

THE  
ASTROLOGERS'  
MAGAZINE.

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VOL. III.

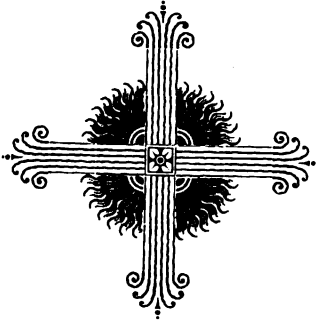
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*A WORK DEALING SOLELY WITH ALL BRANCHES  
OF ASTRAL SCIENCE.*

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## The Nativity of Prof. Kero Laruman Chatre.

BY THE INDIAN SAYAN SYSTEM AND WESTERN ASTROLOGY, BY  
JWAURAS TRIMBAK CHITUIS.

(From the "Indu Prakash," 18th April, 1892.)

[Note by Editor A.M. The map of the nativity of the late Professor Chatre will be given at the conclusion of our Hindu brother's remarks, and an explanation of the various terms used in his letter will be duly given. We do not give the Sanscrit characters that occur in the original, as our contributor has paraphrased it into English, and as very few of our readers (including ourselves) understand Sanscrit, it would be useless to give it. Our remarks, with the directions, will be given in due course.]

IN previous numbers of this letter we have attempted to shew for the assurance of our readers, that the equinoctial point has been ever considered the beginning of the zodiac for astrological purposes, and its retrograde motion has been made to coincide with different asterisms such as Shatataraka, Dhanistha, Aradra, Krittika and Ashvini; we have also concluded that the Sayan system in whose favour we have been strongly advocating, was in use many centuries before, ere anything like the Niryan (fixed zodiac) system was talked or heard of.

In order to convince our general readers, (and our brother astrologers in the west), of the truth of the Indian Sayan system, we propose to summarise the life of the late Prof. Chatre according to the western system, and while introducing it to our Indian astrologers, we mean to give the verses in Sanscrit works, paraphrasing them in English for the perusal of astrological students in the west.

We are sorry, through the want of astronomical characters, we are not in a position to acquaint our readers with the astrological signs and symbols so necessary for erecting a theme of the heavens when our subject first breathed the fresh air of this frail world. With an apology to our readers we now propose to give in words, instead of in figures, the positions of the heavenly bodies at 9 p.m. on May 16th, 1824, of the Bombay latitude.

B

When our subject came in the world, the first degree of the celestial sign Capricorn was rising, and the tenth degree of the sign Libra was culminating. On the cusp of the eleventh house, the tenth degree of the sign Scorpio was rising. On the cusp of the twelfth house the sixth degree of the sign Sagittarius was rising. On the cusp of the second house the second degree of the sign Aquarius was rising. On the cusp of the third house the third degree of the sign Pisces was rising. On the cusp of the fourth house the tenth degree of the sign Aries was rising, and so on for the opposite signs. In the ascendant were posited the moon in the eighth degree, the dragon's head was in the twelfth degree, and Herschel 15 degree retrograde. Venus was in the sixth degree of the sign Taurus in the fourth house and near the cusp of the fifth house. The Sun was in the 25th degree and 39th minute of the sign Taurus, befriended by Saturn in the 27th degree and 8th minute of the same sign. In the sixth house Mercury was posited in his own house in the 15th degree and 44th minute Gemini. In the seventh house Jupiter was posited in the tenth degree of the sign Cancer, together with Dragon's Tail in the twelfth degree. In the ninth house Mars was posited in the 25th degree of the sign Virgo. The following are the principal aspects of the planets. The Sun was in conjunction with Saturn, and both were trine to Mars. The Moon and Herschel were in opposition to Jupiter, and Jupiter was sextile to Venus. The Moon was trine to Venus, and Venus semi-square to Mercury.

Leaving aside the personal description of the native in detail, we summarise in short that the native was of middle stature, well built, had prominent forehead and round head. The Moon was in the ascendant and in opposition to Jupiter, who is also afflicted by Herschel by opposition. The wife of the native was endowed with jovial qualities; yet the opposition of Herschel shews that the native had no good domestic happiness, and as the Moon formed the trine aspect to the lady of the fifth house, much pleasure is pointed thereby. The position of the Moon in the ascendant of the sign Capricorn makes the native, according to Raphael, the astrologer of the nineteenth century, a debauch. The position of Venus in the fifth house, and in good aspect to Jupiter, rendered the native an eminent scholar in sciences. According to the Indian Sayan system, the Moon of the sign Capricorn produces the native according to the Jathaka Paree-jathaka, page 30, verse 93, Benares edition: "Fond of music, of

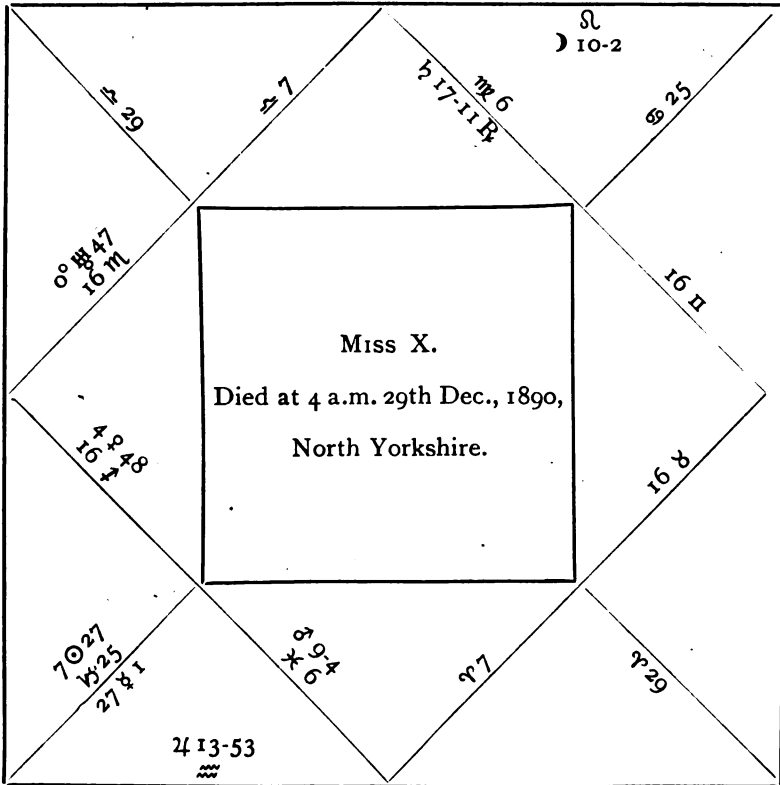
large head, of bad gait, a philosopher and a debauch." The position of the wife is thus described (The Jath. Par., page 43, verse 22): "If the lord of the seventh house be in an angle beholden by a benevolent planet, or of the good degree, or of the benefic sign, produces a wife who is chaste and obedient." Jupiter being strong in the seventh house and in good aspect to Venus, and the Moon being in good aspect to Venus, the native's wife received after his death pension from government. Such a pension to a widow has never been on government records. The Sarvartha Chintamani in page 30, verse 43, Bombay edition, states: "The lord of the seventh house beholden by Jupiter is powerful, or if a Karaka be in the seventh house then there will be a wife who is chaste and of religious turn." The Moon in the ascendant is under the good rays of the greater fortune, and being the lord of the seventh house, awarded her pension. A feminine sign being in the fifth house, and dignified by her own lord, the native had six daughters and five sons dutiful. The conjunction of the Sun and Saturn in the fifth house killed the native's two sons. According to the Indian Sayan system, the Sun (the lord of the eighth house) being inimically received by the planet Saturn, killed two sons. According to the Sar. Chinta. page 26, verse 59: "If the lord of the ascendant be in the fifth house, it produces children dutiful." Saturn being in trine aspect to Mars rendered the native steady and persevering, very firm and determined. According to the Indian Sayan system, the Sar. Chinta., page 38, verse 26, states: "If the lord of the tenth house should be the benefic planet, or if he be of his own exaltation, or of his own house, makes the native firm, steady and determined."

(To be continued.)

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The Shah has forgiven the little boy who so seriously imperilled the life of the "King of Kings" a little time ago, by accidentally sending a bullet from a revolver whizzing past the head of the Persian monarch. The boy, it will be remembered, accompanied the Shah to this country, and was called "the little Shah." A series of thrashings have been regularly administered to the boy during his term of disgrace, and it is said that since his restoration to royal favour, he shows marked salutary effects of his discipline in his manner towards the courtiers. It is said that the secret of the favouritism is due to the warning of an astrologer, who told the Shah that the death of the boy would occur just one day before that of his Majesty.—*Morning*, 5/7/92.

## Terminus Vitæ.—A Suicide.



This figure was erected for the moment of death of an unmarried woman who committed suicide at the time and place above noted. It has been forwarded to us, with many interesting remarks on the case, by the medical man who was called in at the moment of death; and we now present it to our readers as the first of a series of death figures which it is our intention to publish from time to time. With all the attention that has been given to Astrology in the past, both Genethliacal and Horary, it is remarkable that many of the observations which have been brought before us quite recently in connection with the astrological significance of death do not seem to have been anticipated by our predecessors in the astral science. We hope to prove unmistakably in the course of the present volume that a figure of the heavens erected for the moment of death of any person is always of very remarkable interest; and that it has much more



significance than has generally been supposed. We shall first bring forward a few death figures before advancing any hypothesis or attempting any explanation of their strange significance. We may add that most of the following remarks are contributed by the gentleman who forwarded us this figure.

Scorpio rises, describing the woman accurately. Mars is lord of the ascendant and of the fifth house ; he is in square to Venus rising, the latter being ruler of the seventh and eleventh. Here there is connection without marriage ; the fifth and seventh houses implying love quarrels, and dissensions connected with courtship and children. Mars is going to the opposition of Saturn in the mid-heaven, signifying an evil life, public exposure, disgrace, and a bad end. The moon, ruling the ninth, is in that house, opposed by Jupiter from fixed signs ; mental troubles and no escape from them, a disordered mind. The fourth house, signifying the end, is occupied by Mars in the watery sign Pisces ; the poison she took was strychnine in a liquid solution. The lord of the fourth is in the third, signifying short journeys : she had travelled from York the night before with the poison in her pocket. The doctor is signified by the seventh house ; his ruler is in square to hers ; he reached the house five minutes after she expired, and was therefore powerless to do anything in the case. Mercury, lord of the eighth (death) and mid-heaven (publicity), is in square to Uranus in the twelfth house (secret enemies and misfortunes) from the third (journeys) ; all of which points again to a sudden and peculiar form of death, to a short journey, and public disgrace. At the *post mortem* examination a three months' foetus was found *in utero*. This figure shows unmistakably that the moment of death is of remarkable astrological significance, and the other figures that we shall give will prove that this is no mere coincidence.

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We shall be much obliged if any of our readers who have noted the times of death of any persons known to them, will examine the figures for such times, and, in cases where they prove to be indicative of the past life and events, and the nature of the death, will notify us of the same. It has been suggested that the figure for death is to be treated as if it were the nativity of the deceased, presenting a retrospect of the past life, and theories, which we will allude to later, have been advanced to account for this. By enabling us to collect evidence on this point, for or against it, our readers will be rendering great service in a little known department of astral research.

## On the Signs of the Zodiac.

(Continued from page 562.)

THE sign Scorpio is occultly connected with the principle of desire and the animal-soul in man. It hence becomes associated with the Atlantean or Fourth Race, in which this principle was in greatest development and activity. As the link between mind and matter, its great activity in the Atlanteans produced in them the struggle for the supremacy of one or the other of these states, *i.e.*, the purely noëtic, or mind state, and the material or physical state. Hence came about the separation of mankind into two great classes, that of magic and that of sorcery, each having its priests and adepts. On the one hand were the sons of Light and Mind, and on the other the progeny of a human-animal parentage, now endowed with mind but working in the things of darkness. This struggle between the two opposing principles of good and evil is typified in the zodiac under the meridian of the constellation Scorpio. Ophiucus is seen struggling with the great serpent, while Hercules gives defiance to others of the poisonous tribe, and each of these heroes is represented as treading upon the principle of evil, Ophiucus' left foot being upon the head of Scorpio, and that of Hercules upon the head of Hydra. This association of the powers of darkness with the sign Scorpio, and its equivalents in the serpent and dragon, is widespread in the mythologies and religions of all nations, and I shall have occasion to mention it again in this connection.

Sagittarius, the fifth sign from Leo, corresponds to the same principle in man, *i.e.*, the principle of mind. The dual aspect of the mind is represented in the composite nature of the Centaur, half human and half animal, connected on the one side with the sign Scorpio, and on the other with Capricornus. The human soul proper thus stands in relations with the animal and the divine souls during the periods of its incarnation. In this connection it is well to observe in passing, that the animal aspect of the Sagittarius is associated with Scorpio, the human with Sagittarius. Some text-books on Astrology make the sign to begin with the head of the Centaur, but this is incorrect, for the constellation has held this signification and these relations since time immemorial, and the first part of Sagittarius denotes the animal side of the human mind, affected by Scorpio. This sign with the Hindûs is called Dhanu, and is associated with the ideas of wealth, success, fortune, mastery, &c., being also applied as a name to Arjuna, the warrior and hero, who is represented in the

Bhagavad Gîtâ as being directed and initiated by Krishna, his Higher Self, represented by the sign Capricornus, under whose teaching Arjuna's desire to extirpate his foes, including some near relatives, was diverted into a glorious self-conquest; after which, of course, no man was his enemy!

In association with this constellation we have Aquila, the eagle, a counterpart of Scorpio as will appear later on, and Cupid or Antinous, the enemy of the mind, also connected with the animal or passional nature; these are contrasted with the Corona, or crown, symbol of supremacy. The sign Capricornus is identified with the sixth Race of Humanity and the sixth principle in man, which will find its highest expression in that race of this earth's humanity. It is the Christos principle that, under various names, was designated by this constellation of the "Sea-goat" in the zodiac and the pantheon of the ancients. The Egyptians called it by the name of the Crocodile, while the Hindûs knew it by the name of Mâkara, the "Sea-monster." It is also identified with Varuna, the Neptune of the Hindûs, and with the *Dolphin*. Our readers will remember that the sign Capricornus rules both Egypt and India, where it is a "sacred" sign. Hence we find the Hebrews calling the Egyptians *Mitzraim*, or "Crocodiles." In association with Capricornus, and in the same meridian, we find two constellations, one in the north called the Dolphin, and one in the south called Indus.

As the spiritualized Lakshmî, or Hindû Venus, this sign represents the *Spiritus Sanctus* which, in the form of a dove, is said to have "fluttered upon the face of the waters" before the world had come into being. Its lower aspect, or reflection in the waters of space, is Aphrodite, the lower form of attachment, or desire, whom Vulcan or Kâma is said to have raised up out of the ocean and espoused.

With the sign Aquarius we enter the sphere of the negative Leo, or the attractive fire of the purely spiritual principle in man; for whereas Leo is representative of the positive, impelling, and creative force of the Spirit, Aquarius denotes the negative, attractive, and absorbing power of the same; and it is at this point in the evolution of humanity and of the earth that the primitive state is regained, humanity being perfected by the knowledge acquired in the sevenfold cycle of its migrations, and the elements resolved into their first constituents.\*

\* Rightly enough the *Phoenix* next succeeds to the meridian, for the spirit has emerged from the mundane egg, the fire-born child of the Sun.

Now to tabulate these statements we may proceed with the signs from Leo to Aquarius, setting against them the meridian constellations with which they are connected, and which have been seen to yield some important explanations of the ideas associated with the zodiacal constellations; next the names of the races whose evolution is depicted therein; the principle of man's nature with which the signs are associated, in which it will appear there is an involutinal and an evolutinal process, a descent and an ascent of the spiritual principles, desire in its positive and negative aspects finding its ultimate expression in the animal soul, which is the pivotal point of the evolutinal cycle. To these we add the earth's corresponding elemental states, and the motive I have been developing in these pages will appear at one view.

## TABULAR DIAGRAM.

Sign of Zodiac.	Meridian Constellations.	Name of Race.	Human Principle.	Elemental State.	
Leo.	Cepheus. Argo.	First.	Spirit.	Igneous.	} Descending.
Virgo.	Cassiopeia. Corvus.	Second.	Spiritual Soul.	Gaseous.	
Libra.	Boötes. Lupus.	Lemurian.	Human Soul.	Fluidic.	
Scorpio.	Ophiucus. Hercules.	Atlantean.	Animal Soul.	Mineral.	
Sagittarius.	Corona. Antinous. Aquila.	Aryan.	Human Soul.	Aqueous.	} Ascending.
Capricornus.	Indus. Dolphin.	Sixth.	Spiritual Soul.	Aerial.	
Aquarius.	Pegasus. Cepheus.	Seventh.	Spirit.	Fiery.	

## Lessons in Mundane Astrology.

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**M**UNDANE (or Judicial) Astrology is the art of foretelling the chief events that will come to pass in the various countries for which figures are erected for the time of the Sun's entry into the cardinal signs, Aries, Cancer, Libra and Capricornus. Any eclipse that may be visible will produce events in the country where such eclipse (total or partial) is observable. These solar maps (as they may be termed) bear the same relation to Mundane Astrology as Solar (or primary) directions do to nativities, and the Neomenia, or the monthly New Moon fills in the details to the outlines foreshadowed in the Solar figure. The principal figure for the year is that for the Sun's ingress into the cardinal sign Aries, on the 21st March in each year, termed the vernal equinox, and according to the nature of the ascending sign, so is the signification of the figure increased or diminished, but more of this anon.

Each of the mundane houses bear certain relations to the country for which the figure is erected, and it is found by confirmed experience that the various signs of the zodiac affect certain countries which may be found in the astronomical almanac (Raphael's), but to make these complete, a list of such countries and the signs that affect them will be given in the course of these lessons.

The aspects used in this department of astrologic science are the same as those used in other branches, but chief attention is paid to the major ones (the  $\phi$ ,  $\ast$ ,  $\square$ ,  $\Delta$ ,  $\gamma$ ). Some artists ignore the parallel of declination in this branch, but the student is advised to take it into consideration if within 30 minutes (half a degree).

The elastic orbs will not be applicable herein and only very *close ones* should be considered; the aspects between planets that are *separating* and those in course of formation must be regarded. As in all astrological calculations *exactitude* is a *sine qua non*, for if the mid-heaven is incorrect the cusps of the other houses will be erroneous.

The orb of five degrees may be considered in respect to the cusps of *all* the houses, although some think this distance should only apply to the angles (or cardinal houses) and the succeedents but not to the cadents. The student is advised to reject this "distinction," and accept five degrees as the "orb of operation" for all the cusps of houses.

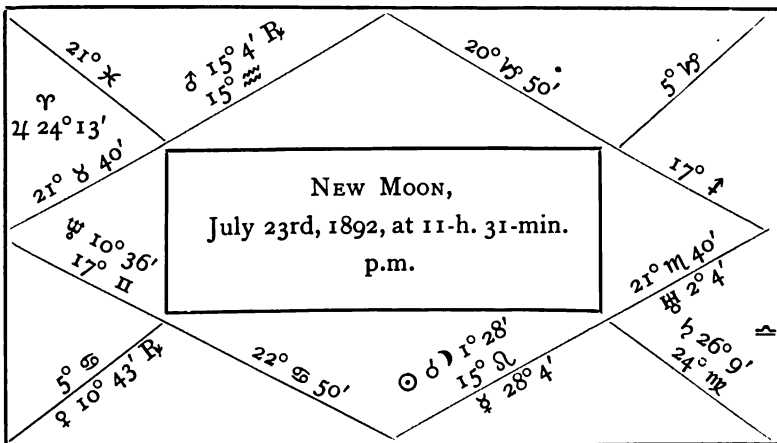
It need hardly be said that Caput Draconis ( $\delta$ ), Cauda Draconis ( $\zeta$ ), and the Pars Fortunæ ( $\oplus$ ), are not considered in this method; those who like variety, may, if so disposed, put them in.

In erecting the various figures for the different countries, "tables of houses" for the latitudes in which such countries are will be necessary; a useful collection of them is published by "Raphael" at a low price (1/-), and may be obtained of Foulsham & Co., 4, Pilgrim Street, Ludgate Hill.

As the erection of the maps for various places is necessary ere predictions for those places can be made, I purpose following on with the rules for erecting foreign horoscopes in both northern and southern latitudes, with examples, then giving the significance of the mundane houses, the mode of judgment, and other matters that I consider useful, with sundry aphorisms bearing on the subject.

(To be continued).

## Mundane Astrology.



**T**HE New Moon occurs on the 23rd ultimo, at 11.31 p.m., when the planets are posited as shewn in the above map. The conjoined luminaries are in the fourth house in close square to Uranus on cusp of seventh, hence I judge the landed interests will be affected during this lunation. The rights of land owners, mining royalties, &c., will be made prominent during the month, and measures to remedy the evils in connection will publicly be discussed. Saturn, ruling the mid-heaven, the significator of

the late government, is in the house of "sickness," which is not a favourable augury for the Tory success (this month at all events), whilst Mars  $\mathbb{R}$  in the eleventh, the house of members of parliament, denotes an exciting, turbulent time, fiery speeches and matters in connection will occupy the public attention. The health of the people will not be good, bowel complaints will be prevalent. Illness will probable affect royalty and the aristocracy during this lunation. Accidents to children either at places of amusement, or on excursions, may be expected ere the month is far advanced. Minor accidents by land and water will occur.

At Paris, Mars is in the mid-heaven, there will be much excitement during the month. Finance will be good, but there will be much sickness.

At Berlin, warlike rumours will be rife, there will be much ill-health prevalent.

At Lisbon, an unsettled month, the ruling powers lose prestige; much excitement in the Chamber.

At St. Petersburg, Venus rises; trade will be good, but there is a possibility of a serious accident either on a railway or by an explosion.

Ill-health will prevail at Constantinople, and plots against the Sultan will become known.

