Venus.

If such an anomaly should be found, they make of art not a work of inspiration but of science. They astonish, and sometimes cause admiration, but never touch the heart or emotions.

The hands of persons of this type are plump, tapering and dimpled; the fingers are smooth, rather short than long; the skin is a warm white; the thumb is short and the root of the thumb is full and covered with lines.

THE SIGNATURE OF MERCURY.

Those ruled by Mercury are short, and well proportioned: the face is long but agreeable, they long retain a youthful disposition, and always appear younger than they really are. Their complexion is pale and honey-colored and when animated quickly colors. The hair is brown or chestnut, soft and slightly curling grows slowly: their skin is soft and they move their heads constantly. The forehead is high, and full at the organs of causality and comparison. The beard is short, thin and generally dark. The eyebrows fine, long and arched, often meet. The eyes set deep are brown or hazel, and a little covered by the eyebrows: they are restless, very mobile and expressive: the white is somewhat yellow, and the lids are fine: the nose is straight and long, the nostrils not much dilated, and the end somewhat round, with often a slight dimple or depression. The lips are thin, often slightly open, and slightly dip at the sides, the upper one is thicker and projects a little; the teeth are small and the chin is long and pointed; the head at the sides is enlarged at the organs of the marvellous and acquisitiveness, which gives a desire for gain and skill in business. The neck is strong, the shoulders are developed, the breast is broad, even and fleshy, the sides are arched and very supple (acrobats are influenced by Mercury), the arms and legs are small but fine and robust. When Mercury is powerful in a horoscope, the cultivation of the mind, and the subordination of the passions to the reason, will cause a gradual transformation from the animal or human, to the divine expression. *Mens agitat molem.* Mind moulds matter. Michelet somewhere speaks of a French writer of distinction, we believe it was

Littre, who, though born a peasant with a plain, almost ugly face, transformed it by plain living and high thinking, into something truly noble and distinguished in its expression, a face that any artist would study and record with pleasure. The voice is weak. (Aristotle and Plato had weak voices; men of science have generally this characteristic.) Those born under the influence of Mercury, are quick in body and mind, skilled in physical exercises such as fencing and dancing, or in those which require skill of hand and eye, such as billiards, tennis and golf: they walk quickly, readily break into a run and are nimble and graceful. It is Mercury who gives talent to dancers and acrobats.

From other points of view Mercury men are intelligent, quick-witted with much inventiveness, witty and remarkably intuitive. They are nearly always acute, perspicacious and full of tact and diplomacy. They are attracted to the occult sciences, the Kabbala, magic, astrology, and metaphysical studies: but notwithstanding their natural facility, they study everything they undertake conscientiously, perseveringly and lovingly: it is among them that we find grammarians, philosophers, physiologists, doctors judging inspirationally, geometicians. They have natural eloquence, and excel in the church or at the bar. Tumblers, acrobats, circus riders are the hard-handed variety, and thinkers and occult students the soft-handed. Mercury adds to the causality of Saturn, the comparison which finds illustrations of the theory involved. Mercury is the intellect, Saturn is system and order. Mercury and Saturn combined can give genius. Saturn cannot do without Mercury.

As a rule, men ruled by this planet are gentle and amiable; they have a real gift for commerce, to which they bring quick intuitions and broad views. Yet they are liable to envy and are monopolists, and often not over delicate in their methods. Mercury, it should be remembered was mythologically the god of thieves. Shakespeare makes the rogue Autolycus soliloquize thus: — "My traffic is streets; when the kite builds look to lesser linen. My father named me Autolycus, who being as I am littered under Mercury, was likewise a snapper up of unconsidered trifles."

It is well not to actively interfere with their methods in business, but to watch them closely. In my opinion they form the most dangerous type, because of their cunning and egotism. On the other hand, they are extremely agreeable company, bright, humorous, and sometimes satirical, but with enough tact not to wound. These are the men who succeed in society, because they animate it with their brilliant conversational talents. They are domestic, and love their homes and children; they love all children; they enjoy traveling, and study natural science by preference.

Although this is severe, yet women ruled by Mercury should be avoided, if their horoscope is very much afflicted. They are greedy, turn everything to account, and are the more dangerous because they are born actresses, and project a fascination which intoxicates: it is among them that we find the women who, already past their prime, excite the most violent passions. They especially dominate the Moon type which absorbs their fascinations, and is naturally attracted towards women whose youth is past. Nothing is more common than to see the young Moon man, amorous of the Mercury woman past forty, and that to the point of killing himself for her. It must also be admitted that they are gracious, insinuating, born comediennes and coquettes, dressing with taste, and taking infinite pains to please with every seduction of the eyes, hands and feet. They easily disguise their real age, because Mercury long retains a youthful look. These women are dangerous sirens. The long hands of the Mercury type (the fingers are smooth and of the mixed type with the scientist) are small in the women. The little finger is often pointed and long: the thumb is long and the fingers very supple.

[*Concluded.*]

THE air is one vast library, on whose pages are forever written all that man has ever said, or woman whispered.

PROFESSOR BABBAGE.

Birthday Information and Daily Advice for July.

“With an unsteady pace
Bright Cancer rolls.”

(THE SUN ENTERS CANCER JUNE 22, AND LEAVES IT JULY 22.)

1. SUNDAY (*Sun's Day*). Today is favorable; you can visit, enjoy yourself, but be careful of fire.

Your anniversary points to an active year, and disputes are in evidence. Avoid law and litigation; guard against fire and theft, and be not too free with expense. If you observe this, there will be a balance in your favor at the close of the year.

A child born today will be unruly, headstrong and difficult to manage; when grown up it must be satisfied to remain in the employ of others, and not attempt to do business on its own account.

2. MONDAY (*Moon's Day*). It is good for all business affairs. Approach superiors, ask favors, seek employment, write letters, but do not journey.

Your coming year promises fairly well, and with care an improvement in your affairs will be noted. Be careful of changes and of your diet.

A child born today will be headstrong and restless, and will be lucky only in the employ of others.

3. TUESDAY (*Mars' Day*). Today is favorable for ordinary affairs.

The coming year will be a quiet one on the whole, though favorable. Easier home affairs are spoken of, with probable changes and additions to the same. Accept any reasonable chance that presents itself.

A child born today will be well-behaved, much respected and moderately fortunate.

4. WEDNESDAY (*Mercury's Day*). It is an excellent day in general. Seek employment, ask favors, conclude financial arrangements, buy or sell, and force matters. Housewives should bake today.

Your anniversary seems to promise favorably, and with the year under way some improvements in your affairs will be

noted. Changes are spoken of, and you will add to your present scope. Take all reasonable chances, and do not fritter your time away, but be busy.

A child born today will be bright and clever, will possess excellent abilities, and is destined to rise rapidly in life.

5. THURSDAY (*Jupiter's Day*). Today is unfavorable. Look sharp to all matters and postpone affairs of importance. Do not journey, and guard against accidents. It is a good day to bake.

The coming year will be an unfavorable one for you, and only by the greatest care on your part will you escape misfortune. Make no changes in your affairs that you can possibly avoid, and beware of law, disputes, speculation and foolish pleasures.

A child born today is destined to be unlucky all through life, whether employed or not; for it will lack energy and perseverance, two qualities necessary for success in life.

6. FRIDAY (*Venus' Day*). Today is good for all affairs of a business or social nature. Visit, approach persons in power, journey, remove, ask favors and seek amusement. You can go fishing today with success.

You are favored this coming year, and your property will enhance in value. You will have some additions to your affairs, changes in your undertakings, and favors from those in power. Accept all chances of a legitimate nature, and make every day count. Remember the unfortunate.

A child born today will possess perseverance and steadiness, and will do well; if a girl, when grown-up she will be likely to marry a man addicted to drink.

7. SATURDAY (*Saturn's Day*). Favorable for social affairs, business and favors; avoid changes and do not journey. This is another good day to go fishing.

Your coming year favors you on the whole, and your affairs in general will proceed as usual, but care is urged in writings, agreements of all kinds, and in changes. Be guarded when sickness appears.

