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THE OUTLOOK FOR APRIL, 1920.

The New Moon for April occurs on the 20th of March, at 4:55 a. m. Central Standard Time, with the Sun 29° in Pisces, about to enter the sign Aries, the New Moon for this time being a radically important one and signifying many of the events and conditions in the coming six months.

At this New Moon, the last degrees of Aquarius are on the ascendant, and Sagittarius on the Mid-Heaven. Uranus and Venus in the ascendant with Sun, Moon and Mercury in conjunction in the ascendant also. The Sun is applying to a trine aspect of Neptune and Jupiter with Mars in square aspect to Jupiter and Neptune and all of them retrograde. This is an unusual combination, coming as it does at the start of the season, and indicates unusual events and unusual conditions. The Sun rules particularly to business affairs in the country, and Jupiter also refers to this as it rules the 10th house. With many planets retrograde, it indicates a holding back, hesitating by many, about going ahead as they would like to, there being considerable doubt in business circles. Mercury with the Sun is a strong indication of tight money, or high interest on call money as referring to Wall Street. Uranus in the ascendant with Venus, indicates many plans for reform in public ways, much talk of such, with strong indications that before the summer is past there may be more than the usual number of political parties. Uranus is the planet of reform, and of changes, and a very positive and independent planet, and Pisces is a radical reform sign. Venus rules President Wilson and while this aspect is passing late in March, we shall see some quite independent and out of the common ideas expressed by him.

For the coming month the speculative markets will be quite choppy, strong a few days and weak following this, a scalp market. Saturn opposite Uranus indicates unusual weather, with many reports of crop damage, less seeding than usual, etc., but good reports from other sections, making the markets in cereals quite changeable. I look for the stock markets to have more or less weakness off and on early in the month although Jupiter turns direct and Mercury also early in the month and after the middle of the month a little more strength.

The New Moon for April 18th at 3:43 p. m. is much better, the Sun applying to a sextile of Uranus and square to Jupiter favors more active business and a better time for the average person for starting changes or new affairs, and more even and favorable weather, business

Babylonian schools and proclaimed themselves disciples of the Babylonians, finally it served to denote all those who proclaimed themselves proficient in the art of casting and reading horoscopes.

The great development of Chaldean thought may be better appreciated by quoting Cumont: "Under Nebuchadnezzar (604-561 B. C.) Babylon returned to the days of her past glory, and in this ancient sanctuary of science, amid the general prosperity, astronomy received a new impetus, which was not checked by the almost voluntary submission of the old Semitic capital to the kings of Persia in 539, B. C. A valuable tablet, dated 523 B. C., shows the astonishing advance made since the fall of Assyria. Here for the first time we find the relative positions of the sun and the moon calculated in advance; we find noted with their precise dates, the conjunctions of the moon with the planets and of the planets with each other, and their situation in the signs of the zodiac, which here appears definitely established; or, to put it more briefly, the monthly ephemerides of the sun and the moon, the principal phenomena of the planets and eclipses. All this indicates an intensity of thought and a perseverance in observation of which we have as yet no other example, and F. X. Kugler has therefore very properly regarded this tablet as the oldest known document of the scientific astronomy of the Chaldeans."

However, it is well to state that there is a school of thought of which a distinguished leader, Morris Jastrow, Jr., of the University of Pennsylvania, claims the scientific astronomy of the Chaldeans has a much older base than that claimed by Cumont. Jastrow states, "Behind the literature and cults of Babylon and Assyria, behind the legends and myths, behind the Pantheon and religious beliefs, behind even the writings which appear to be purely historical, lies an astral conception of the universe and of its phenomena, affecting all thoughts, all beliefs, all practices, and penetrating even into the domain of purely secular intellectual activity, including all branches of science cultivated in antiquity. According to this astral conception, the greater gods were identified with the planets and the minor ones with the fixed stars. A scheme of correspondences between phenomena in the heavens and occurrences on earth was worked out. The constant changing appearance of the heavens indicates the ceaseless activity of the gods, and since whatever happened on earth was due to divine powers, this activity represented the preparation for terrestrial phenomena, and more particularly those affecting the fortunes of mankind. Proceeding further, it is claimed that the astral-mythological cult of ancient Babylonia became the prevailing *Weltanschauung* of the ancient Orient, and that whether we turn to Egypt or to Palestine, to Hittite districts or to Arabia, we shall find these various cultures under the spell of this conception."