Washington will feel the effects of Mars in the ascendant; riots, strikes and turbulence cause the authorities much concern; the death-rate will be heavy.

Calcutta suffers from unsettled finance; many failures. The death-rate will be above the average.

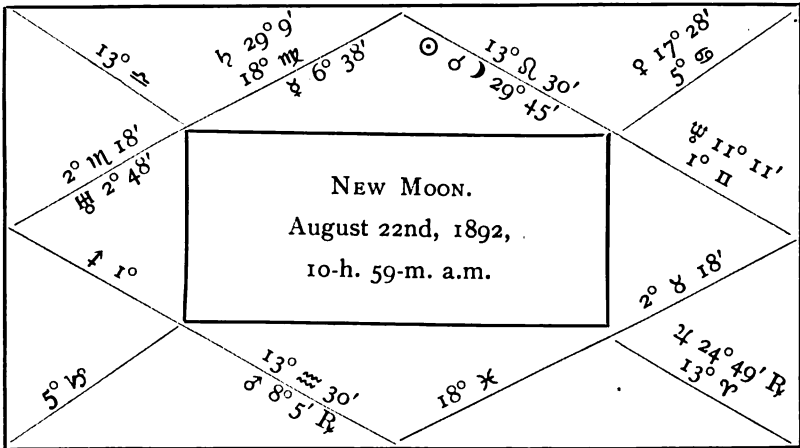
At Melbourne, excessive sickness; finance is strained; many failures, and strikes may be expected; foreign relations improve.

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To know when the effects of an eclipse will begin to be felt in the world, take the distance of the middle of eclipse from the nearest rising of the luminary, in hours and minutes, and then make a proportion at the rate of one day for a year or 24 hours for 365 days. Thus on May 11th the Moon rose at 7.30 p.m. and the centre of eclipse occurred at 10.53 p.m. Difference = 3 hours 23 minutes. Then, as 24 hours: 365 days. 3 hours 23 minutes:  $51\frac{1}{2}$  days. These added to May 11th = 1st July, 1892, when the effects of lunar eclipse would begin to be publicly felt.

\* \* \* \* \*

The duration of effects may be known from the number of hours that the eclipse endures, for if it be a lunar eclipse the effects will last as many *months*, and if a solar eclipse as many *years*. Thus the eclipse of May 11th, 1892, will be felt for three-and-a-half months from the 1st of July.



As this lunation will be formed ere our September number is issued, we think it advisable to insert the figure in this number.

Uranus is rising: this seems to point to an unsettled period amongst the populace, strikes and their concomitant train of evils will be rife; on the whole the health of the people will be good, but accidents (some serious ones) will cause concern. Much excitement in parliamentary circles, and "paper" war will be the order of the day.

At Paris, much trouble; anarchists and revolutionists cause anxiety, and explosion or large fire more than probable; criminals will be daring this month.

At Berlin, disasters for the ruling powers, an exciting period and much crime.

At Lisbon, the insurgents continue to harass the authorities; an evil month.

At St. Petersburg the powers are under a cloud, accidents on railways may be expected, and an explosion at a public building is likely.

At Washington, acute illnesses, stagnation in the money market, but commerce is good.

At Calcutta, a heavy death-rate, of a form of cholera; a revolt is not unlikely. Russian schemes affecting the country will be made public.

At Melbourne and vicinity trade flourishes, but there will be much sickness and an inflammatory time in parliamentary circles.



## Notes on Recent Events.

We notice that "Raphael" has successfully indicated the date of the Parliamentary Dissolution on page 54 of his Almanack for this year. He wrote—"These positions are very ominous and will produce stirring events, most probably a general election." These remarks are made upon the quarterly figure for June 20, and as the Dissolution was on the 28th, he may be said to have hit the mark very closely. His prediction must have been written about a year beforehand.

\* \* \* \* \*

The Moon was in conjunction with the fiery planet Mars on June 14th, and no doubt our readers noticed the number of martial accidents which happened on that day. Two railway accidents occurred in London (Mars was lord of the third house—railways—in the previous quarterly figure), one at Leeds, and there was a steamer explosion at Bordeaux. Of course, our friends the critics will remind us that these are nothing but coincidences; similar events occurring time after time under similar conditions always are mere coincidences—according to them. Why do unfortunate events which are of more than local importance almost invariably happen on days when the Moon is afflicted, if the evil influence thus signified has nothing to do with the event? On June 6th, when the Moon was in conjunction with the evil Uranus, Mr. Bristow, M.P. for Croydon, died very suddenly, and in America, on the same day, some oil refineries were set on fire by lightning at Pittsburg, and great loss of life resulted.

\* \* \* \* \*

The betrothal of Princess Margaret of Prussia, sister of the German Emperor, to Prince Frederick Charles of Hesse fulfils our prediction of "notable marriages," deduced from the culminant position of Venus at the June lunation; we may also notice the marriage of Prince Bismarck's son in this connection. In the same figure, Jupiter was on the cusp of the seventh, indicating the friendly foreign relations which prevailed at that time, and taken in conjunction with the elevation of Venus was significant of the visit of the King and Queen of Italy to Germany.

\* \* \* \* \*

We gave the German Emperor's directions in this Magazine last March, and up to the present time they were strongly evil. They have been well borne out by recent events. The attitude of Bismarck towards the Government is reported to have caused the Emperor much annoyance, and has stirred up considerable excitement in Germany.

\* \* \* \* \*

The spread of cholera in the East, has fulfilled a prediction we made last March.

\* \* \* \* \*

At the moment of prorogation, the Moon was almost exactly on the cusp of the mid-heaven, which is a very significant indication of the impending event, the appeal to popular suffrages; for the Moon has always been held to signify the people, and the mid-heaven is the place of power. Saturn was also in the mid-heaven, an evil augury for the Government. The next Parliament will be the 13th of Her Majesty's. Will it be as unfortunate as the number would seem to indicate according to popular superstition, and if so, whom will death claim? We do not know the time at which the next Parliament will assemble and therefore cannot attempt to forecast its fate. The Sun will be in opposition to Mars retrograde on the 4th of August.

The late Parliament met for its last session at 2 p.m. on the 9th of February last, and was dissolved at about 3.30 p.m. on the 28th June. On the day of the prorogation, the Sun had just reached the place in the twelfth house where the Moon was situated at the opening of the session, while the Moon was in opposition to the place which the Sun had held at that time. It was the twelfth Parliament of Her Majesty, and its first session was opened at 2 p.m. on 5th August, 1886. At this time, Saturn and Venus were in conjunction in the eighth house, which accords well with the many deaths of very prominent politicians which have taken place, Bright, Parnell, W. H. Smith, Bradlaugh, &c. Jupiter was in the mid-heaven, indicating a strong Government. If we look upon this as the natal figure for that Parliament, we may say that at the *terminus vite* of Parliament, the Sun was on the place (in the eighth house) which Saturn held in the natal figure; that Mars was in opposition to the place of the natal Sun; Jupiter to the natal Moon; and that Saturn had progressed to the mid-heaven. This Parliament lasted just six years, and it is a curious coincidence that if we count six days after the date of its first session, for the six years of its life, we find the following directions operating:—

$$\left. \begin{array}{l} \odot P \angle \text{♁} R \\ \odot P \angle \text{♃} R \end{array} \right\} \text{in M C} \qquad \left. \begin{array}{l} \text{♃} P \text{ } \delta \text{ } \text{♁} R \\ \text{♃} P \text{ } \delta \text{ } \text{♀} R \end{array} \right\} \text{in eighth house.}$$

### "False Prophets and Teachers."

"PEOPLE who live in glass houses should never throw stones" is an aphorism that I specially desire to draw the attention of A. J. Pearce to. The self-satisfied way in which this gentleman writes, finding fault with every one who dares to criticise his public utterances, would lead one to suppose that he alone is perfect, and the system he uses must not be questioned. Unfortunately for him, his public predictions do not support his claim to perfection, and those who read the Almanac he edits, have doubtless noticed the *unfulfilled* predictions are *greatly in excess of those that come to pass*, hence he is the laughing-stock of the news critics, but what is worse, he brings the science into disrepute and ridicule, which is greatly to be regretted. According to him, we are always on the eve of war, and are told to "keep our powder dry;" what a senseless remark! In his forthcoming Almanac, he will doubtless blow his own trumpet, and state he predicted the "death of the Duke of Clarence." Let my readers refer to his notes on the lunation, preceding the death, in his Almanac for 1892, they will not find the slightest hint *either of*

*illness or death in Royal circles* ; they will find the usual coffin and mourners amid the hieroglyphics at the back of the Almanac, but there is *no* significations of rank, yet he is so erudite he will doubtless make it “fit the event” somehow, like he does his “elastic arcs of directions.” My readers will naturally say it does not speak in favour of *his* predictions, but this is “mild” in comparison to the next specimen I purpose exposing, and this is a serious one.

If the reader has Zadkiel’s 1892 Almanac, let him be good enough to refer to page 52, and also in his Almanac for 1891, page 55, on the Prince of Wales’ directions, where the following are given, together *with this remarkable (!!!)* prediction :—

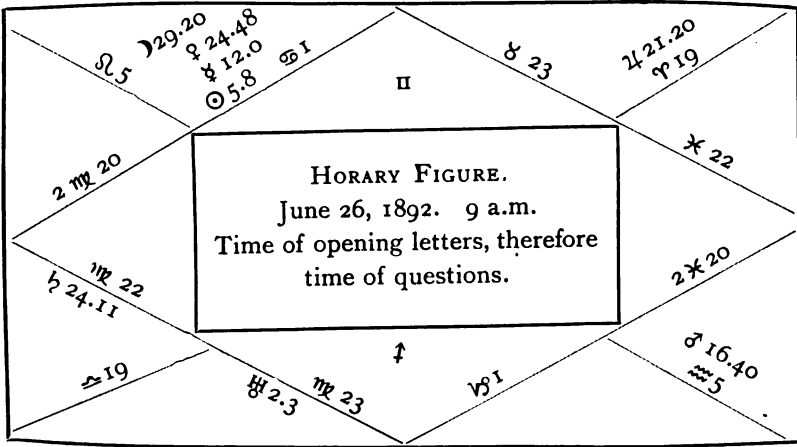
M C ♂ ♃ zod., d., 50° 16’ }  
M C ♂ ♃ m., d., 50° 18’ } February.

“As Jupiter is now culminating (by direction) the elevation of the Prince of Wales either to the regency or the throne is close at hand” (!!!). The shrieks in brackets are mine. As my readers *know*, the Prince of Wales has *not* been elevated to the regency, and six months have passed since the direction fell due. Did the clever one really believe this event would eventuate? The Prince of Wales lost his son within a few days of this aspect falling due ; why did not the prophet foresee this and announce it, as he has such reliance in his mundane directions. I await the appearance of the 1893 Almanac to see how he will wriggle out of the blunder.

He professes no faith in secondary directions. I have seen this week a delineation and predictions he made in the nativity of a subscriber, and the *only* directions that produced events were the *secondary ones he publicly ignores*, and, as it seems, *privately uses*. As my readers will see from the above it is evident A. J. Pearce has much to learn before he understands the principles of astrologic *prediction*. He had better have a few lessons, for his head must be addled with an overdose of mathematics, and spherical gymnastics. I have a very fair list of similar predictions (!!!) made by him, but *for the present* I forbear. He is doing no good for the cause of Astrology, he had better study the “effects of directions,” retiring from public work for 12 months, when perhaps he will be more successful. As it is, he comes under the category of a “false prophet,” as I have proved by *his own* writings. *Query* : has too much learning affected him ?

APHOREL.

## Horary Astrology.



*Question :* Would partnership be wise with a certain party.

**F**INDING no aspect between the lord of ascendant Mercury, and Jupiter the lord of the seventh, is an argument against it.

The lord of first and seventh both in moveable signs, one cadent the other succedent, also negatives it.

Saturn in your second, will render it suspicious as to the working or the profits, and so cause disagreement.

Your co-significator, the Moon, applying to the square Uranus in third, an eccentric neighbour will probably circulate adverse reports respecting your refusal to join ; Mars, lord of fourth, in no aspect to your significator or the Moon, I would advise you not to entertain it.

The same post brought a letter from a lady desiring a little light on her engagement.

In this question finding the lord of ascendant in no aspect to her lover, and hastening to a square aspect, is a strong argument against lasting affection.

As Venus, lady of the tenth, signifying the lady's mother, is square to Jupiter the seventh, it is quite plain to my mind her mother is opposed to him and may somewhat influence the daughter to break off the engagement.\* The Sun, a potent agent in marriage questions, has no aspect to Jupiter, and the first aspect formed being a square is another argument against the union.

\* Both facts have been admitted. E.C.

The square of Uranus to the Moon signifies a letter which will ultimately lead to the separation.\*

As Mars, lord of the fourth, has no aspect to lord of the ascendant, I must admit there is no sign of marriage with the one cited.

E. CASAEL.

### Planetary Hours.

Hours.	♃ day.	☉ day.	♄ day.	♀ day.
1	♃	☉	♄	♀
2	♄		♀	♃
3	♀		♃	♄
4	☉		♄	♀
5	♀		♃	♄
6	♄		♄	♀
7	♃		♀	♃
8	♃		♄	♀
9	♄		♀	♃
10	♀		♃	♄
11	☉		♄	♀
12	♀		♃	♄
13	♄		♄	♀
14	♃		♀	♃
15	♃		♄	♀
16	♄		♀	♃
17	♀		♃	♄
18	☉		♄	♀
19	♀		♃	♄
20	♄		♄	♀
21	♃		♀	♃
22	♃		♄	♀
23	♄		♀	♃
24	♀		♃	♄
25	☉		♄	♀

First order.

Second order.

THE usual method of dividing up the day for astrological purposes has been to accept the ordinary division into twenty-four hours, and to apportion one planet to each hour. By this method, if the Sun is made to govern the first hour on Sunday, Venus the second, Mercury the third, and so on: it will be found that the Moon governs the first hour on Monday; Mars, Tuesday; and that the remaining days of the week are correctly associated with the planets whose names they bear. It has often been a mystery to comparative outsiders, those insufficiently acquainted with Astrology, why the order of the days of the week should not coincide with the order of the planets. The order of the planets is, of course, Saturn, Jupiter, Mars, Sun, Venus,

Mercury, the Moon ; this being according to their relative speed in the zodiac. But the order of the days of the week is quite different :—Sun day, Moon day, Mars day, Mercury day, Jupiter day, Venus day, Saturn day.

The division of the day into twenty-four hours, and the assignment of one hour to each planet, explains why this apparently irregular order of the nomenclature of the days should obtain ; and the very fact that this explanation reconciles the planetary name of each day with the proper motion of the planets, seems to be proof positive in the eyes of a great many that the whole explanation is correct. But those who act upon this assumption forget that this is by no means the only theory that will fit the case ; and my present intention is to ascertain just how many other classifications of the planetary hours will fit in with the traditional order of the days of the week.

In the first place, it is to be noticed that we may pass along the array of planets in two directions ; either from Saturn, the slowest, to the Moon, the quickest ; or in the reverse order, from the Moon, the quickest, to Saturn, the slowest. The usual explanation, which I have given above, assumes that the first order is the correct one ; but unless some evidence can be given in support of this assumption, I fail to see why it should be blindly accepted, to the exclusion of the second method.

Assuming, to start with, that the days are correctly associated with the planets, the Moon with Monday, Mars with Tuesday, and so on, let us see how many different arrangements of the planetary divisions of the day (planetary hours) are possible in order to harmonise with this presumably correct association.

If we take the first order of the planets, according to the table which I have given at the commencement of this article, and, starting with Saturn, repeat the planets to the twenty-fifth place, we shall find, on glancing down the table, that the Sun occupies the fourth, eleventh, eighteenth, and twenty-fifth places. Now Saturn's day is followed by Sunday, and the first hour or division of the day on Sunday is governed by the Sun. It will therefore be seen that Saturday may be divided into either three, ten, seventeen or twenty-four divisions ; and whichever arrangement is adopted, the Sun will fall into its correct place as the ruler of the first division of the next day. The same remark applies to the other days of the week. If a day be divided into three parts, then the planet which governs the fourth part in this

order will be the correct planet for the next day; and the same with the divisions into ten, seventeen or twenty-four parts.

Then if we turn to the second order in which the planets may be arranged, and start with the Moon (Monday), we notice that Mars, the ruler of the first division of the next day, occupies the fifth, twelfth, nineteenth and twenty-sixth places. Therefore, in this order of the planets, a day may be divided into either four, eleven, eighteen, or twenty-five parts; and, whichever be adopted, the correct planet will fall into the first division of the next day.

So far then from there being only the one orthodox explanation of the apparently eccentric manner in which the planets are associated with the days of the week, there are no less than eight possible divisions, all of which harmonise with the received nomenclature of the day.

Which is the correct one out of these eight? For the ordinary man of science there cannot be much reason for assuming one to be more correct than another, since all alike fit the case. But it is generally understood that the practical occultist finds by actual personal experience that the planets (or rather the spiritual power symbolised by the planets) really have special influences at special times of the day; and if this is the case, one of these methods of dividing the day must be correct and the rest wrong—unless, perchance, each one has some specialized meaning of its own. But that some practical occultist, some authority, should come forward and tell us what his actual experience has been in the matter, is, I am afraid, expecting too much. We must therefore content ourselves with attempting to ascertain theoretically which one appears most in accord with facts of nature and the horoscope.

The possible divisions are into three, four, ten, eleven, seventeen, eighteen, twenty-four and twenty-five (to go no further). Of these we are apparently justified in rejecting the eleven, seventeen, eighteen and twenty-five, since they are irregular and seem to bear no reference to the horoscope. This leaves us three, four, ten and twenty-four. Of these I have only retained the ten because it harmonises with the properties of numbers, which start from unity and return again to that point in cycles. The other numbers, three, four and twenty-four, all associate harmoniously with the twelve houses of the horoscope. There is this to be said in favour of the twenty-four, that it agrees with the ordinary civil division of day and night into

twenty-four hours; but why this should be any precedent to those who are seeking after the true esoteric Astrology we have yet to be informed. The division into four parts harmonises aptly with the four quadrants of the horoscope; and on the other hand a trisection of the day can be equally well associated with the twelve signs of the zodiac and the twelve houses of the heavens. The first-third part would extend from the time when the Sun is on the cusp of the ascendant (sunrise) to when it gets to the cusp of the ninth house, and the third division would commence at the cusp of the fifth. Each position is in trine to the other two. This division of the day was actually adopted by King Alfred, so English history informs us. Morris writes:—“ His peaceful days were divided into three parts: one was given to business of state; a second was devoted to study and religious exercises; and a third was set apart for sleep and necessary recreation.”

It might even be possible to associate these trine and quadrate sections of the day, by a method of division and sub-division, extending regularly through the whole seven days. Starting with Saturday, for instance, the first-fourth part would be governed by Saturn, and would have three sub-divisions, corresponding to the twelfth, eleventh and tenth houses; and each of these three would be ruled by a planet which would be subordinate to the rule of Saturn over the whole. Thus the twelfth house would be ruled by Saturn, the eleventh by Saturn and Jupiter, the tenth by Saturn and Mars, and so on. At the end of the week it will be found that the subordinate planets which govern the sub-divisions will have returned to their proper places in the scheme of the whole; thus providing each house in the heavens with a ruler and sub-ruler for every day in the week in regular succession. But so many varying arrangements are here possible in connection with this idea of sub-division, that I must leave the reader to work it out for himself on paper. The problem will be found very interesting by those who will bestow a little attention upon it.

I think I have said enough to induce those who are open-minded to hesitate before pledging themselves to any arbitrary scheme of planetary hours, until further light has been thrown upon the whole subject.

LEO.

[Note by Editor. Prof. Hatfield's version of the Planetary Hours will be given in next and following numbers.]



## Letters to the Editor.

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All correspondents should give full name and address, not necessarily for publication, but as a token of good faith.

N.B.—Writers of signed articles are alone responsible for the opinions therein contained.

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[“Raphael’s” reply to “Sepharial’s” and “Leo’s” letters, and also the natus of Raphael IV., which he has kindly contributed are unavoidably held over until our next number.]

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DEAR SIR,—“LEO” is quite right with regard to the lunar and calendar months, and the fact that ten lunar months = nine calendar months, is the basis of the Tables used for the calculation of the *Trutine* of Hermes.

Now even Argolo is blind to the application of this fact, for he says that when the number of days in the Table have been taken from the date of birth, the “day of conception” is arrived at, when the ☽ will be found in the sign ascending at birth *or its opposite*. It cannot be the latter if the rules are followed. We can dispense with the Table of Days altogether, and get the same results by taking the ☽’s distance in longitude from the ascendant, divided by 13.

All we have to do is to add the number thus obtained to 273 days if the ☽ is below the earth, and subtract it if the ☽ is above the earth at birth. The result is the number of days “conception” occurred before the date of birth.

The absurdity of calling this the time of “conception” is best illustrated by the fallacious application that Wilson and others make of it.

The question of the relation of the epoch to well-ascertained births can only be fully discussed from data which include the time of coition which led to conception, the place at which the latter occurred, and the precise data of birth or first breath. Allowing an ordinary period of nine calendar or ten lunar months for the period of gestation, I am able to say that the epoch *does* occur both before and after conception; and if we are to accept “Raphael’s” 36 weeks as the period, then I am sure beyond all doubt that the epoch occurs *before* the physical conception. The astral plane stands in regard to the physical as a world of causes to one of effects, and though I may be straining “common-sense” in saying that “the congeries of forces known as the animal-soul” may anticipate physical conception in its formation, I am not straining occult laws. The epoch need not necessarily be related immediately to the physical conception, though of course, it cannot find expression on this plane of life without the conception as a physical basis.