A boy born today will enjoy company and having a good time, and will be lucky, whether employed or in business for himself.

8. SUNDAY (*The Sun's Day*). Today is unfavorable. Look well to domestic affairs, avoid disputes, and go to church. If it were not Sunday, you could go fishing.

Your anniversary is not favorable, and there will be much that will occur as the year is passing to cause you anxiety. Domestic unpleasantness, disappointments, and some difficulty through law. Look well to your position, and make no additions to your affairs, or change. Some sickness is also indicated.

A boy born today will be fond of outdoor sports and pleasure, and will often drink more than is wholesome for him; but his success in life will depend upon the exact hour of his birth.

9. MONDAY (*The Moon's Day*). It is favorable for changes and journeys, but guard against accident and fire, and look sharp to financial outlay. Today is a good day to hire male help.

Your coming year contains both good and evil in its promises. It is a year that with proper astrological advice, and the observance of the same, will redound much to your advantage. See that you get it, and do not let your chances pass by. Look well to litigation, and keep your property insured. Accidents are denoted.

A child born today will be lucky in nearly everything that it will undertake, and is destined to rise in life; but it will have a quick temper, will be rash and liable to accidents.

10. TUESDAY (*Mars' Day*). Look sharp today in all affairs. Make no moves of importance that can be avoided, and attend closely to your duties. You can hire male help today.

You have a trying year before you, and your affairs will need close attention. Make no changes of importance, but rather look to caring for what you have, than to adding thereto. You will be undecided and very apt to indulge in some rash move. Don't do so. Those in employ should look well to their position.

A child born today will experience many strange accidents and injuries; but its success in life will depend entirely upon the hour of its birth.

11. WEDNESDAY (*Mercury's Day*). Care is advised today. Ordinary matters may be attended to, and slight changes indulged in, but make no important move, and avoid elderly persons. Housewives should bake today.

The coming year cannot be considered as favoring you. Sickness, even to a probable bereavement, is likely, and you

should look well to the former when appearing. Avoid the water relative to journeys, and guard against poisoning. Let intoxicants alone, and do not speculate. The observance of the foregoing will save you much, indeed.

A boy born today must never when mature try to go into business for himself, as he is sure to fail. He must be willing all his life to take positions, for that is where his destiny lies. If a girl, she is liable when grown to womanhood to meet with some serious disgrace.

12. THURSDAY (*Jupiter's Day*). It is an evil day in general. Look well to your pleasures, do not make changes, and avoid dissensions and domestic quarrels. It is another good day to bake.

Your anniversary is an evil one, and the year will bring you much trouble. Look sharp to all social and domestic affairs; remember "the way of the transgressor is hard." Be careful of sickness, and look well to your position or business. There is loss of friends, loss of preferment, and a general bad outlook, unless the greatest care is observed.

A child born today will always be unfortunate, whether in employ or not, and will experience many reverses in life.

13. FRIDAY (*Venus' Day*). Today is favorable for general affairs. Visit, journey, remove, seek amusement, ask favors and look for work. Fear not Friday or the thirteenth. Friday is lucky to America. You can hire male help today and they will suit.

Your coming year seems to favor you in the main, and your affairs will pass along fairly well. Some favors from superiors and gain through friendships are indicated. Beneficial changes of a slight nature are shown as well. Be up and doing, and help yourself along.

A child born today is destined to be successful in all its undertakings, and will surely rise in life.

14. SATURDAY (*Saturn's Day*). It is an uncertain day; avoid changes, writings and removals. You can hire male help today with advantage.

Your anniversary promises activity as the year is passing; and with care on your part regarding additions, changes, writings, etc., you will be able to hold your own. Those advanced in years should look well to their health.

A child born today will be headstrong, obstinate and active, and will meet with very little success in life.

15. SUNDAY (*The Sun's Day*). Today is unfavorable. Rest. It is a good day to go fishing, but go to church instead; seek interior communion.

You have a trying year before you, with annoyances and anxieties abounding. Home affairs will require your close attention, and disappointments therein are likely. Guard well your friendships, and be careful of promises. Sickness is threatened. Some favors will be shown you.

A boy born today will be unfortunate, because he will be extravagant, idle and improvident, and will therefore be destined to poverty; if a girl, when grown up she will be very unlucky in marriage.

16. MONDAY (*The Moon's Day*). It is favorable for all matters in general, but avoid controversy. Ask favors, approach superiors, and seek employment. You can hire female help today.

You are somewhat favored this coming year, and your affairs in general should improve. Be active, aggressive, but not contentious. Easier matters in home affairs are indicated, and help from friends and superiors. Be careful of expenses, and do not fritter away your time.

A boy born today will be headstrong, determined and rash, but will always be lucky in holding positions, which he should seek, rather than to branch out for himself. If born a girl, when grown up she will contract an unhappy marriage.

17. TUESDAY (*Mars' Day*). Postpone affairs of importance today, and do not journey. From now to the 26th you can set ducks, geese and turkeys.

You have an uneasy year before you, with anxiety and probably sickness as well. Note all social and home affairs, and look to the health of those near you. Some good friends are spoken of through whom you will benefit. You can even have some small financial promises, although your expenses will absorb all gains.

A child born today must never think of going into business for itself, for it will periodically meet with failures; its safety lies in working for others.

18. WEDNESDAY (*Mercury's Day*). It is favorable today for writings, journeys or removals. Be not too free with your pleasures. Housewives should bake today.

Your anniversary will bring good and evil, and is one that needs astrological advice; obtaining it you can end the year

with a handsome surplus to your credit, whereas without it there will be a heavier outlay in proportion to your income. Look sharp to your pleasures.

A child born today will be persevering, active and fortunate, especially in business.

19. THURSDAY (*Jupiter's Day*). It is a moderately good day, but begin nothing new. From now to the 26th you can set fowls. A good day to bake.

You have much to contend with this coming year, and naught but the closest attention to your affairs will enable you to prosper. Make but few changes, and look to sickness within your circle. Avoid contentions, and guard against fire and theft.

A boy born today will be clever and smart, but will not be lucky; a girl will be lucky in marriage.

20. FRIDAY (*Venus' Day*). You can visit friends, seek amusements, hire female help, but don't journey.

Your coming year is not fortunate. You will need to look well to your position and business, making no changes or additions yourself. Guard your health, and do not encourage additional outlay.

A boy born today will experience trouble all through his life, especially in business, and will succeed best in being employed by others. If born a girl, she will be fortunate in marriage.

21. SATURDAY (*Saturn's Day*). Quietness in all matters is advised today. You can hire good female help today.

Your anniversary contains both good and evil in its outcome. Note well all disbursements, and do not encourage speculative affairs of any kind. Some assistance from friends, and favors from superiors are spoken of. Guard against fire, and keep your property insured.

A child born today must never think of going into business for itself, but must always hold positions.

22. SUNDAY (*The Sun's Day*). It is a moderately good day. Go to church.

You have some fair promises with the coming year, and if radical changes are avoided, you will find yourself in better shape. Be guarded in your expressions, and don't get blue. Easier home affairs are spoken of.

A boy born today will never be successful in business, owing to his restless disposition, but he will be fond of traveling and will do much of it. If a girl, she will contract a fortunate marriage.

23. MONDAY (*The Moon's Day*). It is an evil day, but you can hire male help and they will be satisfactory.

You have an unfortunate year before you, and will need to use great care in all matters. Guard against accident and fire; look to the health of those about you, and avoid controversy. A probable bereavement is likely; ask your Maker for strength to bear it.

A boy born today will be very unlucky, always a trouble to himself and a care to everyone connected with him, for he will possess an unmanageable disposition, will be headstrong, careless and unfortunate. If a girl, while she will marry well, is destined to meet with some great misfortune.

24. TUESDAY (*Mars' Day*). Today is favorable, so seek amusement, ask favors, visit friends and look for work. You can bake or go fishing and hire female help today.

Your coming year favors you somewhat and matters in general will improve. Some probable addition and changes in your home are spoken of with easier condition. Note all opportunities and make them count.