Both of these men, Cumont and Jastrow, lack the key to the mystery, as neither of them believe that astrology has any basis in fact and think the whole astrological theory grew out of the imagination of the ancients. Those of us who know astrology expresses a fact in nature and that the stars do represent the working of a divine law are better able to decide and we, of course, will naturally side

with Jastrow. There must have been some ancient fountain-head from which this profound knowledge proceeded in days long anterior to written history. The theory that the shepherds were the founders of astrology from their having to watch their flocks at night, is of all theories the most absurd. A scientific knowledge of this kind never arose from empirical observation by such illiterate men as sheep-herders. How many million years do you think a sheep herder would have to watch that small red star called Mars before it conveyed to him the idea that it affected man and that its nature was warlike? How many aeons of time do you suppose a sheep herder would have to watch that pale ashy star called Saturn before it dawned on him that its nature was malefic? Indeed, the more one meditates on the subject, the more one is tempted to give credence to the old legend that the knowledge of astrology was imparted to man by a higher race of beings. It is hard to conceive of any other origin, so profound is the knowledge of the nature and effect of the stars on mankind.

However, for the purposes of my argument, it is sufficient to accept Cumont's theory of the age of the scientific knowledge of astronomy of the Chaldeans. It may be objected that the religion of the Jews was superior because it was monotheistic but the evolution of all religions eventually culminates in the monotheistic idea. The Chaldeans believed in one supreme ruler and the expression used to denote him was "most-high" and this term was applied by the Jews to Jehovah. Cumont says of this, "As a matter of fact, his power was infinite. The primary postulate of the Chaldean astrology was that all phenomena and events of this world were necessarily determined by sidereal influence. The changes of nature, as well as the dispositions of men were controlled according to fate, by the divine energies that resided in the heavens. The observation of the starry skies, moreover, had led the Chaldeans to the notion of a divine eternity. The constancy of the sidereal revolutions inspired the conclusions as to their perpetuity. The stars follow their ever uncompleted courses unceasingly, as soon as the end of their journey is reached, they resume without stopping the road already covered, and the cycle of years in which their movements take place extend from the indefinite past into the indefinite future. Thus a clergy of astronomers necessarily conceived Baal, "Lord of the Heavens," as the "Master of Eternity" or "He whose name is praised through all eternity"—titles which constantly recur in Semitic inscriptions."

It has often been remarked that the Old Testament has but little to say in support of immortality of the soul. In fact, until the contact of the Jews with the Babylonians during the captivity of the former there is not much proof that the Jews of the Old Testament believed in a life after death, and Prof. A. H. Sayce informs us "we can trace the influence of Babylonian beliefs in the post-exilic literature. The doctrine of the resurrection, which had been held by the Babylonians from an early period, finds clearer expression and more definite teaching grows up in regard to the angels." The Chaldeans taught the doctrine that the soul returned to heaven after death, to live there among the divine stars. While it remained on earth it was subject to

all the bitter necessities of a destiny determined by the revolutions of the stars; but when it ascended into the upper regions it escaped that fate and even the limits of time. One can search the Old Testament from Genesis to Malachi and find nothing so lofty as this theory in regard to the soul and immortality. Another more purely astrological theory held by the Chaldeans was that the soul descended to earth from the heights of heaven by passing through the spheres of the seven planets. During its passage it acquired the dispositions and qualities proper to each planet. After death it returned to its original abode by the same route. As the soul arose it divested itself of the passions and qualities it had acquired on its descent to the earth as though they were garments, and free from sensuality, it penetrated to the upper heavens to enjoy everlasting happiness as a subtle essence.

Though we got our religion from the Jews, nevertheless, the Chaldeans impressed on humanity in general some of their mathematical usages. The curious discovery that we do practically everything by 6's and factors of 60 because Chaldean astronomers fixed it so 20,000 years ago, has been made by a commission of mathematicians studying the subject. The Chaldeans established the use of twenty-four hours of sixty minutes each. The strong point in this adoption lies in the number 60. No one ordinarily attaches any special significance to that number, yet mathematicians have wondered why the Chaldeans took this number as the basis of their system. If the number 60 be carefully examined the reason is very clear and simple. Sixty is the most easily handled of all the numbers up to and including 100, because more of the digits and tens go into it evenly than will go into any other number. The numbers 2, 3, 4, 5, 6, 10, 12, 15, 20, 30, all go into 60 evenly. The number 100 is divisible only by 2, 4, 5, 10, 20, 25 and 50, making it more awkward to handle than the number 60. The explanation of the value of 60 also explains the origin of our duodecimal system, counting by dozens and the gross, and our measurements of 12 inches to a foot, etc. Professor Joyce gives a Chaldean origin for the Biblical stories of the flood, Garden of Eden and the Tower of Babel, and writes that as Abraham was of Ur of Chaldea he probably was of the same blood as the ruling dynasty of Ur of Babylon, and it was then the separation commenced of the Israelites from the Babylonians or the Chaldeans.