Other causes, not immediately proceeding from the incarnating soul, may effect conception, the animal-soul thereafter attaching to the physical plasm. The work may be begun and to some extent perfected by elementary forces before the Kāma-Rupa is directly related to it. In such case the epoch may occur after the conception. There is, in fact, this distinction between one and another of these incarna-

tions, that a soul may come into a house already built, and in need only of furnishing for individual use, while another may have to build his home, or rather *direct* the building from the first in association with the "elementals." It is for this, among other reasons, that the elementals are called "the builders" in the Esoteric Philosophy. If "Raphael" is intending to consider this subject from the standpoint of this philosophy, he must be careful to include all the factors. Dispense with the "builders," and Kâma-Rupa may, as suggested, "sit in the matrix upon his haunches," indefinitely.

With regard to the positions of the planets referred to by me on p. 422, concerning which "Raphael" is so greatly distressed, much as I should like to meet him half-way in this matter, I cannot forsake my facts, and the theory goes with them. However, I will try to simplify the matter, though I think the Encyclopædia would have done it equally well for him had he taken my well-meant advice and referred to it.

Suppose, for example, a self-luminous body were to spring suddenly into existence in the orbit of Uranus and in the meridian of Greenwich, the passage of light being at the rate of say 184,000 miles per second, it will be 2 hours 46 minutes before that body will be perceived by anyone on the earth. Meanwhile the earth is turning upon its axis, and at the expiration of the above time the body will be seen in the meridian  $41^{\circ} 30'$  W. of Greenwich. But had the body existed in space for only a part of a second of time, it would still be seen for 2 hours 46 minutes, and would, in longitude  $83^{\circ}$  W. of Greenwich, suddenly disappear, while apparently on the meridian.

Now applying these facts to the apparent southing of the planet Uranus, it will be seen that we are practically dealing with the *earth end* of a line of etheric vibrations which extend from the body of Uranus to the eye of an observer, and that at any given moment the eye observes conditions relating to that planet which *actually occurred* 2 hours 46 minutes previously.

Hence, the rising, southing, or setting of Uranus will be observed 2 hours 46 minutes *after* the body of the planet has passed the horizon or the meridian, since the lines are in *immediate* relations with the eye, while the body of the planet is not, but by means of etheric vibrations which require time for their transit proportionate to the distance of the body whence they proceed.

I trust I have now made my position clear, and in regard to the theory of planetary influence deducible from the facts, I propose writing a separate article.—Sincerely yours,

SEPHARIAL.

---

SIR,—I notice that "Raphael" invites "Sepharial" to "expend his intellectual energies" upon interpreting the weighty problem of the difference between the real and the observed positions of the planets. Seeing that "Sepharial" is the only astrologer in western lands and in modern times who has—so far as we know—succeeded in interpreting the facts of re-incarnation astrologically, I think we may congratulate ourselves upon his not wasting his time in expounding such a very elementary problem as the one referred to, which is clearly explained in every elementary work upon Astronomy. Light takes about two hours and three-quarters in travelling from Uranus to our earth; therefore when the planet appears to us to be on the

cup of the mid-heaven, it has really passed that point two hours and three-quarters before, and is a long way down towards the west. The places of the planets in the Ephemeris are of course only the observed places, not the real ones. But if those observed places are found by us to coincide with definite and well-known astrological effects—as is really the case—then we are justified in concluding that the astrological influence of Uranus travels to our earth in company with the rays of light. This is a legitimate conclusion, and one does not see how it can be overthrown. The ordinary astrological influence of the planets must take the same time in reaching our globe as do the vibrations which we call light and heat. This of course opens out another and more difficult problem, one to which experienced astrologers would do well to turn their attention. Our ordinary astrology relates solely to the observed positions of the planets; but what about their real position? Has this too any astrological effect? When Uranus seems to us to be on the mid-heaven, he is really at some indefinite point in the eighth house. Has the planet itself any influence there? it is a question which, so far as outsiders know, has never been investigated and never answered. If the real position of the planet has effect, then such influence must travel instantaneously to the earth, and not take appreciable time as is the case with the effects with which we are familiar. It seems to me reasonable to suppose that there must be some such influence; but it is to be doubted whether it would have much result upon this physical plane. However, the point has yet to be investigated. There may be seven different influences from each of the planets upon seven different planes for aught we know to the contrary.

In regard to the pre-natal epoch, "Raphael" asserts, without a particle of proof, that this should be the date of physical conception; whereas, so far from that being the case, it bears no relation except indirectly, to the physical plane at all. It is a real epoch and not an imaginary one, and it actually takes place upon a certain plane of being, but not upon the physical plane. If "Raphael" will study a certain elementary book on Theosophy with his intuitional eye open, he ought not to have much difficulty in getting at the truth of the matter.

So "the astral body is evolved from the combination of Kâma-Rupa with the physical body" is it? And it "arrives at perfection about the time of quickening"! Both ideas are absolutely incorrect; as is also the statement that the spirit enters the body when the infant first draws breath. "Raphael" seems to have a number of extraordinary theories of his own upon these subjects, but he should pause before affiliating them on to modern Theosophy, which flatly contradicts them. The future astral body is in existence long before the first particle of the physical is formed; indeed, we are each of us now actually engaged in shaping, by our thoughts and actions, that "thought-body" which after death and before our next re-incarnation will gradually solidify and form the astral body in which we shall live next time. The physical body is built up around the astral as a model; the astral antedates even the first germ of the physical. May I refer "Raphael" to Mrs. Annie Besant's recent articles on *Re-incarnation* in the last few numbers of *Lucifer*, which, I think, make the matter perfectly clear.

LEO.

Barnstaple.

DEAR SIR,—In the present issue for this month I note a remark of a brother astrologian, "Raphael." Now he well knows that 90 per cent. of our letters are marked "private and confidential," that an astrologer is like a doctor, more or less a "confidante," we could not let the names appear in print. I am quite willing to show any astrologer, or *sincere seeker after truth*, my letters with questions, and I venture to say I have some half-dozen or more that would astonish even "Raphael" himself, and should he take a summer outing within fifty miles of Barnstaple he would find the time profitably spent in a visit to one who has stood up boldly for the science several years past, and has sacrificed much to spread its teaching. I think it a great pity there is not more unity amongst astrologers, so much jealousy is perfectly ridiculous when we, above all others, should rejoice at any fresh periodical and heartily welcome any and every endeavour that gives impetus to the study of a science as old as creation. Let us set aside all personal feelings and give the right hand of fellowship to all truth seekers; let minor differences sink into oblivion, no time for bickering and quarrelling that can never advance the science an iota. Unity is strength, and so long as we are a disjointed and disunited section of humanity, so long will the science advance feebly instead of making giant strides which it is entitled to, considering the immense utility in all the concerns of everyday life. I would astrologers were remarkable for good-will to each other, not the opposite, as "Leo" states, pp. 572. I could name privately the name of a gentleman who left his vessel uninsured for 12 months on the strength of an horary figure, and my judgment so saved the cash.—Yours truly,

E. CASAEL.

P.S.—The Editor has date of birth of female child predicted in September copy, page 325; many doubted a girl.

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GENTN.,—It has been brought to my notice that Mr. A. J. Pearce, who poses as "Zadkiel," is circulating a statement that a young lady sent me the time of her birth as 5.30 p.m. 29/12/67, Callao, Peru, and that I erected the figure, placing 11♄ on M C and 5°♌ ascending. This statement is followed by further verbose garbage, that could only be expected from the sapient one. Allow me at once to give A. J. Pearce the lie direct, for I have never erected, in my life, an horoscope for South latitude, although I have *judged* hundreds of maps for N. & S. latitudes, and the only *maps* I have erected the past two years are for members of my own family. If my name is appended to the judgment of the figure I do not desire to shift the responsibility of the delineation. If Alfred J. Pearce is a man, he will at once apologise for the lies he is circulating about myself, or henceforth sign himself *Ananias* Pearce. This Alfred J. Pearce had to apologise to me on 31st January, 1889; perhaps he forgets this, yet I have his letter.

A. J. Pearce *may* be able to *erect* a figure, but the less said about his *predictions* (!!) the better. Elsewhere in these pages are a few specimens of "How NOT to predict."

Fraternally and faithfully,

APHOREL.

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## The Nativity of Prof. Kero Laruman Chatre.

BY THE INDIAN SAYAN SYSTEM, AND WESTERN ASTROLOGY, BY  
JWAURAS TRIMBAK CHITUIS.

*(Continued from page 3.)*

**M**ARS, being befriended by the Sun (trine aspect), the native was generous, free, and bold, of great bodily strength, and lived long. He was much respected by his superiors, and gained great promotion in Government services. According to the Indian Sayan system, the Jath. Par., page 41, verse 4, states: "If the fifth house is beholden by Jupiter, Mercury, Venus, or any of these planets be situated in the fifth house, or if the lord of the fifth house be strong, the native enjoys favour from royalty, and gains great wealth." The native lost his father in his fifth year. The Moon by direction in this year formed the square aspect to the radical place of Saturn and the Sun, and killed the father and made the mother a widow. According to old Raphael, the Sun progressed and formed the square to his own place, and to Saturn, and the Moon formed the square aspect to her own place in the nativity. According to the Indian method, the fifth year of the native commences in the celestial sign, Taurus, and the lord of the tenth house (representing the father of the native), was in the eighth house (the house of death), in the nativity, and consequently the native lost his father. Misfortune to the native, in his early years is pointed out by the Sar. Chinta., page 10, verse 23: "If the benefic planet be in the ascendant, and be well aspected, the native enjoys happiness in his early years; if he be associated with malefic planet, unhappiness is shown thereby." The Moon being near to the Dragon's head, and Jupiter afflicted by the Dragon's tail, caused the native unhappiness in his youth. In the 16th year the native was taken into the Government service on a salary of 50 Rs. a month. The Moon, by direction, formed the conjunction to Jupiter's radical place, and was sextile to Jupiter. This direction fell in the seventh house, and consequently the native married in the following year. According to

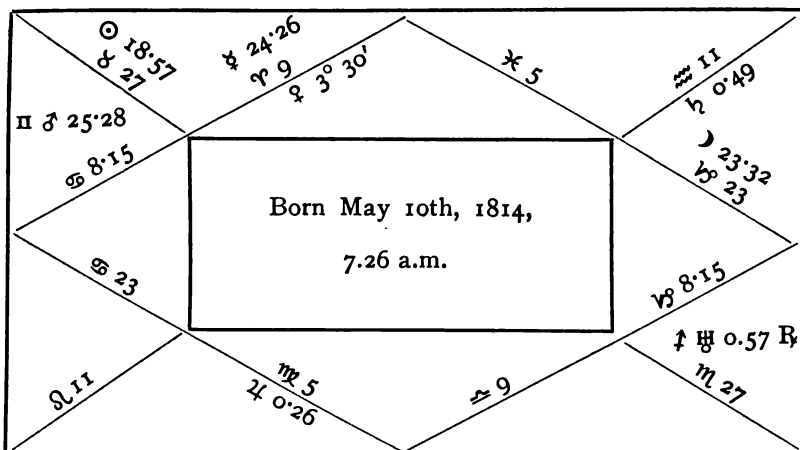
C

old Raphael, the Sun progressed in the sign Aries (his exaltation), and was trine to Jupiter by transit, and was sextile to Jupiter in the radix, consequently the native got the appointment in the Government service. According to the Indian Sayan system, the Sar. Chinta. page 11, verse 15, states: "If the lord of the ascendant be posited in the house of a benefic planet, or of the Gopur degree, the native commences to enjoy great happiness from the 16th year." This aphorism points out that under the existing circumstances the native enjoys lifelong happiness. According to cycle system the seventh year commences in the sign Taurus, wherein Venus is posited, and Jupiter by transit is received by the lord of the year (Venus) in the seventh house, and consequently the native married. From the 26th year to 28th year, the native was promoted and transferred. The Moon by direction in the 28th year, formed the trine aspects to Venus, the ruler of the tenth house, in her own place in the radix. According to old Raphael, Mars, by progress, entered the sign Capricorn, his own exaltation, and Jupiter, by transit, formed the trine aspect to the Sun and Mars in the radix. According to the Indian Sayan system, the Jath. Par., page 36, verse 58, states: "The native especially begins to acquire riches in the years which are assigned to the planet in whose house the lord of the second house is situated." The years assigned to Venus, in whose house Saturn, the lord of the second house, is posited, being 25, 26, and 27; the native was promoted. In the 41st year of the native, he was promoted to Rs. 425 a month. The Moon, by direction, this year, formed the conjunction with Mercury in the radical place, and formed the trine to the mid-heaven and Mars. According to old Raphael, Saturn progressed in Libra, his exaltation, and was in sextile reception of Jupiter, by transit, and to his radical place. According to the Indian Sayan system, Sar. Chinta., page 39, verse 2, states: "If the lord of the eleventh house be situated in the fifth or the ninth house, or in any angle, or if any malefic planet be in the eleventh house, the native enjoys lifelong acquisition of wealth." In the year 47 of the native, he received an honour from Government when Her Majesty was proclaimed the Empress of India. The Moon, by direction, this year, formed the trine aspect to Venus in radix, and trine to the Moon and Herschel in the radix, and consequently the native received sudden honour in a distant country. According to old Raphael, Mercury, by progress, formed the trine aspect to the mid-heaven,

and to his own place in the natus, and Jupiter by transit formed the conjunction with Mercury in the radix, and also formed the trine aspect to progressive Mercury and to the meridian. According to the Indian Sayan system, previous aphorisms confer upon the native honour from Government, and title of Rao Bahadur was conferred upon the native.

(To be continued).

### Horoscope of Raphael IV.



#### DECLINATIONS.

♃	20° S.	11'	☉	17° N.	29'	
♁	20	S.	8	♀	0 N.	44
♃	12	N.	29	♁	6 N.	44
♁	24	N.	30	☾	21 S.	18

**I** REGRET I cannot find the nativity of Raphael III. The above is the Map for Raphael No. IV., whose name was Wakeley, and who obtained the editorship of the *Prophetic Messenger* in 1849. He was a schoolmaster on board the "Victory," and commenced to study astrology at the age of 14. He lost his mother at the age of 16, his father at 19, and he married about 20. He was a very pleasant and amiable person; of excellent manners, but his constitution was very weak, and he was often ailing. He died in 1852, and was succeeded by Mr. Sparkes in the editorship.

RAPHAEL.

## On the Signs of the Zodiac.

(Continued from page 8.)

IF we take the Genesis account of Adam, the first Christ, born of spirit and matter, of the one part divine, of the other mortal, we see therein the solar cycle beginning at its ancient zenith with the constellation Leo, the pure symbol of the Sun, and of spirit, and the ensign of the tribe of Judah, through which the second Adam is traced. Allied to Virgo, the virgin mother, Isis, or "material nature undefiled," Adam is said to have been born in the image and likeness of the Alhim. This name *Alhim* is a Kabalistic word, denoting plurality of male and female powers, in ignorance of which fact our translators take refuge in the word "God," just as they indiscriminately render Shemesh, Cheres, and Chamah, the solar light, heat and substance, by the one word "Sun."

Adam, then, was male and female, as is evident from the text, "male and female they were created, and their name was called 'Adam' in the day that they were created." The fall into the darkness of matter by their casting out into the Earth from the celestial Paradise, after the separation of the sexes, and the temptation of the Serpent, is typified by the passage of the Sun through Libra and Scorpio, in which latter sign the Sun commenced its downward path at the ancient autumnal equinox; for it will be remembered that the Jewish zodiac commenced with Aleph or Taurus, which marked the vernal equinox.

Adam re-appeared in Noah, and successively in Jacob, Moses, and Joshua, as will be seen later on.

Noah, Manu, and Xisuthrus, are one and the same personification of the solar emblem, under different names and under some slight variation of incident. As Noah was the tenth patriarch, so Xisuthrus was the tenth king of the Chaldeans. The Chaldean account of this king as given by Berossus, agrees incident for incident with that given in Genesis, so that I make no doubt as to the true origin of the latter. Another account was found on terra cotta tablets in Assyria, by George Smith, of the British Museum, and this also agrees in all the details of the Chaldean and Hebrew accounts. The Hindu ark preserved Manu and three sons, Sama, Cama, and Prajapati, which sound suspiciously like Shem, Ham, and Japhet of the Genesis. The Hindu account shows that Brahmâ instructed the holy man to enter into a divinely-appointed vessel, with the seven saints, encircled by pairs of all the animals, to remain there until the



night of Brahmâ was ended. The "seven saints" from the solar standpoint are the seven rays of the Sun, the pairs of animals are the male and female, or the positive and negative, electric and magnetic, active and passive, qualities of the solar rays. The waters upon which the ark floated are called in the Chaldean, Maia, and in the Hebrew, Mayim, *i.e.*, Maya, Ma, the mother. In this connection it will be remembered what has already been said with regard to the zodiacal symbols of Argo, Navis, Colomba, etc. Volney says on this subject, "the deluge mentioned by the Jews, Chaldeans, Greeks, and Hindus, as having destroyed the world, are one and the same physico-astral event which is repeated every year: and all these personages that figure in the deluge of Noah and Xisuthrus are still in the celestial sphere. It was a real picture of the calendar."

This is a fact, and it is not with surprise that we learn from Kenrick that "it was on the same day that Noah is said to have shut himself up in the ark, that the priests of Egypt shut up in the sacred coffer, or ark, their image of Osiris, a symbol of the Sun. This was on the 17th day of Athyr, in which the Sun enters the sign Scorpio." Mr. Melville in his *Veritas* confirms the statement of Kenrick, and works out the Biblical record in detail, showing that all the particulars, with the different periods, the age of Noah on "the second month and the 17th day of the month" when all the waters of the great deep were broken up, are contained in the planisphere under the names and longitudes of the chief stars in Scorpio.

So much then with regard to the flood typified by Scorpio. After the flood came the Tower of Babel, and the division of the tongues, corresponding to the bi-corporeal sign Sagittarius, denoting the separation of the human understanding and belief, referred to as the language or tongue, and this, again, has reference to the dual nature of man, in his human and animal aspects, the latter in all traditions being wounded by the serpent. Wherefore it is said in Genesis, that Adam the Sun-born, should bruise the head of the serpent, but be bitten by it in the heel, *i.e.*, in his lower nature. This is shown in the zodiac, as previously remarked, under the figure of Hercules and the dragon.

It is in connection with the four "fixed" signs, which in the Hebrew zodiac occupied the cardinal points, that the greatest light can be shed upon the mythology of that "peculiar people."

Judah was the sign Leo, "the lion crouching down," repre-

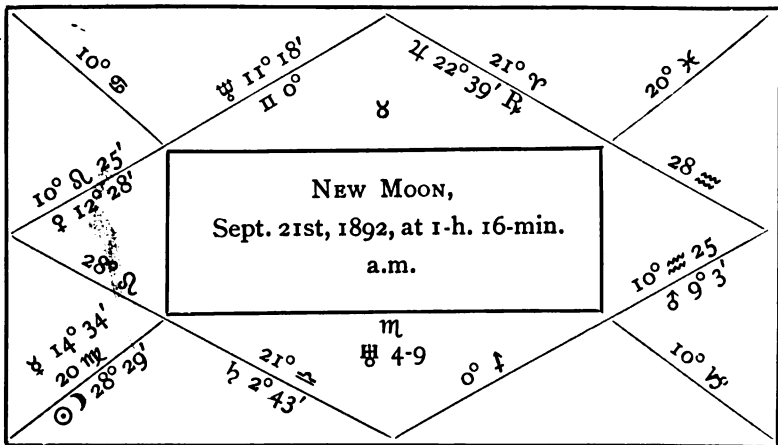
sented on the sphere as a lion *couchant*. Of this tribe or constellation, it was said, "Thou art he whom thy brethren shall praise," for in it the summer solstice was celebrated. Reuben was the sign Aquarius, "unstable as water." Dan was the sign Scorpio. Dan means a judge or ruler, and he should "rule his people," *i.e.*, people born under him, as "one of the constellations of the Sun-god." This sign includes the constellations of Hydra, Aquila, and Serpentarius. It is variously represented as a serpent, a dragon, or an eagle. "Dan is an arrow-snake" says the patriarchal predictive blessing (Gen. xlix. 17). "A serpent in the path, which biteth the horse's heels." The "arrow-snake" is the star Ophiucus, the "serpent" is Serpentarius, the "horse" is the latter part of the Centaur, and the "path" is that of the Sun. A name given to the tribe of Dan in the Book of Judges is *Lesha*, and the star Cor Scorpio is known to the Arabs by that name. In this figure of the Sun in Scorpio are symbolized all human conflicts with the animal or merely passionate nature, and out of it are woven the myths of St. George and the dragon, of Hercules and Hydra, Osiris and Typhon, Krishna and Kali, Ormazd and Ahriman, and all their parallels in the profane and sacred legends of the world.

Ephraim, *i.e.*, the heifers, refers to the sign Taurus, over which in the zodiac of Dendara may be seen three young bulls. Ephraim was the representative of Joseph, who was preferred before all the sons, and who was made by Pharoah, the Sun, head over all his retinue; in other words he was the first sign of the zodiac with the Egyptians, though he afterwards gave the honour to Benjamin, and "raised him above all his brethren," which happened when the precession of the equinox made Aries the first sign of the zodiac. Benjamin is called the "son of Rachel," a word meaning a *sheep*. Joseph is said to be "a fruitful vine by a well, whose branches run over the wall," but how this may be I cannot tell, for the Hebrew reads fairly straightforwardly; "the son of a cow (Ben-pereth) is Joseph, the son of a cow beside Ain" (Ain-al-Thor, the bull's eye, is the star Aldebaran); "whose branches run over the wall" should be "Benuth upon the bull" (Benuth zodah oli-shur), which refers to the constellation of the "hen and chickens" upon the back of Taurus, usually known by the name of the Pleiades.

Among all the zodiacal myths, none perhaps figure more prominently than those connected with the foregoing signs, which

were the cardinal signs of the pre-Christian ages, in which the Sun formed its equinoxes and solstices. Most of the mithraic symbols are made up of the combinations which arise from the relationship of these four signs. They are myths, it is true, but they have their meanings, and it is for Astrology to supply the link and shew in what way the signature of the creative powers set upon the substance of nature, and by man recorded in the stars, is a testimony and a covenant of the final restoration to man of his spiritual heritage.