A boy born today will have many friends who will prove of advantage and will confer benefits. If a girl, she will be fortunate and happy and will marry well.

25. WEDNESDAY (*Mercury's Day*). Be careful today in all matters. Attend to your ordinary affairs, and let well enough alone. You can bake today, hire female help, or go fishing.

You are not favored this coming year, and there will be many annoyances arising as it advances. Unfavorable changes, financial losses and sickness seem imminent, so be careful and prudent.

A child born today, its destiny will depend very much on its hour of birth; but the indications are, that it will lead a quiet and uneventful life.

26. THURSDAY (*Jupiter's Day*). Today is favorable for all matters. Be up and doing, and make every hour bring a return. It is the last day to set ducks, fowls, geese and turkeys.

You have a favorable anniversary before you, and improvements are promised. Help comes from friends, through your own exertions and from superiors. Additions to your affairs are indicated, and you will do well to make all matters count. You will not always be so fortunate. Remember your brother in distress and lend a helping hand.

A child born today will have many friends, will be fortunate in business, and enjoy quite a good deal of success.

27. FRIDAY (*Venus' Day*). It is generally favorable for writings and agreements, friendship and favors, also to journey and remove.

Your anniversary holds out some favorable promises, and with strict attention to your affairs, looking well to sickness both of yourself and family, the year should end well.

A child born today will be clever, active and fortunate, especially in business; will enjoy traveling about, and will do much of it.

28. SATURDAY (*Saturn's Day*). Today is good for all general purposes. Travel, remove, ask favors and enjoy yourself.

Your coming year is favorable for you in various ways. Your affairs will be active, and changes are in evidence both in your social and business affairs. Be careful of your expenses and don't try to increase them.

A child born today will be generous, persevering and steady, but will be more prosperous in working for others, and should not attempt to branch out for itself.

29. SUNDAY (*The Sun's Day*). Today is a pleasant day. Rest and go to church.

Your coming year will be a quiet one on the whole, with your affairs proceeding as usual; if anything, improvements will be in evidence, and home matters will take on an easier condition. Be guarded in all journeys and changes.

A child born today will be obstinate but well-conducted; its career in life will depend a great deal on the hour of its birth.

30. MONDAY (*The Moon's Day*). It is an unfavorable day; look sharp to all matters and attend closely to your duties.

You are not favored this year, and while there does not appear to be any marked matters of evil apparent, yet trials

and anxieties will abound. Make no changes of importance, and look well to what you have. Avoid litigation, be guarded against fire, theft and accidents. Sickness will enter your home.

A child born today will be imprudent, rash and headstrong, and although its prosperity depends upon holding positions, it will find it very difficult to keep them, as it will lack the quality of obedience.

31. TUESDAY (*Mars' Day*). Today is moderately good for business matters, changes and journeys. Be careful in all social affairs.

You have an active year before you, and one that contains possibilities of success, which can as easily become a failure, so attend carefully to everything and do not get discouraged, and do not let pleasure interfere with business, or try to attempt too much.

A boy born today will rise rapidly in life, but will never be able to save or acquire a fortune, owing to the drain that his family will be upon him, which will keep him constantly poor.

ASTOR.

NOTE.— The first paragraph after the date is the advice for the day, and applies to everyone.

The second paragraph is only for the year, and applies to those whose birthday falls on that day.

The third paragraph applies only to infants who happen to be born on that day, but in this month and year.— ED.

DISCOVERY OF THE GUNPOWDER PLOT.

JOHN VARLEY, the painter, well known to have been attached to astrology, used to relate a tradition, that the Gunpowder Plot was discovered by Dr. John Dee, with his Magic Mirror; and he urged the difficulty, if not impossibility, of interpreting Lord Monteagle's letter without some other clue or information.

Now, in a Common Prayer Book, printed by Baskett, in 1737, is an engraving of the following scene. In the center is a circular mirror on a stand, in which is the reflection of the Houses of Parliament by night, and a person entering carrying a dark lantern. On the left side are two men in the costume of James' time, looking into the mirror: one, evidently the king; the other, from his secular habit, not Doctor Dee, but probably Sir Kenelm Digby. On the right side, at the top, is the eye of Providence darting a ray on the mirror; and below are some legs and hoofs, as if evil spirits were flying out of the picture. The plate is inserted before the service for the 5th of November, and would seem to represent the method by which, under Providence, the discovery of the Gunpowder Plot was, at that time, generally credited to have been effected. The tradition must have been generally and seriously believed, or it never could have found its way into a Prayer Book printed by the King's Printer.

The Science of Celestial Philosophy Relating to Nativities.

FOUNDED ON THE TRUE AND PROGRESSIVE MOTION OF THE PLANETARY BODIES; EXPLAINED AND ILLUSTRATED WITH DIAGRAMS, IN A SERIES OF LETTERS.

BY G. T. F. SMITH TO R. PRICE.

LETTER NO. 4.

CHELTENHAM, January, 1853.

DEAR SIR: Many happy years to you, with kind acknowledgments. You are wrong for L. Napoleon's Moon to trine of Sun refers to June 4, 1808, at noon. Moon's longitude is $16^{\circ} 31'$ Libra, Sun's longitude is $13^{\circ} 36'$ Gemini, eleven hours after his birth time. Reduce Moon to the Sun; $2^{\circ} 55'$ off gives five hours from eleven; reducing that to six hours, three minutes, or forty-five years and three months, July, 1853.

You must be exact in these matters; and in parallels, etc., use the rule for the double motion of the Sun, or *others* with the Moon. See Placidus' (Cooper's) rules. I here give an illustration of it, as follows:

Take the natus of a person born August, 1794, we find from the ephemeris, Aug. 5, 1794, Sun's declination $16^{\circ} 53'$, Aug. 6, $16^{\circ} 37'$, giving $16'$ as the Sun's diurnal difference. On Aug. 5 the Moon's Dec. was $15^{\circ} 3'$, Aug. 6, $17^{\circ} 32'$, which gives $2^{\circ} 29'$ as the Moon's diurnal difference. As the Sun is decreasing in declination, add his diurnal difference of $16'$ to that of the Moon, $2^{\circ} 29'$, = $2^{\circ} 45'$. If the planet or Sun be *increasing*, then subtract one from the other; but if one planet be retrograde and the other direct, add.

☉'s Dec. on the 5th,	$16^{\circ} 53'$.
☾'s " " " "	$15^{\circ} 3'$.
	<hr style="width: 50%; margin-left: auto; margin-right: 0;"/>

Difference, $1^{\circ} 50'$.

Then, the diurnal motion of the Sun from Moon: if $2^{\circ} 45'$, gives 24 hours, what will $1^{\circ} 50'$ give? It gives 16 hours, making it 4 A.M. on Aug. 6 when Moon met the declination of the Sun.

I am introducing you into the method of indisputable directions, but withal I feel that I have much to do, even intuitive as you are, to make myself properly understood by letter.

You perceive the necessity of *astral chemistry* being well understood, and *kept in mind*. Few dream of this importance. All the doctrine is in Ptolemy. It will not answer to touch these matters lightly. You will find I have kept it all in view, and must refer you to those examples.

I shall now show you another proof in the natus of Matthews' "At Home" that you have sent me. My labor has been close, and carefully directed, and yours must be the same. You should erect the radical figure, placing the local planets for every year, or to any particular time required in those figures. You see their operation before you, if compared with the radix.

We will now take the nativity of the celebrated Charles Matthews. The time of birth is taken from his Memoirs. [NOTE.—The horoscopical map is left blank. Perhaps some student will supply the data.—ED.]

In the local figure for 1822 we find Venus conjunction Sun in the second house, and both in trine to Part of Fortune; Moon in second house, sextile Uranus, Mars, and Venus; Moon semi-sextile to Jupiter and Mars from the second. Here is *pecuniary* testimony, excited by the quintile of Jupiter in September, and the trine excitement of Saturn and Jupiter in January, 1822; also in March, Mars retrograding in Leo exciting. All the year the Moon was excited.