We seem to have had the Old Testament "wished" onto us from the fact that Jesus was a Jew and all the disciples and early Christians were Jews, and they were concerned with linking up the ancient prophecies in their Scriptures concerning the coming of the Messiah with the advent of Christ, so that when Christianity began to spread among the Gentiles the latter had to accept the Old Testament from the Jews or else weaken the claims made for Christ.

So far as astrologers are concerned the religion of the Chaldeans is much more harmonious to them than the religious views of the Jews as propounded in the Old Testament; and if we should be transported back to say 560 B. C., we should feel much more at home in Babylon than in Jerusalem. Not on religious grounds alone, but because the Babylonians were a much more advanced race with high literary and

scientific attainments at a time when the Israelites were a pastoral people with a large proportion of the population guarding herds of cattle or flocks of sheep. Occupations that rarely produce a very advanced state of civilization so far as science and literature are concerned.

That I have not exaggerated the heights that Chaldean culture had reached, I will quote from Dean Stanley, a Christian clergyman: "Far in advance of the philosophy, as yet unborn, of Greece, in advance even of the ancient philosophy of Egypt, the Chaldeans long represented to both those nations the highest flights of human intellect—even as the majestic temples, which served to them at once as college and observatory, towered above the buildings of the then known world. Twice over in the Biblical history—once on the heights of Zophin, once beside the cradle of Bethlehem—do the stargazers of Chaldea lay claim to be at once the precursors of Divine Revelation and the representatives of superhuman science."

Cumont goes farther and claims Babylon paved the way for Christianity. "Babylon," he says, "was the first to erect the edifice of a cosmic religion, based upon science, which brought human activity and human relations with the astral divinities into the general harmony of organized nature. This learned theology, by including in its speculations the entire world, was to eliminate the narrower forms of belief, and, by changing the character of ancient idolatry, it was to prepare in many respects the coming of Christianity."

EDITORIAL COMMENTS AND CRITICISMS.

It is quite agreeable to receive many renewals of subscriptions in April. I look upon it as a good sign that those who wish information out of the common will look for it in uncommon places. The Adept is uncommon for it calls your attention to facts that ninety-nine per cent of the people, and the best educated people (so-called), in the world absolutely deny. About one per cent of the people believe in Astrology, or that the Stars and Planets do have an influence on weather, people and everything else. April fools and other fools dogmatically exclaim, "I don't believe in Astrology." They do not realize that saying such amounts to nothing except that they don't know anything about it. You occasionally see an article in some of the Sunday papers, written by some supposed astronomer, showing how unwise he is in regard to Astrology, and condemning it as worthless, etc. Let us all be charitable in regard to such asses, as they are paid by the publisher of the paper for the rot, and as a rule, get a small price for it, but not being very intellectual, how could we expect them to receive very much pay for such trash? Some years ago, a number of scientists, so-called, looked all over Minnesota for iron ore and finally went away and stated that there was not enough iron ore in the state to make one coffin nail. Since then Minnesota has become the greatest iron ore state of the Union. But, if you keep your subscription paid you will occasionally get a real fact, and it's worth considerable to learn just even one truth. You can read some of the daily papers and Sunday papers and get not enough truth to make an atom

ambitious for more.

* * *

The Adept encourages its readers to express their opinions in the columns of The Adept; but especially along astrological lines, for no one or no small number of students can observe half of what there is to learn in regard to changing conditions. I have noticed many things regarding the effects of planets in the different signs and the various aspects, and it's good to exchange ideas. However, every writer must be willing to stand any reasonable criticism. If a student makes an error and attributes certain influences to the wrong source, it's well to correct them. If one uses sarcasm in their criticism, they must expect sarcasm in response. We hope that all writers will abstain from comments that are antagonistic and liable to cause hard feelings; but in all cases "Ye Editor" will, when possible, have all articles set exactly as they come in, except in cases of misspelled

and occasionally. We wish all readers to know the exact style of the one who writes, his ability, and as far as possible, his education. We all know that one who is educated, even though self-educated, will spell accurately if they are well read; one who makes wrong statements regarding history or facts will not be accepted as good authority no matter how observing they may be otherwise.