### Mundane Astrology.



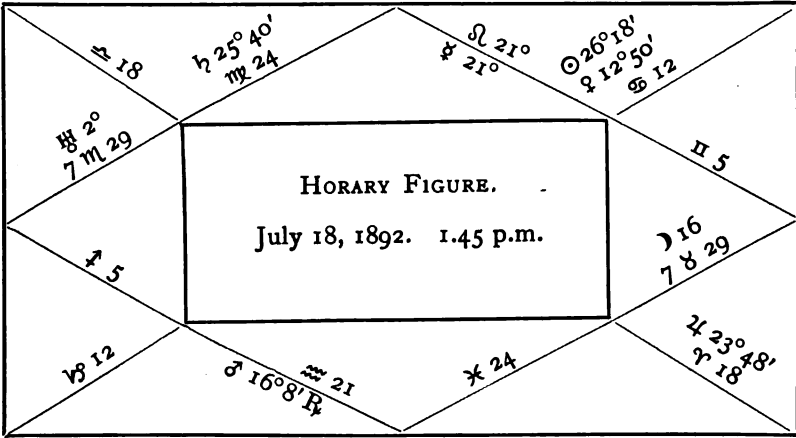
**A**T the New Moon on the 21st inst., the tenth degree of Leo rises, and the conjoined luminaries are in the third house, separating from the semi-square of Venus, and applying to the conjunction of Saturn. Venus rising, points to fairly good health amid the populace, but as Mars is near the opposition, inflammatory complaints and blood diseases will be rife. As Mars sets, our foreign relationships give cause for uneasiness, and as Aquarius (the ruling sign of Russia), is on the descendant, with Mars therein (ruling the mid-heaven), the authorities must be on their guard against encroachments by the armies of the Czar. Trouble or sickness in Royal circles, exciting cases in the legal courts, accidents and explosions will be experienced, and much excitement in political circles.

France, Berlin and Constantinople will suffer from epidemical complaints, and the latter country continues to experience internal corruption through bribery. It will be an anxious month.

Russia will experience diminished revenue. An alarming accident or explosion will occur during the month.

Calcutta will have heavy bills of mortality; foreign relationships will be satisfactory.

## Horary Astrology.



### Questions :

1. Shall I dispose of my stock well ?  
Shall I get out of business and go south of birthplace ?
2. *Another Letter.*—Is it advisable for me to go on with the medical profession ?  
Should I do any good on the stage ?  
Would it be wise to go abroad ?

**F**INDING the lord of first R, cadent, and afflicting the Moon by a close square, you are in a most desponding state respecting it.

As your significator has no good aspect from either planet, and Jupiter, lord of the second, having recently fallen from an angle, I fear the stock, although in good condition, will remain a drug in the market some months to come. As Mars becomes direct the beginning of September, prices will improve a little, but the middle of December, when Jupiter becomes direct, and sextile Mars place in figure, will be the best time to dispose of stock. At the same time, Mercury, lord of the eighth, will be in Sagittarius, in sextile to Mars, and trine to Jupiter, also favourable. Venus, lady of the seventh, passes cusp second, is another argument.

As Sun is lord of the tenth, and sextile to Saturn, part ruler of the second, I advise you to dispose of it to a company, in preference to a private individual. And early in January, go South, with perfect success.\*

\*The owner states the stock is worth thousands. Natus given to students if desired.

2. Mars, lord of first retrograde in cadent house, signifies you are most despondent and irresolute; have an idea you will never do any good in the world.†

As Mars has the square of Moon from the seventh, I am certain a lady has absorbed much of your time that should have been given to study.

As the Moon is approaching square of Mercury, he being on the M.C., I opine you will have a severe letter from your mother, upbraiding you for waste of time, and not without good reason, for you have been most dilatory.

As Mercury, lord of the eleventh, has no aspect to Mars, I cannot recommend another examination, for you will fail.

As the Moon is lady of the ninth, in close square to Mars, and he ♀ and cadent, I cannot recommend you to go abroad, neither could I advise the stage, as Sun, lord of the tenth, is square to Jupiter, lord of the fifth (*Theatres*).

†I am informed just failed in examination. Time of birth given to any truth-seeker on receipt of stamped envelope.

E. CASAEL.

## Lessons in Mundane Astrology.

### CHAPTER II.—TO CAST FOREIGN HOROSCOPES.

#### *1st. Correct the Sidereal Time.*

THE sidereal time for every noon at London (Greenwich) is found in the ephemeris or Nautical Almanac. The sidereal time for any other place will vary slightly from this, and must be ascertained by calculation. Find out the longitude *in time* of the town for which the figure is to be drawn. If we take New York as an example, its longitude *in space* is  $74^{\circ}-0'$  west; then allowing  $1^{\circ}$  of space for every four minutes of time, or  $15^{\circ}$  for every hour, we find that  $74^{\circ}$  is equivalent to four hours 56 minutes. This is the longitude of New York *in time*. London time is four hours 56 minutes later than that of New York. Now the sidereal time is about four minutes later every day, or 10 seconds per hour. The Sun takes four hours 56 minutes going from the meridian of Greenwich to that of New York; therefore the sidereal time at the latter place will be about 50 seconds later than that at London. Add 50 seconds to the sidereal time at London and this gives the sidereal time for noon at New York.

If the town had been  $74^{\circ}$  east of London instead of west, the 50 seconds would have been subtracted instead of being added. Add for west, subtract for east.

This gives the sidereal time at noon at the place for which the figure is to be erected. If the birth was after noon, add the hours and minutes elapsed to this sidereal time at noon; but if it was before noon, subtract the interval between the time of birth and noon in the usual way.

Having found the sidereal time of birth in this way, mark out the scheme of houses, and insert the sign on the cusp of each by reference to a table of houses for the latitude of the birthplace.

*2nd. To find the planets' places.*

The places of the planets in the ephemeris are calculated for noon at Greenwich. To find their places for noon at New York, add the difference between London and New York time,  $4^{\circ}-56'$ . Therefore if the birth takes place exactly at noon, New York, the planets must be calculated for  $4^{\circ}-56'$  p.m., London. If an hour after noon, New York,  $5^{\circ}-56'$  p.m., London. If an hour before noon, New York,  $3^{\circ}-56'$  p.m., London. If 10 p.m. New York,  $2^{\circ}-56'$  a.m. next day, London. If 2 a.m. New York,  $6^{\circ}-56'$  a.m., London. Subtract the difference of time for east longitude, add for west.

This method of erecting a figure for a place abroad will, we think, be found simple and comprehensible. The result will not be mathematically exact to a second, but it will be sufficiently near for all ordinary purposes. Sometimes, however, as in the case of an eclipse, or an ingress, or a horoscope which has to be calculated with a view to Placidian directions, it is advisable to eliminate every possible source of error, and to be correct to the nearest fraction of a second. It is then necessary to employ a slightly more complicated method, which we will give in our next.

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“As every human soul, and every animal, has properties which are peculiar to it, and which distinguish them from others, so each planet and sun has its own ‘soul,’ and each world has its own peculiarities, sending out its own influences, beneficial or destructive, and so pervading the world-space and acting on the little world (Man) to produce at last effects which are visible. These elements of the stars are the modellers of the soul of man, the artificers and builders of the temple in which he resides, and through their influence the soul attracts to itself the substance of the earth, forming by physical means the various tissues, muscles and bones, by which finally it becomes visible to others of the same constitution, as an embodied man.”—*Paracelsus*.

## The Degrees of the Zodiac Symbolised.

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- 8 1°.—A woman of pleasant face, neatly attired, stands holding a sword, whose point is earthwards. Her head is kissed by the meridian Sun, her face is towards the north.

It denotes a person of a disputative mind, one who will have many enemies, and will need to exercise himself much in self-defence; one to whom life will open out into a great field of strife, but who, through his own native force and diplomacy, will eventually prevail. It is a degree of *self-preservation*.

- „ 2°.—A man lying upon the ground in the last moments of life. The Sun is setting amid clouds.

It denotes one for whom life will be a severe lesson; whose ambition is likely to outstrip his power; one who will attempt great things to his own discomfiture; whose efforts will prove futile, and whose hopes will vanish as the clouds. It is a degree of *self-undoing*.

- „ 3°.—A woman is gathering grapes with which she fills many baskets.

It denotes a person whose interests will be greatly enhanced in the autumn of life, who will reap benefits from old age and pleasures from maturity; whose chief characteristic is acquisitiveness, and whose designs will meet with much success. It is a degree of acquirement, of *gathering together*.

- „ 4°.—A burning brand beneath the paw of a lion, whose rage is against it.

It denotes a person in whose life much sedition will prevail, whose affairs will be marred by his own violence, and whose house will be dismembered through strife, in whom wrath will effect great evils, and whose force will be turned against himself. It is a degree of *disintegration*.

- „ 5°.—A man of benevolent countenance stands near to a cottage, chopping wood. Around him are orchards well filled with fruit. Near to him is a sheep grazing.

It denotes a person of a contented, happy disposition, a friend of Nature, and well-beloved of her. A man of natural goodwill, whose labour is its own reward, whose wealth is his contentment, and whose ambitions are fulfilled with the day. It is a degree of *heart-wealth*.

8 6°.—A man in the prime of life stands upon a dais, holding in his right hand a scroll of papers; upon his head is a laurel wreath.

It denotes one who will attain the greatest victories in life by means of his intellect; who is possessed of great penetration and large understanding, through which he will acquire honours and dignity, and will be regarded with favour by the people. It is a degree of *mind-wealth*.

(To be continued).

## Planetary Hours.

BY CHAS. HATFIELD.

THE days of the week are named after the seven heavenly bodies which were known to the ancients, and since the discovery of other planets, there is no change in their influence over the planetary hours.

A planetary day is from sunrise of one day, until sunrise of another day, and is divided into twenty-four equal parts or hours, each hour being under the influence of one of the planets.

This division of the day will work harmoniously, while the method of dividing sunrise to sunset into twelve parts, or sunset to sunrise in the same manner, leads to confusion, and cannot be applied to practical purposes in a satisfactory manner.

The symbols of the planets are as follows:—the Sun ☉, Venus ♀, Mercury ☿, Moon ☾, Saturn ♄, Jupiter ♃, and Mars ♂.

The Sun is lord of Sunday, and rules the first hour of that day; the Moon is lord of Monday, and rules the first hour of that day; Mars is lord of Tuesday, and rules the first hour of that day; Mercury is lord of Wednesday, and rules the first hour of that day; Jupiter is lord of Thursday, and rules the first hour of that day; Venus is lord of Friday, and rules the first hour of that day; Saturn is lord of Saturday, and rules the first hour of that day.

The Sun rules the first hour of Sunday, Venus rules the second hour, Mercury the third hour, the Moon the fourth hour, Saturn the fifth hour, Jupiter the sixth hour, and Mars the seventh hour of that day. On Tuesday, Mars rules the first hour, the Sun rules the second hour, Venus the third hour, and the other planets follow in regular order. The other days are to be considered in the same manner, by taking the lord of the day to rule the first hour of the day.



The following table will illustrate the manner in which the hours of each day are under the rule of the different planets.

HOUR.	SUN.	MON.	TUES.	WED.	THUR.	FRI.	SAT.
1	☉	☾	♂	♀	♃	♀	♅
2	♀	♅	☉	☾	♂	♀	♃
3	♀	♃	♀	♅	☉	☾	♂
4	☾	♂	♀	♃	♀	♅	☉
5	♅	☉	☾	♂	♀	♃	♀
6	♃	♀	♅	☉	☾	♂	♀
7	♂	♀	♃	♀	♅	☉	☾
8	☉	☾	♂	♀	♃	♀	♅
9	♀	♅	☉	☾	♂	♀	♃
10	♀	♃	♀	♅	☉	☾	♂
11	☾	♂	♀	♃	♀	♅	☉
12	♅	☉	☾	♂	♀	♃	♀
13	♃	♀	♅	☉	☾	♂	♀
14	♂	♀	♃	♀	♅	☉	☾
15	☉	☾	♂	♀	♃	♀	♅
16	♀	♅	☉	☾	♂	♀	♃
17	♀	♃	♀	♅	☉	☾	♂
18	☾	♂	♀	♃	♀	♅	☉
19	♅	☉	☾	♂	♀	♃	♀
20	♃	♀	♅	☉	☾	♂	♀
21	♂	♀	♃	♀	♅	☉	☾
22	☉	☾	♂	♀	♃	♀	♅
23	♀	♅	☉	☾	♂	♀	♃
24	♀	♃	♀	♅	☉	☾	♂

In order to describe persons from any given or desired hour, note the sign upon the cusp of the mid-heaven at the given hour and minute, and combine this with the planetary influence of the hour; from this one can give astonishing descriptions of persons unseen, and also tell the nature of any conversation.

In order to find any given or desired hour, note at what time of the day the Sun rises in the given latitude; if on a Monday, the Moon rules the first hour of the day, if on a Tuesday, Mars rules the first hour.

If you wish to know what planet rules at 10 a.m. on October 17th, 1889, on a Thursday, in a latitude where the hour of sunrise is at 6 h. 29 m. a.m.; from 6 h. 29 m. to 7 h. 29 m. is the first hour, from 7 h. 29 m. to 8 h. 29 m. is the second hour, from 8 h. 29 m. to 9 h. 29 m. is the third hour, from 9 h. 29 m. to 10 h. 29 m. is the fourth hour, and from 10 hr. 29 m. to 11 h. 29 m. is the fifth hour; as the day is Thursday, Jupiter rules the first hour, Mars the second, the Sun the fourth, Mercury the fifth hour, &c.

As the desired hour is 10 a.m., Venus rules at that time, or

from 9 h. 29 m. to 10 h. 29 m. a.m., which is a fortunate hour for love affairs, to deal with females, for pleasure, or to hire female servants in. If one would like to ask a favour, or find a person in good humour, or wishes to undertake any affair and meet with success, I would give the hour of Jupiter, which is, on that day, from 1 h. 29 m. to 2 h. 29 m., or from 8 h. 29 m. to 9 h. 29 m. p.m.

If a question be—describe a person spoken to at 2 p.m., on September 29th?—Jupiter rules the hour, and Scorpio, 28th degree, transits the cusp of the mid-heaven, which denotes a person of middle size, thick-set, firm, unchangeable, one not to be trifled with, a person to be trusted with secrets, the hair would be thick, eyebrows heavy, the eyes brown, their nature rather passionate.

To enter a business, or take a position in this hour, one would be apt to remain, or a promise given would be kept, as the hour denotes permanent matters.

A visitor gave me the hour of Mars, in which she hired help, I told her they were hasty, irritable, and would probably be dishonest, and such proved to be the case.

In the presence of several persons, a visitor gave me the hour of Mercury, with Aries upon the mid-heaven; the question—describe the person I was with at that time? The reply was— a slender person, with a quick, nervous manner, oval face, hazel or dark eyes, a high, deep forehead, one fond of study, and connected with letters or writings. I said the conversation probably related to letters, and various subjects; that the location was on or near a corner, or in a corner-house, and that there was an animal near by.

This was correct, as the person alluded to was a lawyer, the conversation related to letters, the conversation was in a corner-house, and his horse was before the door. The corner I judged from the cardinal sign Aries, which being also an animal sign, I judged that animals were near by.

*(To be continued.)*

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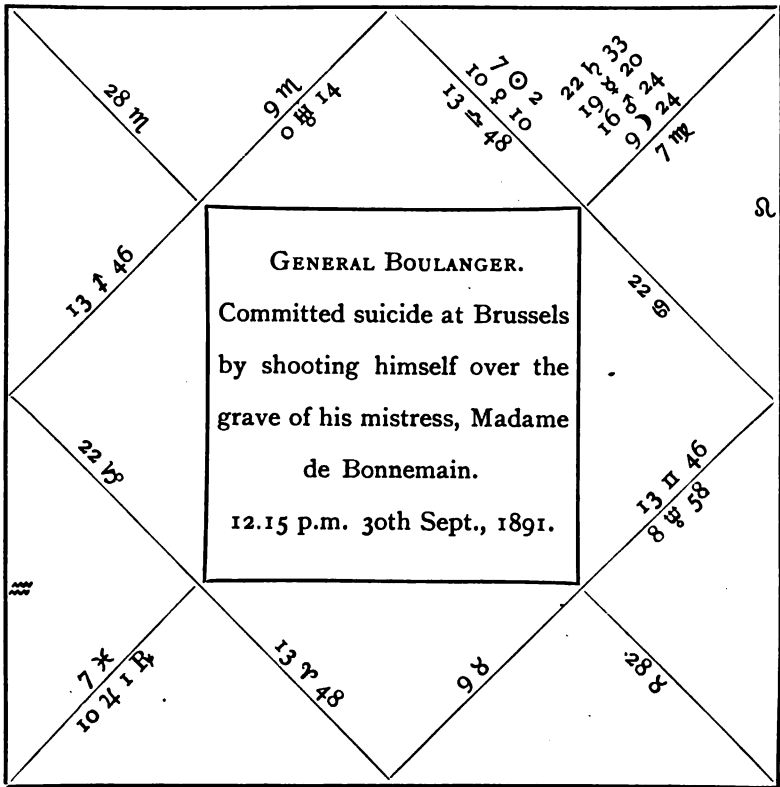
## An Indian Zadkiel and his Prophecies.

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RECENT Indian papers contain extracts from the prophecies for the present year of one Tarini, who is the Bengali Zadkiel. Amongst them are the following:—"This is a bad year for India all round. The Sun having got his qualities deteriorated

by a contact with other planets, and the influence of Jupiter having been directed to other planets than the earth, there will be failure of crops followed by wails of distress. There will be a fruitless desire of war among the people of the East and West, such as Burmah, China, Tartary, Russia, Turkey, Egypt, &c. There will be more deaths among the great than among the small, more hitches in the accomplishment of large projects than of small ones, more greed among the civilized than among the uncivilized. The Indian Congress will have new life given to it by the spirit of the British people. The tree of continued agitation will now bear blossoms. In the Ministerial war the Liberals will obtain the victory. The Congressists will have to be very careful in using the British ship for their pilgrimage to the White Island, for India is now absolutely under the influence of Saturn. A female barrister will figure prominently in the High Court of Calcutta. Lord Lansdowne will be a terror to his enemies. His insight into frontier affairs and his policy in connexion with it will be deserving of praise. He will return home in good health. Sir Edward Buck will be Lieutenant-Governor of the North-West. He is as skilful in examining seeds as in reading the human head. This year, too, a well-known editor will be a victim of a concerted plan, but will not be incarcerated. By virtue of his former good deeds the Maharajah of Jeypur will be blessed with a spirited son. The silver question in America will not easily be solved. Karim Bux, the Jodhpur athlete, will come out victorious in all wrestling matches. Like a mouse, the artful Russ takes a peep now and then into the lion's den, and has commenced to burrow up the earth leading directly to it. It does not become the lion to assume an indifferent attitude. The peace of Burmah and Cabul is in Heaven's hands. These two countries form the right and the left ear of India. By an over-large dose of quinine administered to them the ears have become deaf, and continuously there will be a ringing noise in them. Since some time there has been an accumulation of wax in the left ear, which has made it dead to all external sound; skilful medical men and instruments are soon required. The balloonist Ram Chunder will, in course of time, meet with a fatal accident in the air. In the previous birth he was the king of birds. There will be a great crisis all round in this year. The public should take care of the great disturbances, bodily, mental, and atmospheric, that will prevail."

## Terminus Vitæ.—General Boulanger.



**G**ENERAL Boulanger, who was born at Rennes, 29th April, 1837, ended his life under the sidereal influences depicted in this figure. The exact time of his birth is not known, but our readers will find certain comments on the events of his life in this Magazine for November, 1891. A noticeable feature in this figure is the presence of Venus as ruler of the fifth (passion), and tenth (honor) houses, in her own house, Libra, in conjunction with the Sun, lord of the house of death, on the cusp of the tenth. Does not this position aptly describe the event? Not that this position of Venus is evil; the unfortunate element is supplied by the presence of the uncertain Uranus in the mid-heaven, and by the remarkable group of evil influences in the ninth house. Here we have an accurate picture of the suicide. The public nature of the event is shown by the position of the significant planet and the Sun on the cusp of the mid-heaven (publicity, honor), and in a cardinal sign. That it resulted from a love affair is shown by Venus, and by her ruling the fifth; moreover, the love affair must have been to him a pleasant and fortunate incident, for Venus is

well placed. Uranus, in the mid-heaven, badly aspected, shows public disgrace. The Moon, Mars, Mercury, and Saturn in evil conjunction in the ninth house; the Moon and Mercury ruling the mind; the Moon opposing Jupiter in the third house; the ninth and third houses both influencing the mind; all these testimonies strongly point to his mind being unhinged. "Sepharial's" prediction that he would die insane was evidently not very wide of the mark.

But this figure not only shows the condition of affairs at the close of his life, it also presents a very fair picture of the whole of his past life, so far as it is known. Venus on the cusp of the mid-heaven, in her own sign, shows public applause and considerable popularity; also that he would be a favorite with the fair sex, which is said to have been the case. Her proximity to the Sun shows public advancement and ambition, and is very significant when it is remembered that he was once looked upon as the possible future Dictator of France. But the latter part of the mid-heaven, governing the latter part of his life, is ruled by Uranus. The presence of this planet in the mid-heaven has been said to produce great ups and downs in the person's life, and the observation is well borne out here. The planet being semi-square to Mars, his downfall came with dramatic suddenness. His fortune in marriage is shown first by the fortunate position of Venus; secondly by the double sign on the cusp of the seventh (he forsook his wife for his mistress); and thirdly by the grievous affliction of the Moon and the lord of the seventh, Mercury. The separation from the wife is also shown by the lord of the ascendant, Jupiter, being in opposition to the lord of the seventh. Comment on his religious instincts is unnecessary, seeing the condition of the ninth house. He must have had very considerable ability, Mercury being in his own sign, and Mars well placed beside him. The Moon ruling the eighth, situated in the ninth, and applying to Mars, ruling the fourth (the end), is significant of the violent death at a distance from home. The affliction of the ninth house is again significant when it is taken as the twelfth from the tenth. Those who exalt Mars in Virgo are borne out by this figure, for his calling of a soldier is governed by Mars, and the planet is here in Virgo in conjunction with the lord of that sign, and has the rays of the Moon.