The year 1823 was equally remarkable, for in addition to money making testimony, we have the square to the Moon by the Moon, and Moon radix in sesquiquare to Jupiter,—danger of libel, etc.

But the climax is the year of death, 59 years, keeping in mind what I have laid down. Compare the following positions to the radix. [Map blank.—ED.]: Moon in sixth house, 21°

Capricorn in the week when death took place, having been in opposition to Sun radix; Moon sesquisquare Sun *local*; Moon sesquisquare Mercury *local*; Moon square Saturn; Moon opposition Mercury; Moon opposition Mars; Sun semisquare Saturn, perfect; Moon semisquare Mars radix;— nine directions, and all of them malignant, and Saturn in Libra *in June, 1835*, exciting the **WHOLE** of them, with only one intervening or helping ray, that of Moon to her own sextile, where *she was in semisquare to Saturn at birth*. Then note the excitement to all this, Saturn's conjunction in Libra to Saturn radix. No difficulty here in determining the result!

You will perceive the hylegiacal power of the luminaries at all times, irrespective of their being in prorogatory places, which was shrewdly observed by Mr. Wilson, that they had deserved more attention than had been given them by either Ptolemy or Placidus. (See p. 9, Wilson's Dictionary.)

Yours truly,

GEORGE SMITH.

A FEW MORE WORDS ABOUT JOHN PARTRIDGE.

THE secret of Isaac Bickerstaff's real name was for a time well kept, for poor Partridge, unwilling, as an astrologer, to appear ignorant of anything, opens manfully on a false scent, in the following letter, dated London, April 2, 1708, addressed to Isaac Manley, postmaster of Ireland, who, to add to the jest, was a particular friend of Dean Swift, the real tormentor. It ran as follows:

LONDON, April 2, 1708.

Old Friend, I don't doubt but you are imposed on in Ireland also by a pack of rogues about my being dead: the principal author of it is one in Newgate, lately in the pillory for a libel against the State. There is no such man as Isaac Bickerstaff; it is a sham name, but his true name is Pettie; he is always either in a cellar or garret or a gaile; and therefore you may by that judge what kind of reputation this fellow hath to be credited in the world. In a word, he is a poor scandalous necessitous creature, and would do as much by his own father, if living, to get a crown; but enough of such a rascal.

I thank God, I am very well in health; and at the time he had doomed me to death, I was not in the least out of order. The truth is, it was a high flight at a venture, hit or miss; he knows nothing of astrology, but hath a good stock of impudence and lying. Pray, sir, excuse this trouble, for no man can better tell you I am well than myself; and this is to undeceive your credulous friends that may yet believe the death of

Your real humble Servant,

JOHN PARTRIDGE.

Symbolical Figures from Ninevah.

THE visitor to the British Museum who curiously examines the winged bulls, lions, and other mysterious figures from Ninevah, can scarcely fail to be convinced that they are not mere sculptured ornaments, but symbols of certain mysteries and ceremonies of the primeval religion of Assyria. The era of these sculptures is so remote, and the traditions respecting them so obscure, that the inquiry into their signification is difficult, and the conclusions arrived at unsatisfactory: still some attempt has been made to penetrate the mystery which surrounds them. The chief mythological figures are the winged bull with a man's face; the winged lion with a man's face; the winged man with a fir-cone in one hand and a square basket or vessel in the other; and a man with the head and wings of a hawk. The hypothesis which Mr. Ravenshaw, in a paper read to the Asiatic Society, maintains with respect to them is, that they are, as already surmised by Mr. Layard, the originals of the apocalyptic beasts of St. John; and that, slightly modified, they were afterwards adopted, and are now used, as the symbols of the four Evangelists. Further, that they were originally invented by the Magi and Chaldeans as astronomical symbols of the equinoctial and solstitial points; that they represent in fact the four seasons — spring, summer, autumn, and winter; and perhaps also the four winds and the four elements.

In support and illustration of these views, the writer enters into an examination of the passages in the Old Testament and in other writings, regarding the cherubim, showing that there is no authority in Scripture for supposing them to be bodiless infants, and comes to the conclusion that the face of a cherub was in reality the face of a bull. At an early period of the Christian Church, these winged animals were adopted as the symbols of the four Evangelists. The winged lion was assigned to St. Mark, as the symbol of strength; the winged ox

to St. Luke, as the symbol of sacrifice; the eagle and chalice to St. John, as the symbol of contemplation; and the winged man with a cup and hatchet to St. Matthew, as the symbol of power. The employment of these figures as astronomical symbols formed the next branch of inquiry, and the conclusions were that the colossal bulls are symbols of the sun in Taurus, or the Vernal equinox; that the winged man is Mitra or Serosh, the guardian of the autumnal equinox; and the winged man-lion and eagle-headed man the symbols of the solstices, being the four cherubim who watched the gates of Heaven, and upheld the Zodiac.

As regards the other mythological figures, it is probable that the man with a goat in his arms represents the constellation Capricorn, and the fish-god, that of Pisces. All the names of the gods found in the Ninevah inscriptions will probably, on further inquiry, prove to be the names of constellations, stars, or planets, chosen as the guardian angels of nations, kings, or individuals. The mystic tree, which forms so conspicuous an object in the sculptures, has evidently some astronomical signification. The number of its rosettes or leaves vary considerably, but never exceed thirty; and the winged circle, or the new moon and some stars, are generally seen above it. Hence it seems probable that these trees were orreries showing the month, day, or season which is being celebrated by the winged figures or priests who are represented in connection with them. The winged circles or eyes, which are frequently placed above the sacred tree, and seem to form the principle object of adoration, so closely resemble the winged globes on the portals of the Egyptian temples, that it is difficult to disbelieve the identity of their origin. At first they were probably typical of time. These speculations may appear more curious than profitable; still it cannot be uninteresting to inquire what were the ideas of men 3,000 years ago, when the earth was comparatively young; to learn what were the traditions of Asia as to the origin and destiny of the human race, and what notions were then entertained as to the Creator and Governor of the universe.

JOHN TIMBS, F. S. A.

The American Grammar of Astrology.

CHAPTER XIII. CONTINUED.—DESCRIPTIONS OF PERSONS BORN WITH PLANETS IN EITHER OF THE TWELVE SIGNS.

LEO ON THE ASCENDANT WITH

The Sun in Aries.

Strong, well-made person, good complexion, though not very clear, light hair and large eyes; noble, valiant and courageous, delighting in warlike enterprises, in which he is victorious and becomes famous.

The Sun in Taurus.

Short, well-set ugly person, with a dark complexion, brown hair, large broad face, wide mouth and a large nose; confident, proud, bold, fond of opposition, proud of his physical strength and is generally victorious.

The Sun in Gemini.

Well-proportioned body, sanguine complexion, brown hair; affable, courteous, kind, not very fortunate, and being of a meek disposition is sometimes controlled or imposed upon by others.

The Sun in Cancer.

Badly-formed body, some defect in the face, brown hair; unhealthy-looking, harmless, cheerful, indolent, not fond of employment, but fond of sports and the opposite sex.

The Sun in Leo.

Strong, well-proportioned body, sanguine complexion, light brown hair, full face and prominent eyes, often a mark or scar on the face; upright, just, honorable, punctual, faithful, magnanimous, scorns anything mean, ambitious to rule and fond of conquest.

The Sun in Virgo.

Rather tall, slender, well-proportioned figure, good complexion, dark, plentiful hair; ingenious, cheerful, fond of honest recreations and social gatherings.

The Sun in Libra.

Tall, slender body, full eyes, oval face, light hair, ruddy complexion, sometimes having pimples; honorable, possessing a good disposition, but unfortunate in all ambitious schemes.

The Sun in Scorpio.

Squarely-built, fleshy person, broad face, sunburnt complexion and brown hair; ingenious, possessing an overbearing temper and disagreeable manners, ambitious and will not admit an equal; is fortunate upon the water or as a physician or surgeon.

The Sun in Sagittarius.