School education does not always mean common sense or uncommon sense. Too many of our teachers are but parrots, who can repeat and say what they have been taught, but cannot reason out anything of importance. Henry Ford showed that he was extremely ignorant in regard to common education, but he shows remarkably good intellect in mechanical and business lines and in morality also.

I have observed that a man or woman learns more in a very short time when they reach the age when they are anxious to know, than when they were trudging unwillingly to school.

When the war was declared we editorially stated that it would not be finished in detail for four years. Since then we have often been afraid that it would be but since the Republicans got control of the Senate at Washington, we are afraid that it will take twice that time to get peace declared. If you go back to the time of the armistice you will see that the Sun, our ruler in the war, was in square aspect to Uranus, and in a fixed sign, showing that it would take a long time to come to an agreement and it is not at all impossible that there may be more fighting in France or Germany over the settlement of it. One naturally supposes that only the Socialists and their following would disagree on such matters, but here we find the wise men of the East generally in a very beligerent mood.

* * *

It's of no use to try to settle any dispute and start the settlement under bad aspects, and especially if they occur in fixed signs. If you want an easy settlement and a quick one, take a time when the rulers are in moveable signs and close to good aspects. Just think of the bad names that could be invented to have the rulers in the sign Scorpio, a real mean and low-down sign under bad aspects, and then to put the independent and stubborn Uranus in Aquarius and have the

Moon close to Uranus also with Jupiter retrograde and Venus having to hold her skirts high while traveling through the wet sign Scorpio to keep from getting contaminated.

* * *

Astrological students should have a chart made for March 20th, as the Sun enters Aries this year, and notice the peculiar effect of each and every planet. Mars square with Jupiter, Mercury conjunctions with the Sun, Saturn opposite Uranus, Venus conjunction with Uranus.

* * *

The old guard, the politicians, are trying to head off the herd and take the lead as in old times, and a merry time they will have. Uranus is the strongest planet in this chart and it is coming into its own; it can't work free and easy, on account of the bad aspects, but the public generally will be following the influence of Uranus, and the old style of fooling the people will not work. A new party is coming into existence and new rulers coming into power. Mercury will turn the spirit of Annanias loose for a time in the next few months, and some of the politicians will have brain storms that will make Rome howl. The start of this is with this ingress of the Sun into Aries, but like all reforms, it might be best to chloroform some of the would-bes.

* * *

If you wish to plant by the Moon, or astrologically, proceed as follows: Notice the sign the Moon is in for this coming month; have the ground ready for planting before hand. Plant all roots and such as grows underground, while the Moon is in either Taurus, Cancer or Scorpio. Cancer is the best sign, Taurus next and Scorpio next.

Plant vines and such as run along the ground while the Moon is in either of these signs as given, as they favor all crops, but also good if the Moon is in Libra or Capricorn. Melons, etc., grow fine if planted with Moon in Cancer, Scorpio or Pisces.

Cultivate, kill weeds, etc., while the Moon is in Gemini, Leo or Virgo.

It is best not to plant before the ground is sufficiently warm. Don't try to hurry the season; crops grow as fast and make up lost time if you wait for the right time.

One season will not show all the good from using Moon signs. If you raise the seed the first year and continue to follow the system, in a few seasons you notice the difference radically. Your neighbor who don't know a thing about the moon, will complain of "bum" seed, poor weather, etc., but when a man is blind, what is the use to try to show him what green looks like?

* * *

While Venus is passing through Pisces and Saturn and Uranus in aspect, you will hear more "booze" talk than ever and some of these fighters, with a face as long as a fish pole, will rattle around like a clown in a tent and tell you how unconstitutional it all is. If booze talk was music we might have a brass band in every town till after the middle of April.

All those who were born with Venus in a watery sign and afflicted like wine, women and song the whole day long. If Venus has a good

aspect from these signs, they also like the same, but do not allow themselves to be controlled by it.

* * *

Did you ever notice what effect a planet has when it is high in the horoscope? For instance, if you see a person with Uranus in the 10th house in a watery sign, occasionally you find them very blue or gloomy, low spirited and not unusual for them to say, "I wish I was dead," etc. If in the 10th in a watery sign, it's worse, and in a fiery sign, they want to hit some one occasionally with a pickax.