We must leave our readers to work out the *pre* and *post* directions for death, as we intend to refer to them, along with others, later on in this Volume.

## Notes on Recent Events.

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The General Election is now over, and the astrologer who predicted that "the Gladstonian party and the Separatists will be defeated," simply because Jupiter, the lord of the mid-heaven was rising in the figure for the Sun's entry into Cancer, has found his judgment reversed by the actual events. Perhaps the wish was father to the thought, for partisan bias was evident in every line of the prediction. The truth is that the dissolution of the last Parliament was shown very distinctly in the eclipse of the Moon for last May; and the affliction of the mid-heaven in that figure, faithfully foreshadowed the fate of the party, which was in the majority in Parliament at that time. To argue that the Sun's ingress is more important than a mere lunation, and that if the two seem to contradict each other—as in this case—one should go according to the ingress and not the lunation, is very misleading. For in this case the "lunation" was an eclipse, and eclipses hold a very unique position in astrology, and are by no means to be subordinated to ingresses in those lands where they are visible. Lord Salisbury's Government have not been defeated by a very large majority at the polls; and this accords with the fact that in each of the figures, the ingress, the eclipse, and that for the dissolution of Parliament, the indications, were, to some extent, contradictory. But no astrologer can afford to ignore such an affliction as an eclipse in the mid-heaven.

The new Parliament met at 2 p.m. on the 4th of August. At this time Scorpio was rising, the Sun was in the ninth house, in exact opposition to Mars (retrograde), and semi-square to Saturn, the latter planet being in the mid-heaven. What shall we say of such an extraordinary affliction as this? Moreover, the Moon (in Sagittarius on the cusp of the second), has the sesquiquadrate of the Sun, the semi-square of Mars, and the square of the culminating Saturn. The only redeeming points are, that the Sun has the parallel of Venus (in the eighth), the Moon the trine of Jupiter (in the fifth), and that Mercury, ruling the mid-heaven, is not far removed from the cusp, in his own house. When reviewing the Queen's directions, we stated that as her Jupiter is afflicted in the mid-heaven by the opposition of the Sun, whatever Government might hold the reins of power would be very unstable. This was followed by the dissolution of the last Parliament—not anticipated so speedily by the political prophets at the time we wrote our prediction—and the aspects we have mentioned in this, the natal figure for the new Parliament, thoroughly bear out the indications found in Her Majesty's horoscope.

As the Sun is afflicted in his own royal sign, and as the mid-heaven is overclouded by Saturn (semi-square Sun, square Moon, sesquiquadrate Mars), the fortune of whatever Government we may have will be by no means enviable. Those in power—whether it be Mr. Gladstone or Lord Salisbury, we write before any events have developed themselves—will be defeated, and that probably more than once; and it is significant that the opposition to the Sun comes from the third house, referring to our sister Island. It will be a matter of extreme difficulty to carry on the work of Government at all, so strong are the forces arrayed against the significator of authority in this figure. The Government will have to face a series of disasters. The death of some very eminent politician is threatened. The House of Lords will be by no means fortunately placed; and trouble will even be reflected on to the Sovereign herself. With the Moon in the second,

afflicted, money will be a cause of trouble, and the Chancellor of the Exchequer will have an uneasy time, but with the trine of Jupiter, some beneficial reform in connection with taxation will be attempted. This planet, Jupiter, is ruler of the fourth house, and is in the fifth, (the second from the fourth) which is significant when we remember the proposal to tax ground-rents. If this figure were the horoscope of a child, we should predict a short and unfortunate life and a violent death.

\* \* \* \* \*

Lord Tennyson reached his 83rd birthday on the 6th of August. His post-natal directions for the present time are as follows:—

PRIMARY.	SECONDARY.
☉ P. par ♃ R. = beginning of 1893.	☽ P. ♂ ♀ R. = Oct. 92.
☉ P. ♂ ♂ ♃ R. = Summer 1894.	☽ P. ☾ ☉ R. = Nov. 92.
	☽ P. ☽ ♃ P. } = Mar. 93.
	☽ P. ☽ ♀ P. }
	☽ P. ☽ ☉ P. = June, 93.
	☽ P. ☽ ♃ R. = July, 93.
	☽ P. ☽ ♃ P. = Oct. 93.

The direction of the Moon to the conjunction of the Ascendant (22 π 13), coincided with the production of the Laureate's Play, *The Foresters*, in America, last spring. The spring of next year will evidently be a rather threatening time for him.

\* \* \* \* \*

The trouble with Morocco in connection with the commercial treaty, was foreshadowed in the figure for the last ingress of the Sun. Saturn was in the seventh house (enemies), afflicting the Moon in the second (commerce); our prediction came very close to the event. In this same figure, Mars was situated in the second house (money), for Washington, and this is significant in connection with the strike riots near Pittsburg. Mars was near the lower meridian at the previous lunation, and when the Moon approached the fiery planet, the eruption of Mount Etna began to be active; and at the same time, occurred the avalanche from Mount Blanc, by which a great number of lives were lost.

\* \* \* \* \*

The occurrence of a type of cholera in France and in the East of Europe, has fulfilled predictions we made in our comments on the last quarterly figure.

Viscount Sherbrooke (Robert Lowe), died at 5.10 p.m., 27th July, at Warlingham, Surrey. Born December, 1811. We give this time in case any of our readers wish to refer to the directions from the *terminus vite*.

\* \* \* \* \*

The following note is interesting in regard to the probable development of affairs, and appeared in the *Daily Chronicle* on the 25th of July. To the last paragraph we say "Amen."

"It certainly is a very curious astrological coincidence that three times—in 1868, 1886, and 1892—has Mr. Gladstone become Prime Minister when Jupiter has entered the sign of Aries, and that twice has he quitted office when Jupiter has passed into the sign of Libra. "Why," as Shakespeare says of Cæsar, "he's the Jupiter of men!" And, if we are not mistaken, the year of Mr. Gladstone's birth—1809—was ruled by Mercury, and Mercury confers the gift of oratory. From one planet only do we pray that Mr. Gladstone may be freer than he has been before—"Thou, red god of war, Mars, with the golden beard."

We see that "Raphael" predicted "mortality amongst young persons and children will be very heavy." In this connection, we may notice that there have been several painful and fatal accidents to pleasure parties of children and young people. On July 13th eight children were killed through a fire occurring at a school near Berkhamstead.

\* \* \* \* \*

July was a very unsettled month, and our meteorological predictions on page 557 were amply confirmed. Many sudden and destructive storms swept over us. On the 19th, serious loss of life and many shipwrecks occurred, caused by the disastrous gale which raged round our coast. At Liverpool, the lifeboat was capsized, with the result that two men were drowned and a third succumbed to injuries he received.

\* \* \* \* \*

An insurgent outbreak occurred at Pekin, on July 18th, as reported by *Reuter*, and Colonel Walker was attacked, but the insurgents were repelled with loss, *vide* our prediction for Pekin, page 557.

Balloon accidents have been unpleasantly frequent lately. At the quarterly figure on page 558, we wrote "strange deaths will occur." The sad balloon accident and death of Captain Dale and his friend through the bursting of his balloon, during an ascent, caused much comment. We see it is remarked that the Captain had a presentiment of evil before he ascended. Had he, however consulted his astrologer, and with a knowledge of his directions, he certainly would have hesitated still more. A few days later another fatal balloon accident occurred during the celebration of the United States' national holiday, on the 4th July, and again, the narrow escape from drowning of the French aeronauts, through their balloon sinking into the water.

\* \* \* \* \*

The divorce courts have been very active lately, and no wonder, for with the Sun's ingress into Cancer, Venus was in the fifth, and square to Herschel on the cusp of the eighth; hence, "scandalous cases will be made public." So we wrote at the quarterly figure. Here we may also notice the revelations of the Lambeth poisoning cases.

\* \* \* \* \*

The betrothal of the archduchess, Margaret Sophia, daughter of the heir-apparent to the Austrian throne, to the Duke Albrecht of Würtemberg, was foreshadowed by the position of Venus so near the meridian at the lunation operating. The position of Venus has been productive of numerous notable marriages in fashionable circles, as we notified it would.

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## Letters to the Editor.

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All correspondents should give full name and address, not necessarily for publication, but as a token of good faith.

N.B.—Writers of signed articles are alone responsible for the opinions therein contained.

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## CRYPTO-ASTROLOGY.

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SIR,—I propose briefly to describe a method of Astrology quite unknown to most students of the subject, by which significant results may often be obtained, when the ordinary methods seem to fail. It



refers to the natural correspondence of time of year with time of day, and works by conversion of one into the other. I have constructed a table of this correspondence for the latitude of London, whereby can be seen at a glance what I call the "solar equivalent" of any minute of any day, and also the "horary equivalent" of any day of the year. Spring to Midsummer ( $\odot$  from first point of  $\gamma$  to first point of  $\epsilon$ ) corresponds with the mundane progress of  $\odot$  from rise to meridian on any day whatever; Midsummer to Autumn ( $\epsilon$   $0^{\circ}$   $0'$  to  $\zeta$   $0^{\circ}$   $0'$ ) with the interval between noon and sunset; Autumn to Winter ( $\zeta$   $0^{\circ}$   $0'$  to  $\eta$   $0^{\circ}$   $0'$ ) with sunset to midnight; Winter to Spring ( $\eta$   $0^{\circ}$   $0'$  to  $\gamma$   $0^{\circ}$   $0'$ ) with midnight to sunrise. Thus on each day of the year there is a particular time of that day with which the Sun is in correspondence or sympathy; conversely, therefore, every point of time in any day represents a certain day of the year, or position of the Sun in the zodiac. And such are the sympathies of nature, that we very often find the significations of events, not in the actual figure of the heavens in which astrologers are accustomed to seek them, but in the zodiacal position of the Sun (having regard, of course, to his aspects) corresponding to such figure. On the other hand, by converting the zodiacal place of the Sun into the horary figure exactly corresponding, we may obtain mundane positions obviously significative of events. In order to find solar equivalents (without tedious experimentation), it is necessary to have a table of horary equivalents calculated to within a few minutes of a degree of every degree of the zodiac. Then, whatever the figure of which we wish to find the solar expression, we have only to glance at the R.A. of the meridian of the figure, find the same meridian in the table, and see the solar equivalent in the parallel column. It is, therefore, only necessary to explain how the proper, or corresponding, meridian for any degree, etc., of the Sun is found. For the equinoctial and solstitial days, no calculation is required.  $\odot$  in  $\gamma$   $0^{\circ}$   $0'$ , as representing sunrise, has always  $\eta$   $0^{\circ}$   $0'$  ( $270^{\circ}$ ) on meridian;  $\zeta$   $0^{\circ}$   $0'$  (= sunset) has also that meridian, since  $\zeta$   $0^{\circ}$   $0'$  on seventh gives  $\gamma$   $0^{\circ}$   $0'$  rising.  $\epsilon$   $0^{\circ}$   $0'$  = (true) noon, and is exactly on meridian;  $\eta$   $0^{\circ}$   $0'$  also gives meridian  $\epsilon$   $0^{\circ}$   $0'$ , because  $\eta$   $0^{\circ}$   $0'$  represents midnight, when  $\odot$  is exactly on the nadir. For other days we have to find the meridian by calculation of the meridian distance of the Sun by means of his R.A., declination, and ascensional difference, in the latitude of the place. *E.g.*, I would find the meridian answering to the Sun in  $\pi$   $2^{\circ}$   $7'$  (at the Queen's birth). R.A. of  $\pi$   $2^{\circ}$   $7'$  is  $60^{\circ}$   $1'$ , declination,  $20^{\circ}$   $36'$ , ascensional difference,  $28^{\circ}$   $13'$ . I take the *diurnal* semi-arc of  $\odot$ ,  $118^{\circ}$   $13'$ , because he is in a northern sign; and as the semi-arc always represents the  $90^{\circ}$  of the Sun's quarter, the meridian distance of  $\pi$   $2^{\circ}$   $7'$  will be the distance in right ascension proportional to the zodiacal distance of  $\pi$   $2^{\circ}$   $7'$  from  $\epsilon$   $0^{\circ}$   $0'$  (which always represents the meridian). That distance is  $27^{\circ}$   $53'$ ; so I say, as  $90^{\circ}$  to  $118^{\circ}$   $13'$ , so  $27^{\circ}$   $53'$  to  $36^{\circ}$   $37'$ , which is the Sun's distance *east* of the meridian, as  $\odot$  is in the spring quarter. The R.A. of meridian is therefore found by simply subtracting  $36^{\circ}$   $37'$  from the Sun's R.A.,  $60^{\circ}$   $1'$ , and is  $23^{\circ}$   $24'$ ; that is to say, the figure of the heavens having R.A. of meridian  $23^{\circ}$   $24'$  ( $\gamma$   $25^{\circ}$   $15'$ ) is the true horary equivalent of the  $\odot$  in  $\pi$   $2^{\circ}$   $7'$ . In this way are found horary equivalents of the whole zodiac, and then, given any particular figure, we can see at once its solar equivalent or expression. Thus the R.A. of meridian at the Queen's birth was  $304^{\circ}$   $40'$ . I look at my table, and find that this meridian gives the Sun in  $\gamma$   $22^{\circ}$   $20'$ . Every meridian distance having its solar equivalent, which is con-

vertible to its own horary equivalent, it is evident that this method has many applications, the results of which are often very striking. Thus the solar equivalent of  $\mu$  at the Queen's birth (M.D. 14.57 E., with semi-arc 68.18), is  $\pi$  10.18, and the horary equivalent of  $\pi$  10.18 gives R.A. of meridian 42.17. The R.A. of the  $\odot$  at the Queen's birth being 60.1, the direction meridian  $\delta$   $\odot$  measures  $17^{\circ} 44' =$  by the Ptolemaic equation to 17 years nine months, or four months before the Queen's accession to the throne. Greater exactitude is seldom attainable, as any error of time in the radical figure may throw us out twice as much as it can by the usual method, seeing that in every conversion of a solar equivalent into its horary expression, the difference in the meridian is greatly in excess of any difference in the solar equivalent determining the meridian. And yet by other applications of my method (an account of which at present would probably exceed the space you can give), I get the direction for the Queen's accession even more approximate to the time than as above, quite dispensing with the violent "rectification" of the time of birth which some astrologers have suggested, in order to make meridian  $\delta$   $\mu$  the true direction.

I will conclude by giving a few instances in relation to current political events, of results obtained by this method.

1.—At noon of the day of Lord Salisbury's birth, 3rd February, 1830  $\odot$  was in  $\approx$  14.14, the horary equivalent of which, for London, gives R.A. of meridian 191.45. The R.A. of  $\delta$  was 253.55, and the direction of the meridian 191.45 to that planet is consequently  $62^{\circ} 10'$ , thus falling within about three-and-a-half months of the Prime Minister's defeat at the present General Election.

2.—At noon of the day of Mr. Gladstone's birth, 29th December, 1809,  $\odot$  was in  $\nu$  7.27. The birth was in Scotland, and I take the latitude of Edinburgh as probably approximate. The horary equivalent of  $\nu$  7.27 in that latitude gives R.A. of meridian 108.51. The declination of  $\mu$  at birth, was 4.57 N. The parallel, S. declination 4.57, is in  $\approx$  12.29, with R.A. 191.29; direction of meridian 108.51, thereto being 82.38, and thus measuring to the middle of August, 1892, when in all probability Mr. Gladstone will be resuming the reins of Government, the direction being an exactly appropriate one for that event.

3.—At the New Moon of the 23rd July inst., the R.A. of Meridian will be 294.55, the solar equivalent of which (for London) is  $\gamma$  16.28, within  $1^{\circ}$  of the place of  $\mu$  at Mr. Gladstone's birth, and thus most aptly signifying the Liberal leader's probable return to power during the rule of that lunation.

Next, I will give two instances, one of sympathy, the other of antipathy, shown by this method.

4.—The late Parliament was opened (its "birth") by the reading of the Queen's Speech, at about 2.10 p.m., 5th August, 1886, the R.A. of meridian being then 166.32; the solar equivalent (or  $\odot$  representing the figure), is  $\Omega$  2.20. Now the  $\odot$  at noon of the day of Mr. Balfour's birth (25th July, 1848), was in  $\Omega$  2.35  $\delta$   $\mu$  and  $\eta$  (a splendid constellation). The sympathy of the late Parliament with Mr. Balfour does not need to be pointed out. In it he rose to eminence, and at length to be leader of the House of Commons.

5.—The *antipathy* of the late Parliament to Mr. Gladstone was as remarkable as its sympathy with Mr. Balfour. And this antipathy is signified by the position of  $\eta$  on the day of opening in  $\approx$  16.6, almost exactly on the meridian of the horary equivalent of the  $\odot$  at Mr. Gladstone's birth.

I have also to some extent worked out a system of *lunar* equivalents, depending on the analogy of the day with the four quarters of the Moon. But this could only be explained at considerable length. I fear I have already exceeded your available space, even should you consider the above novelty admissible at all.—Yours, &c., C. C. M.

July, 18th.

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DEAR SIR,—If 9 calendar months equal 10 lunar, then 12 calendar months will equal 13 lunar and 10 days, or 53 weeks and 3 days; perhaps “Sepharial” will explain why we have only 52 weeks and 1 day in an ordinary year. I may repeat that I am not arguing from *theory* but from *facts* and *experience* as previously explained. Regarding the *actual* places of the planets, I will await his promised article.

So “Leo” thinks my ideas on Theosophy are incorrect and extraordinary. Let us see. If he will turn to the *Theosophist* for January, 1882, page 95, he will find a long article by the late Mr. T. Subba Row, wherein he explains the *Linga Sharira* as “the entity evolved out of the combination of Prakriti (physical body) and Sakti” (Kama-rupa). Is “Leo” prepared to say that Mr. Subba Row is *absolutely incorrect*? This is one point. Now for the next. In the *Key to Theosophy*, pages 162-3, it says, “As the man at the moment of death has a retrospective insight into the life he has led, so at the moment he is reborn on to Earth, the *Ego* awakening from the state of Devachan, has a prospective view of the life which awaits him.” Now, either the *Ego* enters the body at birth, or else is already there in a state of Devachan! Which is it?

So by my *thoughts* and *actions* I am shaping the *Linga Sharira* for my next re-incarnation! *This is new to me*. Perhaps “Leo” has got a little *mixed* with these different bodies. I think he has. What is the use of recommending me to study a certain book, if the title of the book is not given?

I thank “Casael” for his remarks but was not aware until *now* that he was a public professor. I did not wish for the *names* of his clients, the map with the result would have been quite enough, for, with our science, *facts* are everything.

Our friend “Leo” is to be congratulated on his endeavour to upset the Planetary Hours, but I should be glad if he would explain the second paragraph, page 19, of your Magazine, and how with such reckoning, Mars drops into his proper place on Tuesday. According to the table, page 17, the Sun ought to rule the first hour of Tuesday.

RAPHAEL.

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## HORARY ASTROLOGY.

A REPLY BY “RAPHAEL.”

I must apologise for not having replied to the criticism in your Magazine on page 393. I saw it for the first time last month, and feel ashamed to have to confess that I have not perused more closely the pages of your excellent publication.

This anonymous critic finds fault with chap. 17, page 55, of my “Horary Astrology,” viz.: the names signified by different planets. He calls them “silly statements,” and says I ought to have known better in this *matter-of-fact* age, and that when he applied the rule it failed miserably. This is quite possible; I often fail myself, and always blame myself and not the science for my failures.

Now the reason why I put that chapter in was this. In my practice I found that certain influences in a nativity, *predisposed*, as I thought, to certain Christian names, and I considered that if such were the case *genethliacally*, there was no reason in the world why there should not be some truth in it, when applied to the *Horary* branch. I confess at once that I cannot substantiate that chapter by an appeal to *experience*, simply because I have never applied it, and *never tried* to apply it, as my practice in *Horary Astrology* was very small, and, except for the reason above stated, it would not have been inserted.

My learned friend, "Sepharial," in *Fate and Fortune*, page 79, has an excellent article on "How are we named?" He says:—"Most persons imagine that the naming of a child is a matter of accident. Astrologers have not yet succeeded in finding that absence of law which would alone permit of accident in the affairs of life. Out of 86 female natiivities examined, 56 proved to be ruled by the Moon and Venus (the feminine planets), the different natives bearing names ruled by those planets, but of 129 male natiivities, 86 were ruled by Jupiter, Mars, and the Sun (the male planets), and only half that number, 43 were ruled by Venus and the Moon, and in these cases the names so far as their meaning was concerned, were very feminine. In ancient days the naming of children was effected by means of the horoscope at birth. Thus, it is said of Gad, that he was so called because Leah, his mother, observed Jupiter (Gad) rising at the time of his birth, "and Leah said, 'Gad cometh up,' and she called the name of him Gad." So that, if one should ask, "What's in a name?" it may be well for us to consider, before making answer, that a name denotes a *quality*, and that *every qualification* may *certainly* be read in the *horoscope of birth*. The *Italics* are mine, as they are very applicable to a little argument I have recently had with my learned friend.

RAPHAEL.