Tall, handsome, well-proportioned body, oval face, sunburnt complexion, light brown hair; lofty, proud-spirited, aiming at great things, austere and severe; will undertake some honorable affair and receive distinction thereby.

The Sun in Capricorn.

Mean stature with an ugly, thin body, oval face, sickly complexion, soft brown hair; just, honorable, possessing a good temper, though hasty at times, is fond of the opposite sex and makes friends by his agreeable conversation.

The Sun in Aquarius.

Middle stature, well-made, corpulent body, round, full face with a clear complexion and light brown hair; possesses a good disposition, but is proud, ostentatious and desires to rule over others.

The Sun in Pisces.

Rather short, plump body, round face, and poor complexion, light brown hair; effeminate, fond of pleasure, and though harmless to others, he ruins himself by extravagance and intemperance.

TAURUS OR LIBRA ON THE ASCENDANT WITH

Venus in Aries.

Middle stature, slender body, light hair, good complexion, sometimes marked with smallpox or with a scar on the face; rather pensive and generally unfortunate.

Venus in Taurus.

Tall, well made, handsome brunette with a ruddy complexion, soft, luxuriant brown hair, sometimes shining black, dark expressive eyes; kind disposition, winning temper, fortunate and much respected.

Venus in Gemini.

Tall, slender, upright, well-made body, fair complexion, soft brown hair and brown eyes; good-humored, loving, generous, just and charitable; never guilty of anything dishonorable.

Venus in Cancer.

Short, stout person with a round, pale, sickly face, light hair, small grey or greenish eyes; idle, fond of company and pleasure, fickle, timid, appearing to be in earnest when not really so, inconstant and changeable.

Venus in Leo.

Rather tall stature, well-formed body, clear complexion, round face, full eye, freckled skin and red hair; passionate, soon angry but as soon appeased again, generous, good-natured, proud, and often indisposed, though not seriously so.

Venus in Virgo.

Tall, well-proportioned figure, oval face, dark hair and complexion; eloquent, active, clever, aspiring, rarely successful and often unfortunate.

Venus in Libra.

Tall, elegant person, extremely well made, having a good carriage, oval face sometimes freckled, pleasing smile and beautiful dimples, soft brown hair, which is thick and long; kind, affectionate and beloved by everyone.

Venus in Scorpio.

Short, stout, corpulent body, broad face and dark complexion with dark hair, not a pleasant expression; quarrelsome and vicious and guilty of improper actions.

Venus in Sagittarius.

Rather tall, well-made body, clear complexion, oval face, brown hair; generous, proud, passionate, good-tempered, kind, delighting in innocent recreations and very fortunate.

Venus in Capricorn.

Small-sized, short person, thin, pale face, dark hair; fond of pleasure and eating, unfortunate, subject to sudden changes and strange catastrophies.

Venus in Aquarius.

Handsome, well-formed person, with a clear complexion, brown hair, large body; quiet, affable, courteous, obliging, much respected and generally fortunate.

Venus in Pisces.

Middle stature, plump body, good complexion, round face, with a dimple in the chin; good-natured, just, kind, ingenious, somewhat unstable, but rather fortunate.

[*To be continued.*]

THIS is the ordinary and open way of his providence, which art and industry have in good part discovered; whose effects we may foretell without an oracle. To foreshadow these is not prophecy but prognostication. There is another way full of meanders and labyrinths, whereof the devil and spirits have no exact ephemerides; and that is a more particular and obscure method of his providence; directing the operations of individual and single essences: this we call fortune; that serpentine and crooked line, whereby he draws those actions his wisdom intends, in a more unknown and secret way; this cryptic and involved method of his providence have I ever admired; nor can I relate the history of my life, the occurrences of my days, the escapes, or dangers, or hits of chance, with a *bezo las manos* to fortune, or a bare gramercy to my good stars. Abraham might have thought the ram in the thicket came there by chance: human reason would have said, that mere chance conveyed Moses in the ark to the sight of Pharaoh's daughter. What a labyrinth is there in the story of Joseph! able to convert a stoic. Surely there are in every man's life certain rubs, doubtings and wrenches, which pass awhile under the effects of chance; but at the last if well examined, prove the mere hand of God.

SIR THOMAS BROWNE, Religio Medici.

Notes and Queries.

CAN you give me any information in reference to Thomas Hague the Philadelphia astrologer, who published an astrological magazine for several years, and died some twenty or twenty-five years ago? N. C.

Thomas Hague was a native of England and a weaver by trade. Losing his wife and children by death, when quite a young man, he came to the United States, and followed his trade until his hands became crippled by rheumatism and hard work. He then took up the practice of Astrology, which he had studied a little in England. He used to boast, he had been consulted professionally by every President from 1837 to 1862, including Lincoln. His friends say, he was cross and petulant with customers, and the latter years of his life drank to excess, and died in the Philadelphia poorhouse. We have heard, that his horoscope was cast by an astrologer before he left England, who said it was very unfortunate. The person who gave us the above information, collected a large number of the "United States Horoscope," which Hague published for many years, about fifty in all, but a few odd issues are missing. The first issue was a small affair of twelve pages, dated May, 1838, and the last in his possession is dated October, 1856. It was probably continued some years later.

In Thomas Hague's "Horoscope" for July, 1848, is the following :

"Thomas Jefferson.—It may not be generally known, that this great patriot and statesman was an astrologer; but let those who doubt the fact, examine his library in the capitol at Washington, where will be found most of the standard works on Astrology, with notes in his own hand on the pages."

To Advertisers.



One copy of THE SPHINX will influence more valuable trade among well-to-do men and women of high social standing than ten copies of any other monthly publication in America.

The quality of our circulation is unique, because it is exclusively limited to influential people of brains in easy circumstances. Its emphasis from the advertiser's standpoint is unequalled, for the reason that during the entire year it is an indispensable daily hand-book with cultivated women, bankers, brokers, merchants, commercial travelers and business men.

It is one of the most expensive journals on the market, and can therefore be patronized only by well-to-do people. It is also a new publication presenting a new line of practical thought which is exciting widespread interest, and having no competitors and covering a wide field, every word and line is read from cover to cover. This is not the case with our popular magazines, whose numerous advertisements if all read would consume too much time and attention.

That we have calls for THE SPHINX from all over the United States, parts of South America, Canada, England, and now from India, Japan, Ceylon and Australia, shows the prominent place this magazine is destined to hold, and eventually it will rank among the foremost and most noted journals of the day.

The Sphinx Publishing Company.

PRESS COMMENTS

From "The Ceylon Independent," Colombo.

Messrs. Wijeyaratna & Co. have sent us THE SPHINX, a magazine published in Boston by the Sphinx Publishing Company. The Company is to be congratulated upon the attractiveness of the first number. It impresses one at first sight as being a thoroughly first-class publication and one that cannot fail to interest thoughtful people. One of the features of THE SPHINX is a grammar that is running as a serial, which is well and accurately compiled, and will be of incalculable benefit to beginners in the science. We hope that Messrs. Wijeyaratna & Co. have made arrangements for a regular stock of this elegantly printed and ably-edited magazine.

From "The Times-Union," Albany, N. Y.

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* (THE SPHINX has had a phenomenal success.—Ed.)

From "The Sunday Gazetteer," Denison, Texas.†

The Christmas number of THE SPHINX, that unique monthly whose editor believes that our fate is ruled by the stars, is before us. THE SPHINX is devoted to a revival of that most ancient of sciences, astrology, which was supposed to have been exploded years ago. The editor is undoubtedly an enthusiast on this subject and it must be confessed after scanning the pages of this handsome publication that there are able writers of the same way of thinking. The contents are certainly interesting, and as the occult is now a fad not by any means confined to the illiterate and superstitious, THE SPHINX will very likely reach a generous circulation. The curious will be entertained, the believers will find within its covers much to whet their appetites, and the skeptics matter to puzzle their wits over.

From "Fred Burry's Journal," Toronto, Canada.