Maybe you have not noticed that Venus in Virgo makes a man or woman very jealous in various ways—jealous of the husband or wife, or jealous of their friends, etc. The Sun in Virgo has the same effect, or the Moon, either, in a female nativity. Notice every person whose horoscope you read, see where each planet is and see what effect that particular planet has and you will find it repeats in every other horoscope—the finest demonstration of the effect of the planets that can be had. When we get students who will notice all these things, and "parrots" in the schools that will repeat them to the scholars, we will have astrology accepted as a truth that is necessary to be understood, that the human being may know something of himself. It's just as well to show the common child what makes his stomach get out of "whack" as to show him how to keep his teeth in good shape, although under our peculiar religious conceptions the teeth seem to be the most important.

* * *

Kindly notice that prices have changed in horoscope work, etc. Remember that the gold standard was a snare and a delusion. Gold dollars are worth but 50 cents now. We could buy 100 pounds of paper in 1896 for \$4.00; it costs \$12.00 now. Banks charge from five to fifteen cents for exchange on checks. It's your bank that does it, not mine. My bank will send any check and ask no exchange, but your bank will charge this, therefore if you send a check for less than five dollars you send really that amount less the amount of the exchange. If you make the check read "with exchange" it will be paid in full.

FORTUNE-TELLING VERSUS FORTUNE-TELLING.

The whole world at the present time is in a devil of a mess. No mortal is safe just because he is insane enough to cry out, "Never touched me." Nothing will save but a rational knowledge of astrology—the corner stone, which has been so long rejected and despised by the religio-political world. I do not mean fortune-telling astrology, which pretends to tell superficial events which are liable to happen in a person's life. That is only for special occasions when the mind is anxious concerning some ephemeral or quickly passing matter. Like the Huns taking Belgium; it was their fortune at that time, but it would have been better for them had they let it alone. By "astrology" I mean the destiny of one's whole life, which is as infallible as "the stars in their courses." Only wise minds can understand the difference between the two kinds of fortunes. But wisdom is implanted in every

soul, and may be easily followed if one has the moral will and courage to be guided by the soul primarily, and by the mind secondarily. This is what is meant by primary and secondary directions. The measurements from the center of the different circles is confusing only to childish minds who are only looking for sugar plums and thereby easily led into temptations. "Of such is the kingdom of Heaven," but we would have to look a long ways today to find such "children" as Jesus spoke of.

When any one is studying or practicing astrology without a general idea of the fundamental or elemental principles of the science as elucidated is astrology in a nutshell, they are as weak as the Hebrew children were under Pharaoh when they "made brick without straw." Or, as the people were at the tower of Babel when their language was mixed, and they were propagandized by a "confusion of tongues." Or, as the people of the United States would be, if each state should ignore the Federal laws and pay attention only to their own local views. We cannot ignore superior laws and "get away with it every time." As Lincoln said: "You cannot fool all of the people all of the time." It's only a blamed fool that tries to fool any of them at any time, for "every dog has his own day." Straight out from the shoulder truth is the only astrology that God ever made. There is nothing to be ashamed of in fortune telling if the telling of truth. The Bible upholds it. The priests, ministers and the press are telling fortunes all the time. They are only the rivals of astrology. They are all good when they tell the truth and are devils when they do not. Occultism is a belief in hypocrisy and deceit, except in the darkness of a new beginning, which is called "an eclipse." All things are good in their proper times, and astrology denotes these proper times. At other times the secondary law too often runs amuck the primary law which when overlooked or ignored makes trouble. And that fact in anything else in the world is the only thing that does make trouble. The general world has been running so long without knowledge of the practical principles of true astrology, that the world is now struggling through the "abomination of desolation." "Fly to the hilltops" means to fortify with the highest knowledge of the heavenly laws. It is the substance of the religion and the politics of the new era. But, the end is not yet, because there are too many "old rates" after the cheese and too many dead people walking around merely muckraking and trying to save their funeral expenses. I can only speak of these things in the briefest manner, because there is no channel open that is big enough to float the ships that I have spent a long life in building and which are floating on an even keel. But the world has been educated to homeopathic doses and old times doses would nauseate the religious-political stomachs so long fed 'oh "me and my wife, my son John and his wife, we four and no more." The Sun does not shoot up like a rocket, and strawberries do not flourish all the time. Yet the higher laws are eternally at work like the waters of a mighty river. Ships floating on them are but incidents. Is this the time to hunt for chips, or to get into the middle of the stream?