DEAR SIR,—“Leo” says “31 days each is a *slip of the pen*,” not quite so, however, for it is in the *original* from which “Leo” quoted. Again, no nine months in any year will amount to 39 weeks and *four* days, whether leap year or no. The writer from whom “Leo” quoted, says—“the period of parturition with the cow and the woman was held to be the same,” and this is why I mentioned the cow. If the length of the *gestative* period has not to do with the time of *conception*, I am at a loss to know what has. In “Leo’s” remarks on the medical profession and the duration of pregnancy, he says “the question has been specially dealt with,” &c. I shall be glad if he will tell me *who* has dealt with it *specially*? what I have stated are simply *facts*, and I do not require any loophole for escape, but if “Leo” can prove me wrong I will confess it willingly, *aye, joyfully*, as I have no wish to remain in error on any point.

I deny entirely that *calendar* months are founded upon *lunar* motion, and if the places of the Moon agree at the end of nine months, it is simply a *coincidence*. How about the reformation of the calendar by Pope Gregory and the *loss* of eleven days, or the difference between *old* and *new* style? Had “Leo” said it was planned upon *solar* motion, I should have held my peace, but I challenge anyone to prove the Calendar to be founded upon *lunar* motion.

I cordially agree with “Leo’s” remarks on an astrological society. No one man’s opinions should predominate. All should strive for the *truth* in everything, and all should be prepared to see their opinions shattered, without showing or feeling any resentment.

RAPHAEL.

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## The Nativity of Prof. Kero Laruman Chatre.

BY THE INDIAN SAYAN SYSTEM, AND WESTERN ASTROLOGY, BY  
JIVAURAO TRIMBAK CHITNIS.

*(Continued from page 27.)*

THUS far, side by side, we have placed the Western system on equal footing with the Indian Sayan system. We now draw the attention of our impartial readers to mark, if possible, the superiority of the Indian astrology in aphorisms over the original aspects adopted by the present astrologers of the nineteenth century, of the West. For, according to their system, no aspects in the original natus is seen by us in order to convince our readers of the fact that our late R.B. Professor Chatre, the Todhunter of India, was a mathematician. We therefore quote here, in order to convince our brother astrologers in the West, the following aphorism from the Sar. Chinta., page 13, verse 37: "If Jupiter be in an angle, or in Trikone (that is, in the fifth or ninth house), or Venus exalted, or Mercury in the second house, produces a mathematician."

We give the remaining aphorisms which hold good throughout the native's life. The Sar. Chinta., page 26, verse 37: "If a benevolent planet be near the cusp of the fifth and sixth house, that is, when the fifth house is between benevolent planets, or if a benevolent be posited therein, or if Jupiter be in an angle, or in Trikone, that is, in the fifth or ninth house, then the native becomes a preceptor. The generosity of the native in helping students in their pecuniary matters, and to whom his table was ever free, is manifested by the following aphorism. The Sar. Chinta., page 26, verse 61: "The table of a native is free to all when the Sun, Jupiter, or Venus, is posited in the fifth house, or the fifth house should be of the sign of the above planets." The native was known in Europe as an excellent mathematician, and had enjoyed extensive honour at the hands of Government

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and the public. The Jataka Pareejataka, page 35, verse 16, states: "A native obtains fame far beyond ocean when the lord of the ascendant is in an angle, or in Trikone (fifth and ninth house), in conjunction with a benevolent planet, or well aspected by a benevolent planet, or if the lord of the ascendant be powerful and posited in the house of a benevolent planet, does the same." In fine, the native's character is fully manifested by the following aphorisms. The Jataka Pareejataka, page 21, verses 16 and 17, points out: "The Yoga Gaga Kesaree is defined to be one when Jupiter is posited in an angle of the Moon. It is again defined to be one when the Moon is well aspected by Venus, Jupiter, and Mercury, but the above planets should not be combust or of their fall." A native born under the influence of this Yoga is bright, rich, talented, and possesses good qualities, and is highly favoured by persons in authority.

We have thus summed up, astrologically, the life of the late Professor Chatre according to the Western and the Eastern system, and submitted it to the perusal of readers who disbelieve in the great science of the stars: viz., in their influence over human affairs.

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## Lessons in Mundane Astrology.

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### TO CAST A FOREIGN HOROSCOPE.

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THE method of casting a Foreign Horoscope which we gave in our last number is sufficiently exact for most purposes; if worked out accurately, the error will be only trifling. The method which we now proceed to give is practically the same as the last, but it is amplified; every source of error is removed, and the right ascension of the mid-heaven (or sidereal time) can be ascertained to a fraction of a second if necessary. As a matter of fact, it seldom is necessary; and those very learned, if rather pedantic, astrologers, who insist upon working out the planets' places, as well as the cusps of the ascendant and mid-heaven, to minutes and seconds of space, only succeed in placing themselves in an extremely absurd position; for it usually turns out that when they have spent a couple of months or more in erecting one horoscope and working out its directions by the Ptolemaic and Placidian methods, their judgment of the horoscope is no better,

and their predictions from directions are much less successful, than those of a man who, employing "Sepharial's" simple, logical, and philosophical method, has not found it necessary to spend more than a few hours at his task. We do not deny that there is truth in what are called "primary" directions; but we do assert that they require completely revolutionising and classifying anew to render them dependable. This can be done; and we have one in our mind's eye who we trust will one day give to the world the strange discoveries he has made in this direction.

By way of illustration, let us work out the necessary details for erecting an accurate figure for the moment of the late General Boulanger's suicide. This took place, according to the newspapers, at 12.15 p.m., on the 30th September, 1891, at Brussels: The time is probably not exact to the minute, though it cannot be more than a minute or two out; but we will assume that it is exact. Our learned friends to whom we have alluded above always start with a rather absurd assumption of this kind, against all logic and common sense; because without this assumption, their method would be useless.

Brussels is in latitude  $50^{\circ} 51' N.$ , longitude  $4^{\circ} 22' E.$  Converting this longitude into time, we find that there is 17 m. 29 s. difference between Greenwich time and Brussels. The sidereal time for Greenwich noon on the day in question was 12 h. 35 m. 47.11 s., Nautical Almanac; problem: to find the corresponding sidereal time for noon at Brussels. To do this, turn to page 433 of *Chambers' Mathematical Tables*, "To reduce mean to sidereal time," and find out the co-efficient of time corresponding to 17 m. 29 s. This is 2.89 s., and (since Brussels is *east* longitude) has to be subtracted from the sidereal time for Greenwich noon; giving 12 h. 35 m. 44.24 s., which is the sidereal time for noon, Brussels. Add on to this the time elapsed since noon (15 minutes), and also the co-efficient of time corresponding to 15 minutes, which is ascertained from the same table as before to be 2.46 s. The sum of these is 12 h. 50 m. 47.1 s., which is the sidereal time, or right ascension of the M. C. for the moment of the suicide. Knowing this, it would be possible to erect a figure for this time by means of a table of houses for the latitude. But we will adopt the longer and more minute method. The above right ascension is expressed in time; turn it into degrees and minutes by means of the table on page 434 of the *Mathematical Tables*. Answer:  $192^{\circ} 41' 47''$ , which is the right ascension in arc of the M. C. Sub-

tracting half the circle,  $180^\circ$ , we have  $12^\circ 41' 47''$  as the R. A. of M. C. from  $\alpha$ . Call it  $12^\circ 42'$ . Turn this right ascension into longitude by means of formula 8, on page 243, Vol. I. Pearce's *Text Book of Astrology*. The logarithms of sines, cosines, &c., will be found between pages 203 and 247 of the *Mathematical Tables*. Answer:  $13^\circ \alpha 48'$ . This is to be placed on the cusp of the M. C. Then proceed to ascertain the sign, degree, and minute rising by means of formula 1 in Pearce's book. (The oblique ascension is found by adding  $90^\circ$  to the R. A. of M. C. in arc, which gives  $282^\circ 42'$ , then deduct  $270^\circ$  to find the oblique ascension from  $\varphi$ . Angle B will be more than  $90^\circ$ , therefore deduct this amount according to the note in brackets in Pearce's book, and take the arithmetical complement of *sine* B, instead of *cosine*.) The answer will be co-tangent,  $16^\circ 24'$ ; but this, according to rule in brackets, falls the reverse way from first point of  $\varphi$ , *i.e.*, it falls in middle of  $\dagger$ . Therefore subtract  $16^\circ 24'$  from  $30^\circ$  (the length of  $\dagger$ ) and the answer,  $13 \dagger 36$ , shows the cusp of the ascendant. The cusps of the other houses can be filled in from the table of houses for the latitude (which is also the latitude of the south coast of England) at the end of Pearce's *Text Book*, Vol. II. The cusps of all these houses might be worked out in a similar manner to that of the ascendant, but it would be a laborious task, and would serve no practical purpose known to us western astrologers. It is worth noting that certain Indian astrologers work out not only the cusp of every house but the position of every planet to degrees, minutes, seconds, and thirds (amshas, kalas, vikalas, pukalas).

Next we have to find the planets' places. The time of the suicide was 12.15 noon. We have already found that the difference between Brussels time and Greenwich time is 17 m. 29 s. Therefore, since Brussels is *east* longitude, this has to be deducted from 12.15. The remainder, 11.58 a.m. is the time for which the planet's places have to be calculated from the ephemeris in the usual manner.

We will give other illustrations of both methods of casting foreign horoscopes in our succeeding numbers.

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“New stars appear in the sky while others disappear. New ideas appear in the horizon of the mind and old ones are lost. If a new comet is seen in the heavens, the ignorant are affrighted; so a new and great idea appearing in the horizon of the mind fills all those with fear who are attached to old systems and received forms.”



## To Saturn.

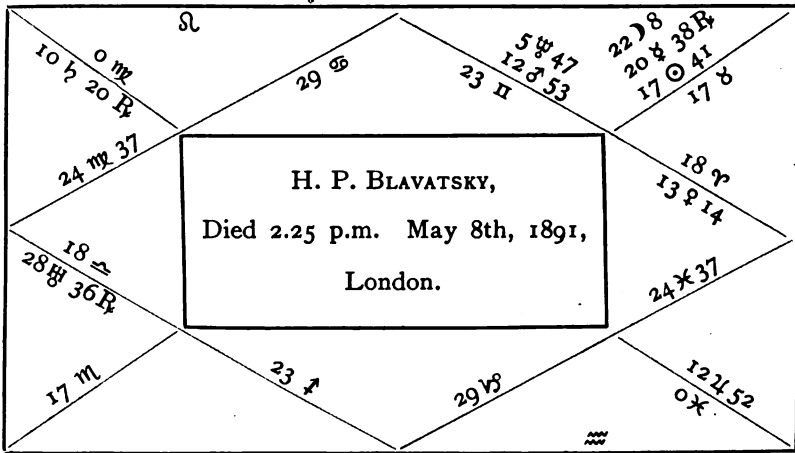
Saturn, thou darkest planet of the night,  
Thou dreariest, thou most devoid of light,  
Thou prison-cell of deep despondency,  
To thee we owe our innate tendency  
To morbidness, and utter discontent!  
Ah! who can tell to what a dire descent  
Thou'lt lead us by thy might into the heart  
Of self! a curse which plays important part  
In our destruction. Thy right hand doth guide  
The desp'rate act of helpless suicide.  
Ay! who can tell the myriads of lives  
Thou dost destroy on earth; where daily strives  
The human soul with its base counterfeit  
Or lower nature. Thou art always fleet  
To give thine aid, thy services enlist  
Our melancholy stages to assist.  
This thy sole purpose is, and thy sole aim  
There is not one who would dispute thy claim,  
Thou art a king! To life devoid of thought  
Or pure philosophy, but ever fraught  
With consciousness of death; without a hope  
Of energy, and nought of strength to cope  
With thy great pleasure or thy magic sway.  
Thought flees aghast with terror and dismay  
While Hope runs wild at very sight of thee,  
And life is rendered one blank misery.  
I, who have felt thy overpow'ring spell,  
Know the sad workings of the heart full well.

\* \* \* \* \*

But there! Thou hast enough of this abuse;  
Thou art not envied, still thou hast thy use,  
Thy ways are dark, but when refreshing dawn  
Brings reason with it, and a golden morn  
Breaks ope' the clouds and lift the deadly pall  
Which thou hadst cast around and over all,—  
Then Thought and Hope awake and with surprise  
Greet with redoubled joy the sunlit skies  
Of their new life. To them the bright sunshine  
Brings double happiness, is twice divine;  
Their joy increased to such a measure, is  
By contrast, due to thee. The blissfulness  
Of their existence ever and anon  
Calls back the time when not a planet shone  
With its effulgence in their consciousness;  
And so they see, these dull remembrances  
Do much increase the beauty of the day  
Which is lit up by healthful sunny ray.  
So, if thy cloud should menace me again,  
To fill my mind with doubt, my body pain,  
I will retain the philosophic view  
Nought but good IS. Thou art my friend and true,  
Arise, O Saturn! Welcome to thy place  
Amid the benefactors of our race!

SYDNEY H. OLD.

## Terminus Vitæ.—Madam Blavatsky.



THE above figure is a chart of the heavens for the moment of death of the thrice famous Madam Blavatsky. She died after an attack of influenza, followed by bronchitis and kidney complications. The latter part of Virgo rises, and Mercury, ruler of the ascendant and mid-heaven, is midway between the Sun and the Moon; all three being in conjunction on the cusp of the ninth house in the fixed sign of the sacred bull. Now, the ninth house signifies learning, religion and travel, and it here contains a majority of the planets, the Sun, Mercury, the Moon, Neptune and Mars. This is remarkably characteristic of her career. A new Moon on the cusp of the ninth house! The rays of the Sun are united to those of the Moon. The former luminary is the synthesis of all the seven sacred planets, and the source of every kind of life within the solar system; the latter is the vehicle and controller of that life on our Earth. Each new Moon is as it were, an epoch or critical point; the Moon is then made the vehicle through which life is poured by some one channel or another on to this Earth. In this case that life flows through the ninth house, and the career of the great Theosophical messenger was pre-eminent for those things which are signified by this house. A considerable part of her life was taken up by her travels, which extended to nearly every corner of the Earth. She founded and edited two magazines, and published a multitude of literature. Mercury is strongly reinforced here by both luminaries, and for a proof of the power of her mind one has

only to turn to the books she wrote. Moreover, by something more than a coincidence, these three planets are in the house of Venus (Lucifer), the planet under whose guidance the spiritual Egos are said to have incarnated in animal man on this Earth. The presence of Mars in the ninth house (in square to Jupiter and Saturn, but in sextile to Venus, ruler of the ninth) looks to the astrologer like a somewhat cynical reminder of her great unorthodoxy and her vigorous denunciation of everything orthodox. This planet being lord of the eighth, coincides with the rather sudden nature of her death, at a distance from her birth-place. Jupiter, lord of the seventh house, although in his own sign, is in opposition to Saturn and in square to Mars. The marriage was the injudicious act of a headstrong girl, as the square of Mars points out; and it was immediately followed by her escaping from her husband and setting out on her travels, the afflicting planet Mars being in the ninth house, governing travel. The presence of Saturn, afflicted in the twelfth house, is significant of the acts of treachery from which she suffered, and the scandals which surrounded her. Her immense fame is shown by the presence of Mercury and the Moon—both influencing the mid-heaven—in strong conjunction in the ninth. The Sun, lord of the eleventh house, is in the ninth, signifying friends through travel, learning and religion. It is not generally known that Madam Blavatsky was a Freemason, but such is the fact nevertheless; she was admitted in Egypt by the Grand Orient, on account of her great occult knowledge. As regards her death from bronchitis and disease of the kidneys, we note that Mars is in Gemini, governing the lungs, and that he is afflicting Uranus in Libra, governing the kidneys.

There are many other considerations that could be dwelt upon in a study of this most interesting figure.

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M. Francois Deloncle, member of the Chamber of Deputies, conferred at the Paris Observatory to-day (Sept. 1) with several other savants with reference to the construction of a telescope for the Universal Exhibition of 1900, which shall bring the moon visually within four miles of the Earth. This gigantic instrument will be almost as large as the well known Vendome Column in extent, and will have a plated reflecting mirror weighing nine tons, whilst its general appointments will be on a similarly immense scale. The promoters of this colossal idea are very sanguine as to the results of their efforts, and believe that they will succeed in conquering every difficulty in the way of its achievement.—*Dalziel*.

## Lord Tennyson's Horoscope.

THE world of English-speaking astrologers was, a few months ago, privileged to examine the horoscope of birth of England's far-famed poet laureate. The natal figure of such a celebrated man could not fail to be interesting, even if it were only as an alternative to the wearisome list of kings and queens, emperors and empresses, lords and ladies, whom we are so constantly invited to "enthuse" over. True it is that Tennyson himself is a lord, but he is also something far better in the sight of at least one astrologer, namely, a successful poet of great genius and world-wide celebrity.

The poet gives his time of birth as a few minutes after midnight on the sixth of August, 1809, at Somersby, Lincolnshire, lat. 53°-14' N., long. 0°-1' E. Rectification by "Sepharial's" method brings the time of birth to about 0-9 a.m. 22° 13' rising, 14°  $\approx$  culminating. The planets are situated as follows:—

☉	☽	♃	♄	♅	♆	♁	♂
Long. 13 $\Omega$ 3	13 $\Pi$ 21	25 $\ominus$ 13	27 $\Pi$ 25	6 $\Upsilon$ 0	24 $\Upsilon$ 47	27 $\Upsilon$ 14	5 $\Upsilon$ 48
Declin. 16N55	18N49	20N47	20N11	14S36	8N16	17S40	13S4

After explaining these positions at quite sufficient length, the talented astrologer who published the horoscope exclaimed, with a splendid burst of enthusiasm, "This is a very fine nativity, and bespeaks the talent and successful career of the poet." Indeed! Then let us examine it, by all means.

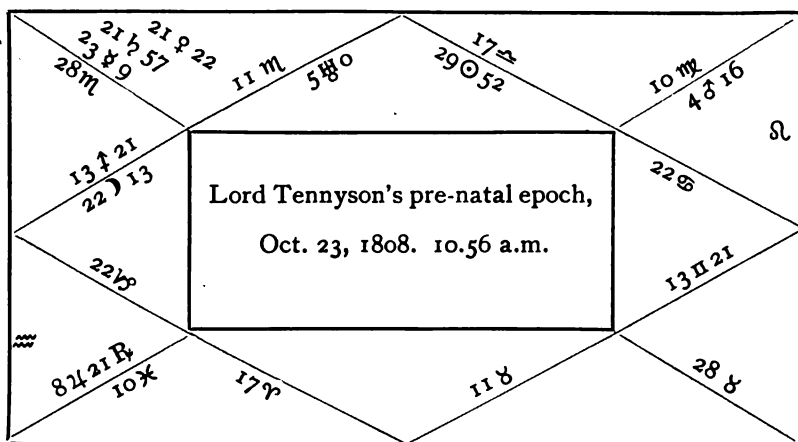
If there is one thing more than another that is interesting to an astrologer in Lord Tennyson's career, it is the extraordinary popularity and literally world-wide celebrity to which he has attained. Probably no other poet in the English language has won or had the chance of winning such a position in his own lifetime as that which Tennyson holds to-day; and certainly no other has been raised to the position of Baron by his Sovereign. This being so, we have a right to expect, if there is any truth in the teaching that the horoscope of birth reveals all the possibilities of the future life, that this horoscope of the poet will adequately foreshadow the fame of which I have spoken. But does it? What are the facts? Fame and dignity are shown astrologically by the tenth house and the planets therein, but more especially by the Sun. In this case the tenth house (or mid-heaven) contains no planets. Its lord, Saturn, is situated in the sixth house in

Scorpio, in parallel declination with the Sun. Not much fame shown here, methinks. The only redeeming point is that Saturn is in trine aspect to Mercury in the third house in Cancer; but this is hardly sufficient to account for it all. Does the Sun promise anything better? His majesty is in his own royal sign, Leo, in exact sextile to the Moon (in the twelfth). This is very good, and speaks well of the nobility and innate dignity of mind of the poet. But, alas, the Sun is in parallel declination with Saturn (in the sixth in Scorpio) and on the cusp of the fourth house, opposing the mid-heaven. This promises the acquisition of landed and house property, but does *not* foreshadow a great fame. There are only two planets above the earth—the Moon in the twelfth house, and Jupiter on the cusp of the twelfth. The long and short of it is that a great and world-wide fame *is not shown anywhere in this horoscope*. The poet has not even a fixed sign rising, which, by dexterous sleight of hand, we might argue indicated the long continuance of his name. I unhesitatingly affirm that no ordinary western astrologer would ever have predicted fame for this native at the time of his birth. What is the use of our pretending that “this is a very fine nativity” when we very well know it is nothing of the kind?

The remainder of the figure is almost as unsatisfactory. Venus rising (ruler of twelfth in part and fifth in part) in parallel with Mercury, indicates an amiable disposition with the probability of poetic and literary talent, but such testimony is sadly inadequate for a great poet like Tennyson. I venture to say there are thousands of people with Venus rising who never wrote a line of poetry. The testimony for wealth is rather better; the Moon, ruling the second house being in exact sextile with the Sun. The latter aspect is also favourable for health, as I suppose our Ptolemaic friends would regard the Moon as hyleg; but for those who regard the Sun as invariably hyleg, it must seem strange that his parallel, with Saturn, and the presence of all three malefics in the sixth house, have allowed the poet to reach the age of eighty-three. One cannot get out of the difficulty by the use of mundane aspects; for here Saturn is not far from the mundane opposition of the Moon and square of the Sun. The Sun, however, is near the mundane trine of Jupiter, but he is only seven degrees separated from the zodiacal square of Mars and Uranus.

Those astrologers who have definitely pinned themselves to the statement that the horoscope of birth foreshadows all the

possibilities of the future career, and that there is nothing in the pre-natal epoch, must feel uneasy at such contradictory horoscopes as those of Tennyson, Edison, and others.



Declinations. ♄ 12 S. 46, ♃ 16 S. 25, ♃ 9 S. 46, ♄ 11 N. 20, ♀ 18 S. 15, ♃ 21 S. 18, ♃ 19 S. 49, ☉ 11 S. 26.