As some of our readers take an interest in astrology, although it is a subject that we know very little about, we wish to give space to the notice of a new magazine called THE SPHINX published in the interest of astrology. It is a remarkably imposing affair, and mechanically equal to any of the magazines on the market; and quite a venture, but will undoubtedly receive much support.

From "The Daily Item," New Orleans.

The December number of THE SPHINX is a handsomely printed magazine and the contents are of an inestimable value. It is devoted to the science of astrology, and it aims to promote a belief in the theories of astronomical prophecy. THE SPHINX is interesting even to those who have no knowledge of the stars, and the articles though technically treated are so clearly handled that the ordinary reader can take an interest in them.

The editor is a woman and to her is due much praise and commendation for her enterprise and for the success the magazine has thus far achieved.

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PRESS COMMENTS.—Continued.



From "The Evening Bulletin," Providence, R. I.

SCIENCE AND SPECULATION.

No one needs to be told that astrology is an ancient and honorable science. Originally it included what is now called astronomy; but so vital a subject as the influence of the planets upon mundane affairs was bound to receive separate consideration. Great men, even in times comparatively modern, have consulted the stars. The Chaldeans were the most advanced astrologers of their day. But of course during the Middle Ages the pagan characteristics of the science disappeared and good churchmen did not hesitate to patronize its professors. Cicero was a skeptic in his day and would not believe in the deities of the sky; but that pious monarch, Louis XI. of France, who went to mass as readily as to murder, had the celebrated Galeotti in his train. Indeed, astrology flourished about as freely just before the Reformation as it had done centuries before in Babylon; although perhaps its predictions were not always fulfilled so conspicuously as in Belshazzar's case. The Reformation helped to destroy faith in this great science as in some other things; yet there remained believers even among Protestants—Melanchthon, for example. Dryden had his children's natiivities reckoned. Fludd and Lilly published "Almanacks" that foretold the Plague, the Fire of London, and the murder of Charles I.

Why, then, with the examples of great men before us, should we scoff at the heavenly science? Surely it is no more incredible that the stars should direct our fate than that we should be cured of disease by telling ourselves that we are not ill. Indeed astrology is a far more practical thing than Christian Science. It may direct us in health as well as in sickness. It is the future, after all, that troubles us quite as much as the past or the present. If we could read the future we should be able to get on without any past at all—that is, of kind that rises to vex us. How to read the future is the sole business of the astrologer of these days. In THE SPHINX, a new publication devoted to the science, is striking proof of this. Of course there is much that is merely abstract, much of horoscopes and zodiacal signs in general, but the real interest of THE SPHINX lies in its prophecies.

It is no wonder that the editor touchingly remarks that the quality of the circulation reached by THE SPHINX is "unique." Everyone cannot appreciate the fine points of the science of astrology. There are uneducated persons who would call it a gross humbug, and who would say that the sale of a Sugar Speculum was on its face a piece of absurdity worthy of the Dark Ages. But let such scoffers keep silent. This is the true Age of Faith. Astrology, Christian Science, Spiritualism and all the other superstitions are taken up with enthusiasm by those who find the doctrines of the Christian religion improbable. The logic of their position may be weak, but what glorious testimony they offer to the capacity of the human intellect to believe anything!

From "The Psychic Mirror," London.

THE SPHINX, a new monthly, is devoted to critical research within the domain of astrology. Among the contributors to this magazine are men of light and learning, some of whom I have no hesitation in saying, will "leave footprints on the sands of time." These names constitute a kind of guarantee for the future respectability of this journal; that it will ever contain what will accord with the most refined taste, as well as furnish the most erudite with something for thought and reflection. Such being the case, I doubt not the American SPHINX will prove as notorious as her fabled prototype. The latter propounded questions and fabricated riddles, but the former answers questions and solves riddles.

From "The World's Advance Thought."

We are glad to report the advent of THE SPHINX, a first-class magazine devoted to the science of astrology. The July and August numbers contain much valuable information, not only to the astrological student, but to all who are interested in advance thought. This handsome magazine contains the contribution of the leading astrologers in the world, and is cheap at three dollars a year.

From "The Needham Hustler," Indiana.

THE SPHINX has just come to our table. It is a large monthly and a glance over its prospectus will convince the most skeptical that it possesses great merit as an astrological journal.

PRESS COMMENTS.— *Continued.*



From "The Indianapolis Sentinel."

One of the purposes of THE SPHINX is to reprint, from time to time, the most famous of old astrological works which are now out of print, and to show the American people that astrology is a true art, and that its rules can be thoroughly comprehended by those who will study them.

From "The Iowa State Register."

In Europe a few earnest men are spending their best years in an endeavor to wrest from the stars some of their long hidden secrets, and, in a measure, they have succeeded. There are thousands in every land today, and especially in America, who are making astrology a living force, and who are slowly winning for it a greater popularity than it ever enjoyed, even in those palmy days when star readers were consulted by all classes, from emperors down to peasants.

From "The Milwaukee Sentinel."

THE SPHINX comes as the pioneer periodical in the American field of astrology. It is attractive in appearance and well worthy of liberal patronage on the part of those who would read their destinies in the stars.

From "The Detroit Free Press."

The initial number of THE SPHINX certainly makes an excellent appearance, and should appeal to all interested in this lately revived science. It is well printed and looks as if it had come to stay.

From "The Grand Rapids Herald."

The September issue of THE SPHINX is exceedingly rich in interesting articles upon the subject of astrology, and from cover to cover there is not a dull page, but every article holds the reader's closest attention. While the object of THE SPHINX is to popularize astrology in America, the three issues fully demonstrate it has struck the right chord to accomplish the object in view. It has a field for itself and fully covers that field. The success it has already achieved is only the beginning of a brilliant future in store for it.

From "The Minneapolis Journal."

In the new astrological periodical, THE SPHINX, there is some interesting matter, and a good many people seem to believe in it at this late scientific day.

From "The World-Herald," Omaha, Neb.

The purpose of THE SPHINX is a good one. It aims at a comprehensive study of astrology, and though one may not indorse its ideas, the reader will find much useful and interesting information in its pages. Astrology is the mother, or root of astronomy, the noblest of the sciences, and eminent men of all ages have been its devotees, even from the days of Seth, when "men began to study the stars and call upon God."

From "The Sunday Gazetteer," Denison, Tex.

There is a large up-to-date magazine in Boston, called THE SPHINX, devoted to the ancient science of astrology, which teaches the influence of the stars over mundane affairs. Among other special features of this odd publication is a monthly forecast on stocks, the result of astronomical calculations according to the rules of astrological art. It may interest the patrons of the Denison "Commission brokers" to read the cotton forecast.

From "Word and Works."

We are frank in saying that THE SPHINX, an elegantly printed and ably edited magazine, is the most dignified and satisfactory exponent of Judicial Astrology that has come to our notice.

From "Fibre and Fabric," Boston.

THE SPHINX, an astrological magazine, has been started in this city, and is finely gotten up and printed. The man is wise who gives time to studying astrology and kindred subjects. I have spent thousands of dollars mastering these things and am willing to spend thousands more, if an avenue opens through which I can gain still greater knowledge. Anyone possessing the knowledge taught in THE SPHINX can open the door to a man's entire life.

From "The Toledo Daily Blade."

THE SPHINX is the title of a magazine devoted to astrology, the first number of which has just appeared. It is designed to be a popular as well as a scientific magazine.

From "The Morning Union," Bridgeport, Conn.

The opening number of a new magazine has just reached us. It is called THE SPHINX, and its object is to popularize astrology in America.

PRESS COMMENTS.— *Continued.*



From "Coming Events," London.

A most attractive exterior has THE SPHINX, whose archaic effigy appears between two lotus columns on the cover of the journal. The printing and general get-up is everything that could be desired: good paper, good letterpress, a broad margin, and, above all, very interesting contents. At sight of the journal our estimate of the business capacity of its able editress "went up to midsummer."

From "Modern Astrology," London.

THE SPHINX, which is the title of the new American astrological magazine, is just to hand. The able editor may be justly proud of her first production. If the contents continue up to the standard of the articles contained in the first number, then its success is assured.