—WEBER.

THE NOUMENON FOR THE YEAR 1920.

By Professor Weston.

The New Moon of the year 1920 occurs on March 19 at 22 hours 56 minutes, and as the longitude of the conjunction will be within less than a degree from the vernal equinox it takes precedence over the annual Ingress. The general astrological judgment must be that malevolent influences will predominate for the entire year. This is because Mercury is in conjunction with the lights and they are sesquiquadrate with Mars, Jupiter and Neptune. For England it seems business will be very bad. For the United States government it looks like temporary insanity, for the conjunction occurs on the ascendant of Washington. Let students remember it is a conjunction of Sun, Moon and Mercury at a malevolent angle with Jupiter, Mars and Neptune, and must be read as malevolent in any possible case. The reading is profound and unmitigated folly. An election will be held this year under this configuration and it is quite proper to judge astrologically, that the biggest piece of folly ever committed by any people in the world will be committed by the voters at this next election.

I should not be surprised if the president they elect would go mad and be confined in an asylum before the term of his office expires. I repeat that this is because the Noumenon of the year occurs in the ascendant at Washington while Mercury is in conjunction with the lights and malevolently aspected with three heavy planets. It is one of the worst Noumenons that has ever occurred since the United States government began to reign.

I would consider it a worse Noumenon than that of 1873, when Mars and Venus were in opposition on the horizontal angles, while the two lights were semi-square the ascending body Venus. The reading for 1873 meant scandal, because Venus was the angular body of the east, but the reading for 1920 will be for insanity or an insane hallucination at Washington, because of the position of Mercury.

* * *

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ASTROLOGY AND EARLY CHRISTIANITY.

STUART ARMOUR.

In *The Adept* for April, 1919, I called attention to the bigoted translation of "the Wheel of Birth" into "the course of nature," so as to disguise the allusion of James to the natal horoscope, and I wondered how many other cases of obscurity or willful mistranslation of astrological passages in the Bible yet remain to be discovered. It is strange how few allusions we find to astrology in the New Testament. This is especially so when we are advised by Edersheim in his "The Life and Times of Jesus," how prevalent the knowledge of astrology was among the Jews of that period. However, this may be accounted for by the fact that the New Testament has come down to us through the hands of translators and ecclesiastics, often deadly enemies of astrology. Research by scholars has brought to light the fact that the text has been tampered with. Further than this, it is now known that certain ecclesiastics were appointed to do this tampering after the Council of Nicaea, A. D. 325. Professor Nestle, in his introduction to "The Textual Criticism of the Greek New Testament," tells us that certain scholars called correctors were appointed by the ecclesiastical authorities, and actually commissioned to correct the text of Scripture in the interest of what the Church considered orthodoxy. It is quite within the bounds of probability that any astrological allusions were either deleted entirely by these correctors or so altered that their stellar meaning was lost.

As an example of what prejudice will do in this regard, though the change was not made regarding astrology, let us consider the case of bald falsification of the words of Job by the translators. The translators in this case were but too evidently believers of the actual physical resurrection of the body, so their rendering of the words is, "I know that my Redeemer liveth, and though after my skin worms destroy this body, yet in my flesh shall I see God." Even the churches now know that it is exactly the contrary. The correct translation is, "Though after my skin this body be destroyed, yet without my flesh I shall see God." This passage is quoted in his last book by the Rev. Arthur Chambers, late Vicar of Brockenhurst, who adds, "Although the church knows this, she still reiterates the contrary to what he (Job) said."

If translators and correctors would not hesitate to reverse the meaning of the words of Job in order to bolster up their beliefs, it would be expecting too much of them to think they would hesitate when it came to deleting or destroying astrological allusions in the New Testament, for as a rule the early Christian church was a bitter enemy of astrology. As proof of this, we know that Aquila incurred the enmity of the early rulers of the church on account of his astrological practices. The account of this has come down to us as follows: Aquila, a celebrated translator of the Old Testament from Hebrew into Greek, was made surveyor of the works by the Emperor Adrian when Jerusalem was being rebuilt by the orders of that emperor. While in this employment Aquila was struck with the honesty and

purity of the lives of those early Christians who happened to be under him, and as a result he embraced Christianity. However, he was much addicted to judicial astrology, and this becoming known to the government of the church, they remonstrated with him "that this curious and unprofitable art was inconsistent with the profession of Christ, and he, still retaining it, was expelled from the church."