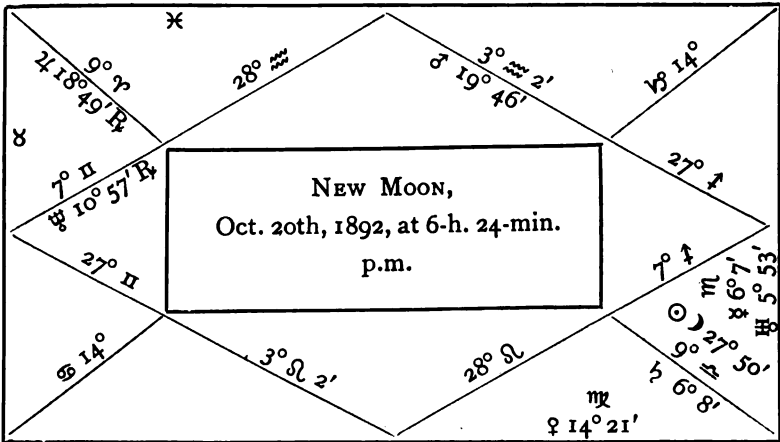
This figure is drawn for the moment of the pre-natal epoch, and, as will be seen, it fills up just those points in which the horoscope of birth is wretchedly deficient. As regards fame, the Sun is rightly uplifted in the tenth house, midway between the sextiles of Mars, and the Moon, emphatically significant of dignity and honour. The parallel of Mars recalls the martial ring of many of the laureate's poems, especially those referring to the Crimea and the Soudan, and others which I might quote if space allowed. The ninth house, governing literature, has, rightly enough, a Mercurial sign on the cusp; and its ruler is in conjunction with Venus and Saturn in the eleventh house; remarkably significant of the poet's career. The conjunction of Venus and Mercury is a well-known signification of poetic talent. The presence of Saturn with Mercury gives deep thought, and has enabled the poet to represent in his verse many of the aspects of modern science and philosophy. The proximity of Venus to Saturn gives a very affectionate heart, but one liable to suffer through the affections, and to feel to the full, the pathos of life. It is noticeable that this conjunction takes place in the house of friends, and that some of Tennyson's most pathetic poetry is concerned with the death of his friends. "*In Memoriam*," one of his longest and most celebrated poems, is an elegy on the death

of his friend Arthur Hallam, "*In the Garden at Swainston*," and many other poems might be referred to. It is also to be noticed that these three planets govern the three most significant houses in his case, namely, the ninth (literature), the tenth (fame), and the second (money). The presence of Uranus in the mid-heaven may surprise some, but as the planet is in trine to Jupiter, his influence cannot be reckoned evil. I think also I am right in saying that the poet holds, or held, some high position in connection with the Psychical Research Society; and this is significant of the occult planet, whose influence is seen in the ghostly poem, "*The Ring*."

From the point of view of re-incarnation, great genius is always inherited from previous lives; and it is only in accordance with this teaching to find that Lord Tennyson draws more from his pre-natal epoch than from his horoscope of birth.

LEO.

### Mundane Astrology.



**A**T the time of the new Moon the conjoined luminaries are in the sixth house, in semi-square to Venus, and sesquiquadrate to Neptune. The positions point to much sickness, children and young females will be especially affected, and troubles at schools and places frequented by the young will be experienced. Mars in the mid-heaven will cause inflammation in parliamentary circles, and there will be grave scandals brought publicly forward.

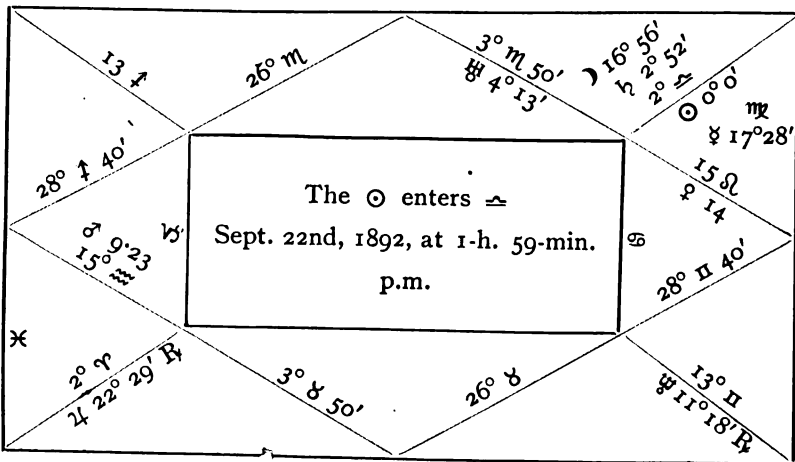
The month will be remarkable for the amount of ill-health, for the sixth house is heavily tenanted.

At Berlin and Rome,  $\delta$  is close to the meridian, warlike rumours will be prevalent, and notable cases of scandal will be prominent; accidents at places of amusement are likely.

At St. Petersburg, the public health improves, but many deaths amongst females will occur.

Washington will feel the effects of Mars in the ascendant, for there will be much excitement, strikes, and tumults frequent, but as Jupiter is in sextile and in second house, finance will not be much affected.

At Melbourne, the conjoined luminaries, Saturn, Herschel, and Mercury, are in the ascendant. It will be an evil month; much ill-health, trouble, annoyances and ill-feeling, and great dissatisfaction all round. Mars in sixth, points to inflammatory complaints.



This is an important figure, for the malefics (Mars and Uranus) are angular. Mercury in the eighth house, afflicted by Uranus, denote deaths in literary or parliamentary circles, and amongst young persons.

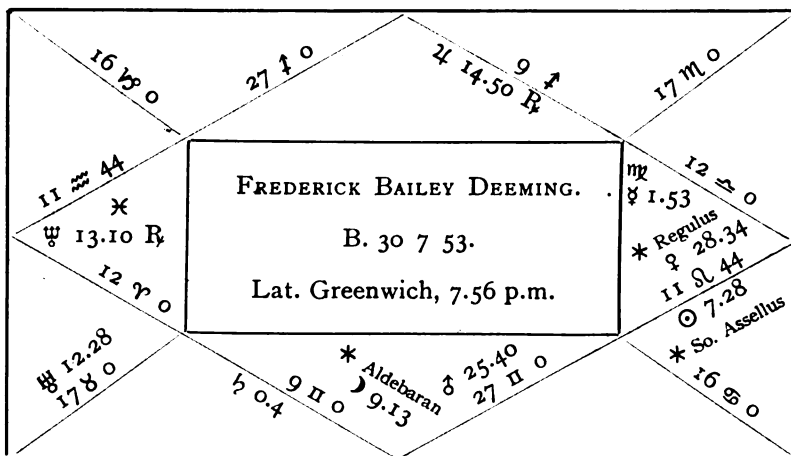
The governing powers will have internal disputes, sudden disasters, friends will prove enemies, many changes and little satisfaction. Sickness and troubles in royal circles with changes.

The railway and postal service should benefit this month. Mars rising, seems to point to public dissatisfaction; much open animosity will be shewn, and as Mars rules the M.C., government procedure and matters in connection will be censured and severely commented on.

The ninth house and matters relating to it will be to the fore, and the death of a notable cleric is more than probable. Stocks and shares will fluctuate considerably, and expenditure will exceed receipts.



## Frederick Bailey Deeming.



THE murderer, Deeming, was according to the newspaper report, executed at Melbourne at 10 a.m., local time, 23rd May, 1892, equal to G. M. T. 0.20 a.m., same date.

The date of his birth was also given as 30th July, 1853, in England, and an attempt has been made to find the time of birth by the following method. Had he lived till July 30th, he would have been thirty-nine years of age, and the times of birth and death would have been the same; but his age on the 23rd May was 38 y. 9 m. 24 d. or 19 h. 36 m. more than 38 days.

Then time of death	...	H.	M.	
		0	20	a.m.
Add	...	19	36	
		19	56	from noon.
Deduct	...	12	0	
		7	56	p.m. 30th July, 1853.
Sidereal time, noon, 30th July, 1853	...	H.	M.	S.
		8	32	8
Time elapsed	...	7	56	0
Difference of time	...	1	18	

R. A. of M. C. at birth ... 16 29 26  
 which, for the meridian of London, gives approximately ♄ 9  
 culminating, and ♃ 11.44 ascending.

The figure shows ♃ in M.C. ♃ ♄ 15°, □ ♄ first house, P. ♄  
 fourth, and he was successful in a dishonest way, ♃ rising would

give him a plausible tongue and enable him to hold his own, and make people believe what he said. ♃ second house  $\angle$   $\delta$  made him malicious, bloodthirsty and daring.  $\text{h} \square \text{v}$  would incline him to evil things, and he was very determined and persevering until he attained his object.  $\text{v}$  in seventh just past  $\delta$   $\text{v}$  and violent fixed star Regulus and  $\square \text{h}$  made trouble in marriage, and caused him to have many secret enemies.  $\text{v} \delta$  Regulus rendered him careless of expense and lewd in desire.

The  $\text{v}$  in fourth house shows many removals.  $\delta * \text{v}$  gave him success in his love affairs.  $\odot \angle \delta$  shows him to have been strong, bodily and constitutionally, rash, hasty, and quick in anger.

The testimonies are, for imprisonment, ♃  $\angle$   $\delta$ , violent death  $\odot \angle \delta$  fourth house (Simmonite states by hanging),  $\odot \delta$  So. Assellus.  $\text{v} \delta$  Aldebaran, for insanity. Ascendant,  $\text{v}$  and  $\text{v}$  void of aspect and  $\text{h} \square \text{v}$ . Directions in operation were:  $\odot$  P.  $\square$   $\text{v}$  R., and  $\text{v}$  P.  $\square$   $\delta$  R.,  $\text{v}$  P. in eighth house at  $10^\circ \text{m}$ .

On the day of execution the  $\odot$  was within  $2^\circ$  of  $\text{h}$  place in the radix, Par. his own radical place and  $\square \text{v}$  and  $\text{v}$ —, and  $\delta$  was only four degrees from cusp of ascendant.

At the revolution 11.48 p.m. 30th July, 1891, the ruler of the eighth house  $\text{v}$  was  $\delta$ , ruler of the radix —  $\text{h}$ .

Perhaps the Editor will examine this figure and see how near it agrees with the character of the native.

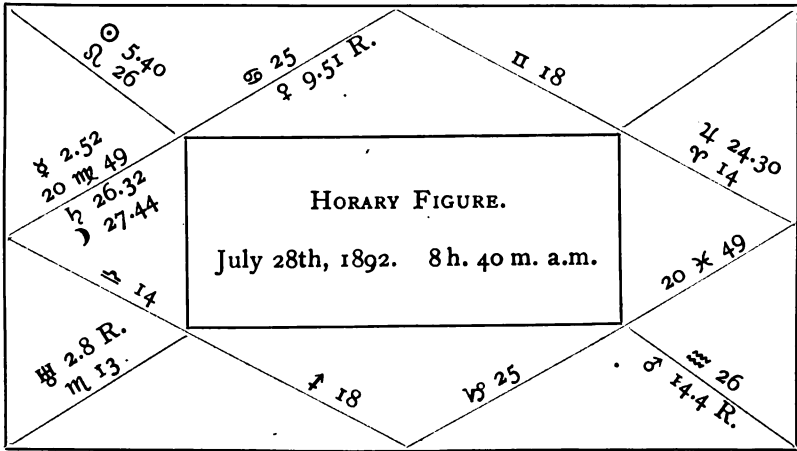
♃  $\Delta$   $\text{v}$

[It has been frequently suggested to us that the times of birth and death must bear some definite occult relation to each other, and that an astrologer, knowing the one, should be able to calculate the other. The figure here given is plausible in some respects, but we cannot help thinking that Jupiter culminating is rather too fortunate a position for such a man; though it is true that a good deal of success attended his dishonest operations. Mercury with Venus in the house of marriage might be held significant of the fascination he seemed able to exercise over some women. The theory here advanced as to the relation of birth to death can easily be put to the test by actual facts; for we shall publish in the course of this volume the times of birth and death of several persons, and it will then be an easy matter to prove or disprove the theory. In the cases in which we have applied it, it has not given correct results. Our correspondent bases part of his judgment on Mars being in the fourth house, whereas the planet is on the cusp of the fifth. ED.]

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Though Parsees are noted for their great intelligence, the majority of them pin their faith to Astrology, and will consult the stars, their conjunctions and appositions, before engaging in any important undertaking. *Echo*, 31/8/92.

## Horary Astrology.



1. Shall I do right by remaining in my present situation ?
2. If I leave, am I likely to improve my position ?
3. Is the person by whom I am employed reliable, and what he professes to be ?

**T**HE lord of ascendant cadent in twelfth house shows you are in a most desponding state of mind, and was it not for approaching semi-sextile of the Moon, would throw up the situation.

As the Moon is only five degrees from the semi-sextile of Mercury, I believe in five weeks some great concession will be made you (since confirmed by letter). As Venus is posited in the tenth house and the Sun favourably inclined from the eleventh, signifying hopes and wishes, is a strong argument, you should continue. As the Moon is leaving a malefic and hastening to sextile of Sun in the eleventh house is another favourable argument. As Uranus in second has the square of Sun there will be delay in payment of salary or commission (confirmed by letter). As Jupiter, lord of the fourth has no aspect to Mercury or Moon, yet comes within four degrees of a trine on September 4th, to Mercury, lord of ascendant, is a convincing argument that in about five weeks the cloud will disappear. As Mercury comes to the opposition of Jupiter, October 10th, be cautious so as not to cause a rupture on that day.

To sum it up :—

1. Stay, but be circumspect.
2. Not for some months.
3. Your employer is too exacting, yet an honourable man. If not careful, will have notice to leave on October 10th.

E. CASAEL.

## Planetary Hours.

(Continued.)

BY CHAS. HATFIELD.

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A GENTLEMAN gave me the hour of Jupiter, with Libra upon the mid-heaven, for a description of a party; I described a fine-looking Jupiter man, a corner, and light-coloured double buildings, and said the conversation related to money matters, and probably to wheat. This was correct as to the man, the corner, and the conversation; the party being a baker, and the conversation related to the price of wheat.

A gentleman came to me and said he held a conversation with a person on the 21st day of September, at 7.30 p.m., on a Saturday, and asked me to describe the person, and asked what the conversation related to? As the Sun rises at 5.45 a.m. in this latitude, I found the Moon ruled the hour, and, at that time, the 21st degree of Capricorn was upon the mid-heaven; I told him he held conversation with a female of slender build, with a long face, sharp features, dark hair, and a bad complexion, and her disposition was restless, unsettled, inclined to ramble about, or make frequent changes; I said the conversation related to travel and changes; as the Moon is changeable, the person would not keep their word or any promise made in that hour, that their thoughts were for a journey at the time. The gentleman said I was correct, the person did not keep their word, they took the journey, and were, in every particular, as I had described them.

A lady called upon me, saying she held a conversation with a gentleman, at 8.15 on Thursday, October 3rd, 1889, and asked if the person was a friend and to be depended upon? The hour was that of Jupiter, and the sign Aquarius was upon the cusp of the tenth house at the given hour. I told her she held conversation with a gentleman, that he was of large size, well built, with blue eyes, brown hair, and good teeth; that he was a friend, firm, faithful, generous, and good-hearted, one to be depended upon. The lady said he was as I had described him, and had always found him as I said.

A female gave me the hour of Saturn, with Scorpio on the mid-heaven, asking if she could place confidence in the party she held a conversation with. I described a male, short, and full-set, with a broad, retreating forehead, full lower lip, thick eyebrows, a downcast, restless manner, one who dressed in black, and said they were set in their way, secret, deceitful, and were inclined to

be immoral, and advised her to use care in dealing with them, or she would be deceived. The querent said I had described him, that he did not bear a good name, and was in fear of talk should she have any association with the party.

A gentleman gave the hour of Jupiter, with Pisces on the mid-heaven, asking for the description of a male he held conversation with; which denotes a short, stout person, with a full face, light complexion, blue eyes, and a peculiar gait, one of an easy, changeable disposition. I said the conversation related to money matters, and that gold, or an article of jewelry was shewn, The querent said such was the fact, as money matters were the topic of the conversation, and a gold watch was examined.

#### THE HOUR OF THE SUN.

The Sun is masculine, rather barren, but favourable, and any conversation in this hour relates to business matters, and affairs of a public nature.

The solar man is rather large, with a strong body, broad shoulders, a round face and head, ruddy complexion, full greyish-blue eyes, light-brown hair, and a strong, deep voice. The disposition is proud and austere, firm, unchangeable, commanding, slow to anger, but fiery when aroused, one fond of honours and public notice, one not to be trifled with, a good friend or a generous enemy, of few words, and to the point, generally.

The sun rules the public, business, employment, honours, political matters, time, public characters, the multitude, merchants, life, light, warmth, and the vital forces.

In this hour do business, deal with business men and the public, make yourself popular, seek employment, make friends, and apply to people in power. Any difficulty will be caused by business matters, persons will act upright generally, yet the hour is not favourable for money matters, or to make loans.

#### THE HOUR OF VENUS.

Venus is feminine and affectionate, and any conversation in this hour relates to women, pleasure, amusement, love affairs, music, or affairs under the rule of the planet.

Venus describes an attractive, plump person, of moderate size, with a pink and white complexion, full, rolling eye, amorous manner, red lips, dark eyelashes, dimples, and thick frizzy hair.

They are kind and affectionate, fond of dress and pleasure, jealous of those they are in love with, fond of the opposite sex, and their faults are caused by their nature, generally.

Venus rules females of all classes, love, courtship, marriage, pleasure, theatres, jealousy, amours, reflections of character, art, ornaments, drugs, and appointments.

In this hour deal with women, court, study music, expect to hear gossip talk, or of family matters.

### On the Signs of the Zodiac.

*(Continued from page 31.)*

THE Children of Israel, then, are but the progeny of the Sun, in the 12 signs of the zodiac. It is in this sense that we are to understand that the whole earth was divided among the children of Adam "according to the number of the tribes of Israel." The Hebrews, as a separate people, have no special connection with the "tribes of Israel," and there is absolutely no proof of their having existed as a distinct people before their expulsion from Egypt. Coming thence, they settled among the Canaanites, and following the traditions of the Egyptians, they laid claim to divine origin through a succession of Patriarchs, who were so many solar figures or mythical types. The journey of the Israelites through the wilderness, is wrapped up in the passage of the Sun from the winter solstice towards the vernal equinox. Capricornus, which the Sun had now left, was, as we have seen, the sign of Egypt, the gloom of the winter solstice, where the Sun was said to be imprisoned, giving rise to the name of the "land of darkness and bondage."

Using stars for persons, and constellations for tribes, and the Sun for Moses their leader, we read the whole of the incidents of this mythical pilgrimage in this section of the zodiac. It will be remembered that the year commenced with the Hebrews in the month of Nisan, which corresponds to the sign Aries, at which time the Passover was held, a symbol of the vernal equinox. In the first instance the fact is referred to when it is said, "the Lord smote the first-born of the land of Egypt," meaning the beginning of the sign Capricornus. The history of Israel in the land of Egypt may be read in the Hebrew Astrology of this latter sign.

The Egyptians held the first degree of Aquarius as the winter solstice, and Taurus as the vernal equinox, when they worshipped Apis, the bull, a symbol of generation, and sacred to Maia. Astronomy then formed part of the Mysteries, and the common crowd, from among the poorest of which the Jews appear to have come, had to content itself with an all-round year of 365 days,

12 months of 30 days each, and five feast days. Meanwhile the equinox had precessed from the sign Taurus to that of Aries, which made Capricornus the true winter solstice, and the correction of this error is indicated in the words, "this month (Nisan or Abib) shall be unto you the beginning of months, and the first month of the year to you;" and on this occasion the Sun being in the sign Aries, a lamb was slain, thus substituting the sacrifice of the lamb for that of the more ancient bull. The old tradition, however, was reverted to in the worship of the Golden Calf, and in the Holy of Holies it entered into the structure of the Cherubim, where the four equinoctial signs of the old Egyptian zodiac are represented. But we must leave Israel in the stars where we found him, and pass to other illustrations of this anthropomorphic Astrology.

The story of Samson, as found in the Book of Judges, is a copy of the life of the solar figure Hercules. The latter we have already identified with the incarnated human Ego, so that, in a most intimate sense, both Greek and Hebrew heroes will represent humanity in their respective careers, which have so much of incident in common as to have been identified in the minds of all students of comparative mythology. The "twelve labours" of Hercules are undoubtedly the epic presentation of natural facts concurrent with the passage of the Sun through the twelve signs of the zodiac. Samson, a Hebrew name, means "solar," and Delilah, his mistress, means "ruler of the night." This is a palpable key to the soli-lunar myth. Both Samson and Hercules began their labours by slaying a lion. In connection with this feat is the famous riddle of Samson, "out of the eater came forth meat, out of the strong came forth sweetness," and one of the oldest mithraic monuments in existence is that of a Persian tablet, on which a relief shows the figure of a roaring lion, from whose mouth is issuing forth a bee. The lion and the bee are respectively symbols of *spirit* and *matter*, as we have already seen the signs Leo and Taurus to be. The reply of Samson to the Philistines is one of deep significance, especially when we remember that the name Philistine means "one who revolves," from *Pelesh*, "to roll oneself round," hence "to wallow." "If ye had not ploughed with my heifer, ye had not found out my riddle," says Samson, and truly, except through incarnation (Taurus), we cannot attain to the self-conscious knowledge of the spirit (Leo).