From "The Cincinnati Enquirer."

PRACTICAL PROPHECY, TAUGHT BY A NEW PUBLICATION, EDITED BY A WOMAN.

The most novel publication of recent years is THE SPHINX, just issued in Boston. It is a handsomely printed magazine, devoted wholly to the mystic science of astrology, and to the promotion of belief in the theories of astronomical prophecy. An example of its features is a "Wheat Forecast for the Chicago Board of Trade for July, 1899."

From "The Pittsburg Times."

THE SPHINX is the latest candidate for popular favor. It is a high-class publication, with contributions from the most eminent astrologers, and it aims not only to be a medium for the propagation of the best ideas in this ancient science, which is now experiencing a revival, but to present the facts and arguments bearing on that science in such shape that they can readily be grasped and understood by those who are unfamiliar with the technical terms of astrology.

From "The Banner of Light."

THE SPHINX is the mystic title of the new astrological magazine. A magazine devoted to so interesting and essential a science, cannot fail to receive a warm welcome from

students. There are many students. Almost everyone of average intelligence is now endeavoring to penetrate the mysteries of life, and he will seek every source where he believes a truth is to be found. Therefore, we wish THE SPHINX as long and as prosperous a life as its historic namesake, and trust it will become as well known to fame.

From "The Baltimore Daily News."

The new magazine, THE SPHINX, is most interesting, even to those who have no knowledge of the science of the stars. The list of contributors embraces many of the most prominent American and European astrologers. The subjects discussed, while of a more or less technical nature, are handled in such a manner as to be thoroughly intelligible to the uninitiated.

From "The Concord Evening Monitor."

THE SPHINX is an attractive publication, and its object is stated to be "to popularize astrology in America," and in its prospectus and its first number it certainly gives good promise. Its contents are highly entertaining to believers and unbelievers in astrology.

From "The Times Union," N. Y.

THE SPHINX is a neat publication, contains entertaining reading matter on astrological subjects, and reading the first issue as a horoscope, its future should be bright, if the papers prove as interesting as at the first attempt.

From "The St. Paul Globe."

THE SPHINX is the first publication of the kind printed in America, and its owners expect it to fill a long-felt want. The articles in the first issue are numerous and entertaining, particularly its "Wheat Forecast for the Chicago Board of Trade."

From "The Daily Picayune," New Orleans.

One of the features of THE SPHINX is a grammar of astrology, which is running as a serial. There is unquestionably a field for such a publication, and it is to be hoped that the publishers will meet with sufficient encouragement to induce them to continue the magazine.

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CAPITAL, \$500,000.

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PROSPECTUS.

The object of **The Sphinx Publishing Company** is to popularize astrology in America.

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Second, by reprinting from time to time the most famous of the old astrological works, which are now out of print, and

Third, by publishing new Text-books, written by the best living authors, and in such a simple style that every one will be able to acquire a rudimentary knowledge of the science.

That a periodical like **The Sphinx** is imperatively needed in America today, and that it will in a short time yield a rich return to those who support it financially, can readily be shown. **All classes of society are now interested in astrology**—the most wonderful as well as the most reliable of all predictive arts—and, as a result, the demand for astrological literature has never been as great as it is now. If this demand could be supplied, there would be no reason for the existence of such a periodical as **The Sphinx**, but there is abundant evidence that the supply is by no means equal to the demand.

There is no periodical in America wholly devoted to astrology, and hence the thousands of Americans, who are interested in this fascinating subject, have to content themselves with the astrological magazines that are published in Europe. **The Sphinx** does not propose to compete with these magazines, but it does propose to take possession of the wide field which not one of them has covered. In other words, it will be a popular, as well as a scientific, magazine, and it is in this respect that it will differ from every astrological periodical that has yet been published.

Again, there are few astrological text-books that are accessible or intelligible to the general public. The works of the old masters have long been out of print, and with few exceptions the works of their modern disciples are technical and hence of little value except to trained students. **The Sphinx Publishing Company** realizes that there is a wide-spread demand for reliable text-books on astrology, and it intends to supply this demand by draping in a modern dress the best works of the acknowledged authorities on the subject—**works of which**

it is extremely difficult to procure copies, not only because they are very scarce, but also because the few now in existence are held at prices which, as a rule, are prohibitive. The first work of this kind to be published will be Dr. Alfred J. Pearce's authoritative and valuable text-book. It will appear in instalments, which will be furnished regularly with **The Spbinx** to all subscribers. After this work is completed, another masterpiece of equal value and rarity will be published in a similar manner.

The object of the Company is to spread abroad the world-old truths of astrology, and to promote the interests of intelligent astrologers, and it can best accomplish this object by showing the American people that astrology is a true art, that its rules can only be thoroughly comprehended by those who have spent years in studying them, and hence that it is unwise for persons to pay money for horoscopes or other astrological work unless they have satisfactory evidence that those who propose to do the work are really able to do it.

Should an aggressive campaign against pseudo-astrologers or other false prophets become necessary, this Company will enter upon it with the same readiness as it will undertake the defence of any reputable astrologers who may desire and be deserving of its aid. It will undertake this work not alone in the interest of astrology, but also in the interest of its stockholders. They will naturally expect to receive a handsome return for whatever money they may invest in the Company's stock, and it is the duty of the Company to see that they shall not be disappointed. This duty can best be performed by promoting the cause of true astrology and by convincing the public that **accurate predictions can alone be made by experts in this art.**

There are many indications that this will not be a difficult task. Not a day passes that the Company does not receive letters of approval and promises of support from astrologers and other persons in various parts of this country and of Europe, and **the announcement that The Spbinx is about to be published has met with such general welcome that the Company is satisfied of its success** from the start, and the Company, indeed, is confident that it will be able to pay a dividend on the stock next year.

Those who know how profitable a successful periodical is, can readily see that persons who invest money in the stock of this Company, are practically certain to receive handsome returns. **The profits in this instance will come from two sources**—from the books, which will be published by the Company from time to time, and from **The Spbinx** itself. And the profits from **The Spbinx** will come from those who subscribe to the magazine, as well as from those who advertise in it. That the latter will find it an excellent medium is certain, not only because it will be the official organ of American astrologers, but also because the utmost pains will be taken to exclude from its columns all questionable advertisements. To reputable astrologers it will especially prove a most desirable medium for placing themselves in communication with the public, and, being the sole organ in America of an art in which thousands are interested, it is bound, also, to prove of signal value to general advertisers.

Each stockholder will receive one copy of The Spbinx each month for a year, as well as one copy of any other astrological work which the company may publish during that time. **The Spbinx** will in every sense be a first-class magazine, worthy to rank with the best periodical published in America and it will be by far the most important and valuable astrological magazine that has yet appeared in any country. Each number will contain several signed contributions from some of the most eminent astrologers in Europe and America and the arrange-

ments which the Company has made with these writers, all of whom are men of international reputation, are a satisfactory guarantee that the contributions furnished by them will be of the highest order of merit.

So far as typography, quality of paper, and general appearance are concerned, **The Spbinz will be quite as attractive as any periodical now published in this country.** It will also be edited with great care, and its business will be conducted by those whom experience has taught to avoid all unnecessary expense, and to take only such steps as shall be distinctly in the interest of the stockholders. A periodical, conducted in this manner, is bound to pay, provided there is a field for it. Now there is not the slightest doubt that **there is a wide and ever-growing field for an astrological magazine** in America, and hence it is safe to predict that **The Spbinz** will prove a most profitable venture.

Every other art and science is represented in America by one or more able periodicals, and it is high time that astrology, the oldest of all the arts, should also be represented in similar manner. At the same time, this Company sees clearly that no astrological magazine can become really popular in America, unless the articles which it contains are so written as to be intelligible to general readers, and hence its constant aim will be to clothe in popular language all the contributions that may appear in **The Spbinz.** Technical phrases and mathematical symbols cannot always be avoided, but they will only be inserted where they are absolutely necessary.