It would be improbable indeed if Jesus, with his wonderful knowledge of the occult and spiritual, and His adept power of making use of such wisdom, should know nothing of astrology. In all his teachings he seems to have made no direct allusion to astrology. Yet, he never condemned it, and if there had been any condemnation the translators and correctors would have left it untouched. It may well be that they deleted any astrological allusions, if any there were, for it is strange, if in that day and age, when the discussion of astrology was so common, that some question regarding it was not asked the Teacher of Nazareth.

Astrology before the time of Christ had reached some degree of mathematical advancement, for here is perhaps the earliest historical record of the rectification of a nativity, from Plutarch's *Lives*. As the account of it was no doubt taken by Plutarch from the writings of Marcus Terentius Varro, who lived 116-27 B. C., it occurred at a considerable period prior to the time of Ptolemy and gives us an insight of how intricate the mathematics of the science was even before the days of that great master.

"In the times of Varro, the philosopher, a man deeply read in Roman history, lived one Tarrutius, his familiar acquaintance, a good philosopher and mathematician, and one, too, that out of curiosity had studied the way of drawing schemes and tables, and was thought to be proficient in the art; to him Varro propounded to cast Romulus' nativity, even to the first day and hour, making his deductions from the several events of the man's life which he should be informed of, exactly as in working back a geometrical problem; for it belonged, he said, to the same science both to foretell a man's life by knowing the time of his birth, and also to find out his birth by the knowledge of his life.

"This task Tarrutius undertook, and first looking into the actions and casualties of the man, together with the time of his life and the manner of his death, and then comparing all these remarks together, he very confidently and positively pronounced that Romulus was conceived in his mother's womb the first year of the second Olympiad, the twenty-third day of the month the Egyptians call Choeac, and the third hour after sunset, at which time there was a total eclipse of the Sun; that he was born the twenty-first day of the month Thoth, about sunrise; and that the first stone of Rome was laid by him the ninth day of the month Pharmuthi, between the second and third hour. For the fortunes of cities as well as of men, they think, have their certain periods of time prefixed, which may be collected and foreknown from the position of the stars at their first foundation."

This also shows plainly that the ancients paid much attention to

the time of conception as well as the birth hour.

Long prior to the time of Ptolemy the Greeks and Romans were well acquainted with the theory of the sympathy or antipathy between individual horoscopes, or, in other words, the astrological rules regarding friends and enemies. The proof of this is to be found in the following verses written years before the publication of the "Tetrabiblos."

"Whether at birth, Libra, or Scorpio's sting,
Burnt ominous my future to control,
Or Capricorn, that o'er the roll
Of western waves is king,—

At least my horoscope with thine must mate
In wondrous wise. For thee, Jove's star benign
Against ill Saturn's power, did shine,
And checked the wings of Fate.

—From Horace's "To Maecenas Sick."

The same idea of sympathetic horoscopes is given in the Fifth Satire of Persius:

"Sure on our birth some friendly planet shone
And, as our souls, our horoscope was one;
Whether the mounting Twins did heav'n adorn,
Or with the rising Balance we were born;
Both have the same impression from above,
And both have Saturn's rage, repell'd by Jove,
What star I know not, but some star, I find,
Has giv'n thee an ascendant o'er my mind."

There is much similar evidence that astrology had reached a high state of mathematical perfection long before the days of Ptolemy. It was customary at one time for savants to give credit to the Greeks for polishing up the rough astrology of the ancients but the evidence accumulates that it had reached a high state of exactness before it left the hands of the Chaldeans centuries before the Greeks had any knowledge of it.

(To Be Continued)

Statement of the Ownership, Management, etc., of The Adept. Published Monthly at Crystal Bay, Hennepin County, Minn.

State of Minnesota, County of Hennepin. Before me, J. E. Stangland, a Notary Public in and for the State and County aforesaid, personally appeared Frederick White who, being duly sworn according to law, deposes and says that he is the Owner, Editor and Publisher of The Adept, published as aforesaid, at Crystal Bay, Minn., Hennepin County, Minn.

Signed, FREDERICK WHITE.

Sworn to and subscribed this **23 day of March 1920**

J. E. STANGLAND, Notary Public.

(Seal.)

My Commission expires October 6th, 1920.

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