Some astrologers of the old school may think that the Company is acting injudiciously in thus catering to the public taste, but experience shows that an astrological magazine, conducted in any other way, cannot become popular in the true sense of the word. If the people of America are ever to become convinced that astrology is the greatest of all predictive arts, they must have its truths set before them in language which a child can understand, and this is the work which **The Spbinz Publishing Company** proposes to do.

The Company enters upon this new field of labor not through sentimental or philanthropic motives, but because it is satisfied that the work which it has undertaken will interest thousands of persons, and is therefore bound to prove highly remunerative to all who take part in it. In other words, the Company is engaged in a legitimate business enterprise, the profits of which will be divided among the stockholders according to the amount of shares held by them.

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CONTENTS OF BACK NUMBERS

Volume One.

JULY, 1899.

THE SPHINX	ELY STAR
ASTROLOGY OF TODAY	GABRIEL
THE USES OF ASTROLOGY	SEPHARIAL
WHY SOCIALISM CANNOT EVENTUATE	HEINRICH DAATH
PROPHETIC HIEROGLYPHICS	ALAN LEO
"COME OVER INTO MACEDONIA AND HELP US"	ASMOOTHIEL
HOROSCOPE OF DREYFUS	KYMRY
NEPTUNE IN THE NURSERY	HERMES
THE SUMMER SOLSTICE AND LUNAR ECLIPSE	HAZELRIGG
WHEAT FORECAST FOR JULY	CERES
BIRTHDAY INFORMATION AND DAILY ADVICE	ASTOR
THE AMERICAN GRAMMAR OF ASTROLOGY. (<i>Revised</i>)	C. H. THOMPSON
LETTERS TO THE EDITOR	

AUGUST, 1899.

THE SPHINX. (<i>A Poem</i>)	EMERSON
THE USES OF ASTROLOGY. (<i>Concluded</i>)	SEPHARIAL
THE GODS OF HELLAS	KYMRY
VIRGO THE RULING SIGN OF THE UNITED STATES	JOSEPH TILLEY
ESOTERIC ASTROLOGY	ALAN LEO
SENSITIVE POINTS IN THE HOROSCOPE	APHOREL
PROPHETIC HIEROGLYPHICS. (<i>Concluded</i>)	ALAN LEO
KABALISTIC HOROSCOPE OF HON. CHAUNCEY M. DEPEW	ASMOOTHIEL
BIRTHDAY INFORMATION AND DAILY ADVICE	ASTOR
WHEAT FORECAST	CERES
A SUGAR HINT	PALLAS
THE AMERICAN GRAMMAR OF ASTROLOGY. (<i>Revised</i>)	C. H. THOMPSON
A DREAM OF THE UNIVERSE	J. P. RICHTER
THE CHARACTER AND FORTUNES OF ARIES	ELY STAR
LETTERS TO THE EDITOR.	

SEPTEMBER, 1899.

THE SPHINX	JAMES BONWICK, F.R.G.S.
ASTROLOGICAL ETHICS	SEPHARIAL
ASTROLOGY AND HORSE RACING	GABRIEL
HOROSCOPE OF THE GRAND DUCHESS MARIA	KYMRY
ON THE MAKING OF ALMANACS	HAZELRIGG
THE CHARACTER AND FORTUNES OF TAURUS	ELY STAR
WHEAT FORECAST	CERES
KABALISTIC HOROSCOPE OF EDISON	ASMOOTHIEL
HOW TO GIVE JUDGMENT ON THE SUGAR MAP	C. H. THOMPSON
THE AUTUMNAL EQUINOX	HAZELRIGG
BIRTHDAY INFORMATION AND DAILY ADVICE	ASTOR
DID THE HEBREWS WORSHIP THE MOON?	REV. TIMOTHY HARLEY
A SCORPIO INFLUENCE	A REVIEW
THE AMERICAN GRAMMAR OF ASTROLOGY. (<i>Revised</i>)	C. H. THOMPSON
LETTERS TO THE EDITOR	

OCTOBER, 1899.

IN MEMORIAM	GABRIEL
SPHINX RELIGION	JAMES BONWICK, F.R.G.S.
THE NEW ERA	SEPHARIAL
THE ASTROLOGIC ORIGIN OF THE ILL-FATED NUMBER THIRTEEN	ANNA PHAKOS
THE SIGN RULERSHIP OF TOWNS	HEINRICH DAATH
THE ENQUIRY CONCERNING OUR NATION'S NATIVITY	HAZELRIGG
KABALISTIC HOROSCOPE OF EDISON	ASMOTHIEL
ON SENSITIVE POINTS IN THE HOROSCOPE. (<i>Continued</i>)	APHOREL
THE CHARACTER AND FORTUNES OF GEMINI	ELY STAR
WHEAT FORECAST	CERES
AN ILLUSTRATED HOROSCOPE	C. H. THOMPSON
THE NEW MOON FOR OCTOBER	HAZELRIGG
BIRTHDAY INFORMATION AND DAILY ADVICE	ASTOR
THE AMERICAN GRAMMAR OF ASTROLOGY. (<i>Revised</i>)	C. H. THOMPSON
EDITORIAL NOTES	
LETTERS TO THE EDITOR	

NOVEMBER, 1899.

SPHINX RELIGION. (<i>Continued</i>)	JAMES BONWICK, F.R.G.S.
THE DURATION OF LIFE	GABRIEL
HINDU ASTROLOGY	SEPHARIAL
SOME EARLY ASPECTS OF DIVINATION	HEINRICH DAATH
HOROSCOPE OF MRS. LANGTRY	KYMRY
THE THIRTEENTH ZODIACAL SIGN. (<i>Concluded</i>)	ANNA PHAKOS
ASTROLOGICAL DIRECTIONS	W. H. CHANEY
ON SENSITIVE POINTS IN THE HOROSCOPE. (<i>Concluded</i>)	APHOREL
THE CHARACTER AND FORTUNES OF CANCER	ELY STAR
AN ILLUSTRATED HOROSCOPE	C. H. THOMPSON
THE NEW MOON FOR NOVEMBER	HAZELRIGG
WHEAT FORECAST	CERES
COTTON FORECAST	J. J. STUDENT, Jr.
PROPHECYING ALMANACS	HORACE WELBY
BIRTHDAY INFORMATION AND DAILY ADVICE	ASTOR
THE AMERICAN GRAMMAR OF ASTROLOGY. (<i>Revised</i>)	C. H. THOMPSON
EDITORIAL NOTES	
LETTERS TO THE EDITOR	

DECEMBER, 1899.

SPHINX RELIGION. (<i>Continued</i>)	JAMES BONWICK, F.R.G.S.
ASTRO-PHRENOLOGY	SEPHARIAL
TWINS: A CASE FOR THE HYLEG AND THE PRIMARY ARC	HEINRICH DAATH
HOROSCOPE OF A NATIONAL HERO	KYMRY
WHAT IS DIRECTIONAL MOTION?	B. C. MURRAY
WHEAT FORECAST	CERES
THE BEST DAYS TO PLANT IN 1900	L. CHADWICK
THE CHARACTER AND FORTUNES OF LEO	ELY STAR
COTTON FORECAST	J. J. STUDENT, Jr.
THE ACCOMPLISHMENT OF MR. BICKERSTAFF'S PREDICTION AND HIS VINDICATION	DEAN SWIFT
KABALISTIC HOROSCOPE OF RUDYARD KIPLING	ASMOTHIEL
AN EXPLANATION AND APOLOGY	KYMRY
THE NEW MOON FOR DECEMBER	HAZELRIGG
A STRANGE STORY	E. HART
BIRTHDAY INFORMATION AND DAILY ADVICE	ASTOR
THE AMERICAN GRAMMAR OF ASTROLOGY. (<i>Revised</i>)	C. H. THOMPSON
NOTES AND QUERIES	
EDITORIAL	
LETTERS TO THE EDITOR	

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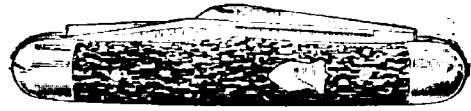
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	♍	Earth	Aug 23 to Sept 23
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