## Notes on Recent Events.

The most important feature of the last two or three months has been the spread of the cholera, which, originating in the East, in the course of time reached England. The first cholera-stricken immigrants landed on our shores in the month of August, and up to the time of writing, the disease has been confined to these persons; there has been nothing in the nature of an epidemic. The question now arises, what were the planetary indications which signified the spread of the cholera. In the quarterly figure (page 558, July) Saturn was in the sixth house for Eastern Europe, and we accordingly predicted that "sickness will be rife." Now, as we remarked in our lessons on Mundane Astrology, the quarterly figure gives a general outline of events for the whole quarter, and the lunations fill in the details of the scheme. Applying this rule to the present subject, we notice that the sixth house of the quarterly figure reached from  $0^{\circ} \Omega$  to  $8^{\circ} \mathfrak{m}$ ; that the new moons for July and August fell respectively at  $2^{\circ} \Omega$  and  $30^{\circ} \Omega$ , and therefore both were within this sixth house. Moreover, in passing through the house, the Sun met the square of Uranus, the opposition of Mars and the semi-square of Saturn. Further, at the July new Moon, Saturn and Uranus were both within the sixth house of the figure for that lunation, and we accordingly predicted that "the health of the people will not be good, bowel complaints will be prevalent."

\* \* \* \* \*

When writing of the figure for the first assembling of the present Parliament, we predicted that, owing to the severe afflictions there shown, "trouble will even be reflected on to the Sovereign herself." We did not know how soon or in what way this prediction would be fulfilled, but fulfilled it was within a fortnight of our writing it, and even before we were able to publish our last number, in which it was contained. We allude, of course, to the exclusion of Mr. Labouchere from Mr. Gladstone's Government, and the free public comments in the newspapers which have followed that exclusion. Rumour, apparently correct this time, has it that Her Majesty expressed, directly or indirectly, a strong desire that Mr. Labouchere should not be included in the list of her "advisers," and also considered that he was no friend to her house. The account of the affair as given by the member for Northampton in "Truth," and his satirical comments on the whole situation, as well as the free criticism of some of the newspapers, will be within the memory of our readers.

\* \* \* \* \*

The debate on the Queen's speech began on August 8th, when the Moon was near the conjunction of Mars and the opposition of the Sun; and it ended in the defeat of Lord Salisbury's Government, when the Moon had arrived at the opposition of Saturn, which planet it will be remembered was in the mid-heaven of the figure for the assembling of Parliament. On August 15th, Mr. Gladstone went to Osborne to kiss hands on his appointment as Premier; the Moon was in the seventh house, in trine to Saturn in the mid-heaven. On the 18th, with the Moon on the place which had been occupied by Venus in Cancer, the new Government definitely entered on its duties.

\* \* \* \* \*

Seeing that Ireland is astrologically governed by the sign Taurus, the bull or cow, and that Mr. Gladstone is doing his best to pacify Ireland by means of his forthcoming Home Rule Bill, it was, under the circumstances, a very ungrateful thing for a cow to butt at the Right Honourable gentleman on August 30th, and knock him down. We can only suppose that it must have been a "loyal and patriotic"



Ulster cow; and we are confirmed in this conclusion on reading that it had previously been noticed to be "a little wild." No doubt the result of the Ulster convention. "Ulster will fight, and Ulster will be right." But the cow was shot.

It is interesting to note the astrological influences under which Mr. Gladstone comes at present. If the time of birth usually attributed to him is correct, namely, sunrise (and we have some reason for supposing that it is near the mark), then his post-natal direction of  $\odot$  P.  $\delta$  R. measured to last winter, and coincided with the death of his son, Mr. W. H. Gladstone. At the time of the adventure with the cow, Saturn was transiting the place of his radical Moon. But it is pretty evident to us, from a consideration of the Premier's life and character, that he is one who will come very largely under the influence of his pre-natal epoch. We hope to give further information on the subject of his horoscope very shortly.

\* \* \* \* \*

The "Daily News" is again exercised on the subject of Astrology. In their issue of September 1st, in an able and interesting article on Mr. James Bryce, M.P., the new Chancellor of the Duchy of Lancaster, the following is stated. "Astrology would be justified of her children if an astrologer had predicted from Mr. Bryce's horoscope that he would have risen to such a position." Had the learned writer perused many works on Astrology he would have found authenticated accounts of events equal to the case above quoted, that have been predicted many years in advance. We are glad to find the erudite writer does not deem it beneath his notice to peruse the *Astrologers' Magazine*. We will, at an early date, give examples from authenticated sources of events that have happened, which will doubtless be interesting to our readers, and likewise to the "Daily News" scribe.

\* \* \* \* \*

Our prediction on page 11 (August issue) that "Washington will feel the effects of Mars in the ascendant, riots, strikes, and turbulence cause the authorities much concern," has been amply fulfilled; the labour war in Tennessee has caused great alarm, rioting and bloodshed were prevalent. Will our "Daily News" friend note this.

\* \* \* \* \*

On the same page we predicted "bowel complaints" in England, and ill-health on the Continent. We need not remind our readers of the verification of these predictions which were written early in July.

\* \* \* \* \*

Our predictions of accidents (some serious ones), *vide* page 12, have, alas! been sadly verified. We quote a few of them. August 17th, fire at Tredegar; same date, one at Hackney (estimated damage £10,000); during the following night a fearful storm occurred, the barque "Thracian" capsized, and seventeen lives were lost; on the 20th, the railway collision at Clapham Junction happened, and also an accident on the Great Eastern Railway at Leman Street; lastly, we regret to chronicle the appalling disaster, the colliery explosion in South Wales, by which many bread-winners have been killed, and homes made desolate. We express our deep sympathy with the bereaved and sorrowing ones. "Daily News" please note.

\* \* \* \* \*

Our prognostication on page 12 (August number), that at St. Petersburg an explosion at a public building is likely, was verified on September 7th, when an unsuccessful attempt to blow up a church at Warsaw was made.

## Letters to the Editor.

All correspondents should give full name and address, not necessarily for publication, but as a token of good faith.  
 N.B.—Writers of signed articles are alone responsible for the opinions therein contained.

SIR,—The theory of your esteemed correspondent "Sepharial," regarding the apparent position and the true position of ♃, is so misleading as to require immediate refutation.

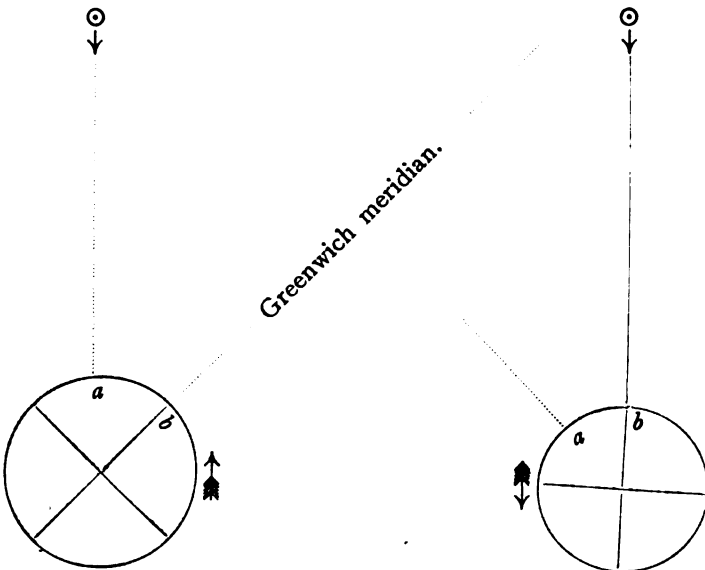
And taking "Leo" at his word, when he banteringly invites reference to any elementary work upon Astronomy for enlightenment, I turn to "Herschell's Outlines of Astronomy," paragraph 336, which is as follows:—

"The complete reduction, as it is called, of an astronomical observation, consists in applying to the place of the observed heavenly body, as read off on the instruments, five distinct and independent corrections, viz., those for refraction, parallax, aberration, precession and nutation," and except as involved in parallax in a decreasing quantity as the distance of the object increases, there is no mention at all of distance in these corrections.

But "Sepharial" introduces a sixth correction, depending on the distance of the object, of such magnitude as to throw the other five entirely into the shade.

A reference to any treatise on optics will show that light proceeding from a luminous body is projected forward in *straight lines*, &c., consequently the line of light which connects the eye of the observer with the body of ♃, is for all astrological purposes a straight line, and the effect of the five corrections, which together do not amount to one-sixtieth of a degree, need not be taken into account. And hence, the direction of the ray is always a practically correct indication of the true position of the planet at that moment. Perhaps the following diagram will make this clearer.

Let ♃, when its true position is on the meridian of  $41^{\circ} 30'$  east longitude, marked "a," project a ray of light towards the Earth.



By the time this ray has reached the Earth, the latter will have turned on its axis  $41^{\circ} 30'$  eastward, so that our own meridian  $b$  is perpendicular to the body of  $\text{♃}$  the moment this ray reaches the Earth. An examination of the diagram will further prove that the light of  $\text{♃}$  which reached us from the direction of the meridian, emanated from  $\text{♃}$  when the latter was in the eleventh house, and similarly, the ray that reaches us when  $\text{♃}$  is rising, left that body when it was perpendicular to the second house.

Under the Ptolemaic system of Astronomy, however, with the Earth immovable, in the centre, and  $\text{♃}$  performing the impossible task of whirling round it once every 24 hours, "Sepharial's" theory is strictly correct, but he must refer us to some other work than a treatise on Modern Astronomy that will convince us that this exploded system is the true one after all.

I am, &c., AMATEUR.

DEAR SIR,—“Raphael” asks that I may set him straight concerning solar and lunar equivalents. He says, “If nine calendar months equal ten lunar, then 12 calendar months will equal 13 lunar and 10 days.” So far he is right, and if he will take an ephemeris of any year, and note the longitude of  $\text{♃}$  on January 1st, he will find that it returns to the same longitude between the 21st and 22nd of December for the 13th time, leaving ten days, to within a fraction, for the completion of the year.

When, however, he attempts to make 13 lunar months and ten days = “53 weeks three days,” I can only conclude that he does not know the accurate length of a lunar month.

SEPHARIAL.

P.S.—I think “Raphael” had better accept it as a *fact* that nine polar months = ten lunar months, to within a day. There is no occasion to bandy words over a simple statement of this nature.

SIR,—In reply to our friend “Raphael's” remarks upon Theosophy. First as to the formation of the Linga Sharira. I do not dispute the accuracy of what Subba Row says, he had H. P. Blavatsky for a teacher, and therefore ought to have known. But I do dispute the conclusion which “Raphael” draws from Subba Row's statement. Shakti and Prakriti are merely relative terms, and do not apply exclusively to the Kama Rupa and physical body. Just as there is a force and substance on every plane of cosmos, so the two terms above referred to may be made applicable to every principle of man in turn. There is a sense in which all the bodies with which man is blessed are formed from Shakti and Prakriti; the physical, the astral, and the Mayavi Rupa alike. I respectfully deny that the Linga Sharira is formed from the interaction of the physical body and Kama Rupa.

“Raphael” represents me as saying that, “by my thoughts and actions I am shaping the Linga Sharira for my next incarnation.” I did not say so. My words were, that by our thoughts and actions we are now forming that “thought-body,” which, in some mysterious way, will form the next astral body. As for what the “thought-body” is, and what is its relation to the next astral body, I must refer enquirers to Mrs. Annie Besant's recently published little manual on *Re-incar-*

*nation* (Theosophical Publishing Co., 1/-). I simply re-affirm my original statement, that the astral body antedates the physical body, and that the latter is built up round the former as a model.

I admit the very interesting nature of the extract from the *Key to Theosophy*, but I do not agree with the conclusion which "Raphael" draws from it. The extract says that the Ego has a prospective vision of the life which awaits him, and of all the causes which have led to it; and that this vision takes place when the Ego, "awaking from the state of Devachan," is "re-born on to earth." I take this to mean that the vision takes place either at the moment of awakening from Devachan, or in the course of the period which intervenes between this and the moment of birth. The words "re-born on to earth" do not, I think, refer to the actual physical birth; so it seems to me, in the sense of this extract. In any case we are not told that "the Ego enters the body at birth" (actual physical birth).

My article on the "Planetary Hours" is correct as it stands, and requires no alteration.

I have not said that "calendar months are founded upon lunar motion." I merely said that nine calendar months are approximately coincident with lunar motion, which I beg to re-affirm.

May I thank "C. C. M." for his very interesting article on Crypto-Astrology, and suggest that he favours us with a rather more detailed explanation of it, with further illustrations. I think we should also be pleased to see his remarks on Lunar Equivalents.

LEO.

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## Answers to Correspondents.

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W.W.—We never heard of the person you name. Let us know through what London agent the *A.M.* was obtained.

MERCURIUS.—19 vs 18.

"PAUL S."—To cast a foreign horoscope is obviously very different to drawing a figure for a solar ingress, the details for which are given in *London* time. The Sun entered Cancer on June 20 at 11.23 p.m. (Greenwich mean time). To erect a figure for New York, subtract 4 hrs. 56 min., the difference between London and New York time. Then proceed as usual, using a table of houses for New York. The planets' places must of course be calculated for 11.23 p.m., because you are using a *London* ephemeris. The "sidereal time at noon" in the ephemeris is for Greenwich only; therefore add to it a correction for the 4-56 at the rate of ten seconds per hour, which is about 50 seconds. This will give you sidereal time at noon for New York, 5-57-28. Add the time elapsed since noon (6 hrs. 27 min.), and another correction for difference between mean and sidereal time (for 6-27), which is 1 min. 4 sec. The sum 12-25-32 is the sidereal time for the moment of the ingress at New York. 17th degree of ♃ rises.

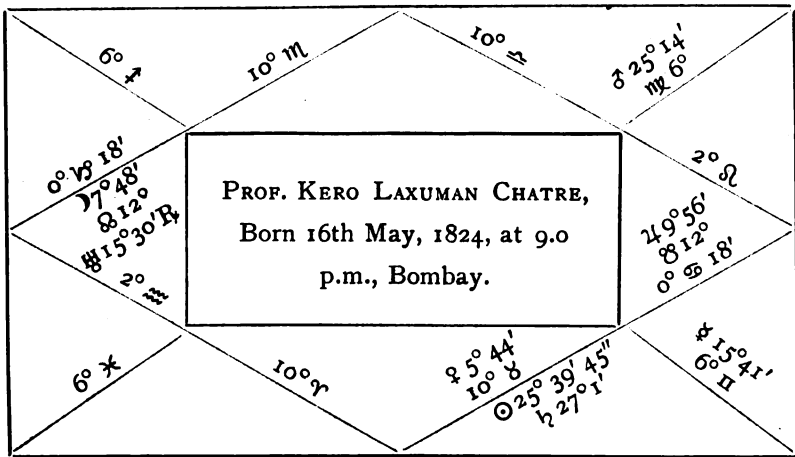
W.P.—Why did you not look at the son's directions ere you wrote? leave the parents, at present, out of the question, until you have examined the primary cause (the son's directions). A perusal of the article on "sidereal time," page 354, may be studied with advantage by you. The other matter written about does not concern you.

# The Astrologers' Magazine.

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## The Nativity of Prof. Kero Laxuman Chatre.



- ☉ 19 N. 11
- ☽ 23 S. 23
- ☿ 24 N. 30
- ♀ 12 N. 8
- ♂ 2. N. 59
- ♃ 23 N. 17
- ♅ 17 N. 42
- ♁ 22 S. 58°

- ♄ ♃ Δ ♂
- Δ ♀ 8 par. ♃ par. ♁
- 150° ♁
- Δ ♃ \* ♃
- Δ ☉ Δ ♃
- \* ♀ 8 and par. ♃ par. ♁
- ♄ ☉ Δ ♂
- 150 ♃ par. ♃ and ♃

The above is the nativity of the late Professor Chatre, and has, as our Indian friend has pointed out (on the principles of the Sayan system), many points of interest. He especially points out (*vide* page 49) the superiority of the Indian aphorisms on Astrology over our own. We must candidly confess that the majority of the aphorisms contained in most of the old Western writers on Astrology (and unfortunately copied by many nineteenth century writers) are not dependable, in other words, are "rubbish"; and he further states that there is no aspect in this

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natus pointing to mathematical ability. It has been remarked by several astrologers in our pages, that in many cases indications of certain talents are not shewn in the horoscope, but are prominent in the pre-natal epoch (*vide* Tennyson's horoscope in our October issue). It is so in this case, for on calculating the pre-natal figure, Mars is ascending, in ☿ in sextile to Mercury (in ♃ in third), and it is worthy of note that at the birth, Mars was on the place of Mercury in the epoch, but even leaving the epoch out of the question, we find Saturn in the fifth house, in trine to Mars in ♃ in ninth, and another testimony is ♃ in ascendant in close parallel to the Moon; this would give a most original mind, and the aspect between Saturn (in a fixed sign in the house of pleasure), and Mars (in a mercurial sign in the house of science), would give profound ability, one well adapted for intense application, study, and research. We take exception to the remark that "if Jupiter be in an angle, or in Trikone, or Venus exalted, or Mercury in second house, produces a mathematician" (page 49). We know of several friends who have Venus exalted, who have no mathematical knowledge at all, in fact who "hate figures," and we very much doubt if the mere position of Mercury in the second house would do so either. Were he (or Mars) in the third or ninth, in our opinion, it would probably denote it, but it depends greatly on the aspects. We have not yet had the pleasure of seeing the aphorisms referred to in the article, but shall be glad to see them. We will now look at the directions.

In the native's fifth year his father died. We do not clearly understand the Indian method referred to by our friend, as to "the fifth year commencing in the sign Taurus, etc., and the lord of the tenth house (representing the father) was in the eighth house (the house of death), in the nativity, and consequently the native lost his father." The lady of the mid-heaven (Venus) is on the cusp of the fifth house. Will our friend kindly explain. On calculating, we find these directions operating at the time :

☉ prog : ☐ ♃ ♀

♀ prog : ☐ ♂

The ☽ was ☐ ♃ before he attained his fifth year. We should be glad to know the *exact date* of the father's death.

The native entered the Government service in his 16th year. We consider this was brought about by the ☉ par. ♃, ♃ par. ♃ and ♃ par. ♃, *all* good aspects for Government officials.

He married the following year. Note ♃ par. ♀, a good direction for matrimony if native has arrived at a suitable age, and union is shewn or promised in the figure of birth.

*(To be continued).*

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## Planetary Hours.

*(Continued.)*

BY CHAS. HATFIELD.

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### THE HOUR OF MERCURY.

**M**ERCURY is quick and changeable, yet favourable, and any conversation in this hour relates to letters, papers, writings, law and literary matters.

Mercury describes a slender person, with a long face, high, deep forehead, thin lips, hazel eyes, generally, a quick, nervous manner, and a changeable disposition.

They are easily worried and imposed upon, sensitive, intuitive, quick to take likes and dislikes to persons, and one who must scold when angry, as they cannot retain anger for any length of time.

Mercury rules letters, papers, books, lawyers, teachers, young persons, messages, news, and literary matters.

In this hour ask questions, as persons will be talkative, and can be persuaded to change their mind, but bind a favourable bargain, or postpone any unfavourable matter, as the influence ruling is uncertain, influence parties to sign papers, send letters, study languages, consult lawyers, and transact any business under the influence of Mercury.

### THE HOUR OF THE MOON.

The Moon is feminine, moist, and changeable, and any conversation in this hour relates to travel, changes, removals, and uncertain matters, The Moon describes a moderate-sized, fleshy person, with a round face, generally a dusky, pale complexion, full blue eyes, brown hair, and a peculiar gait.

They are restless, changeable, never contented long in one place, fond of travelling, and sometimes unsteady in their habits.

The Moon rules travel, removals, journeys, liquids, agents, travellers, and visitors.

In this hour, travel, but make no removal of residence, as the change will not be permanent, decide upon favourable matters

quickly, and bind a bargain, postpone troublesome matters, persons will waver in their opinion, affairs can be changed with but little effort, and persons have power to bring about conditions to suit themselves, with manœuvring on their own part.

#### THE HOUR OF SATURN.

Saturn is cold, masculine, and barren, any conversation in this hour relates to property, houses, buildings, grief, or things of an earthy nature.

Saturn describes a person with a lean body, a dull complexion, dark circles around the eyes, thick eyebrows, a full lower lip, bad or artificial teeth, a dry cough, a downcast expression, with the eyes cast to the earth, and a slow walk.

Saturn rules property, land, cold, grief, sickness, death, deceit, stones, dull metals, the phlegm, old buildings, dirty places, greed, and avarice.

This is an evil hour, guard against deceit, take care of health, do not trust persons, rely upon no friendship formed, unfavourable results will follow any transaction not in sympathy with Saturn's influence, and matters will prove slow and tedious.

#### THE HOUR OF JUPITER.

Jupiter is masculine, benevolent, and fruitful, and any conversation in this hour relates to money matters, wealth, gold, traffic, profit, and gain.

Jupiter describes a person of good size, with a good complexion, good teeth, a clear, open eye, full forehead, chestnut hair, with baldness in some cases, and a free open manner. They are generous, benevolent, one who despises mean acts, upright in character, fond of horses and animals, and when once they lose confidence in a person, they never regain it.

Jupiter rules money matters, precious metals, the blood, seed, bankers, merchants, cashiers, horses, and moneyed people.

This hour is good for money matters, favours, influence over others, to buy, deal, and do as one may please in all reasonable matters, to collect money, or make a loan, to raise a mortgage, for law matters, and to push one's affairs.

A good hour to enter an abode, or place of business, to make an appointment in, to apologise, to go before a judge, to explain any wrong-doings, to find persons lenient, and have but little anger, and one need have but little to fear, even though annoyances may give any anxiety.



## Ancient and Modern Medicine.

BY EDWIN CASAEL.

OUR forefathers evidently took but little medicine, as the teeth in the skulls of those that lived some hundreds of years since testify, although, in some cases two or three of the front teeth may be missing, the remainder are perfect, a proof there was no mercurial poisoning. Their medicine was doubtless decoctions from the herbs of the plain, for we read in the Bible, "Out of the earth hath the Lord God created herbs for the use of man as medicine"; but, instead of following in the footsteps of these worthies, many fly to some quack nostrum, it being too much trouble to gather herbs, in fact, we must go to genuine countrymen for them, for few townsmen can give the names of half-a-dozen wild plants, save those few who of late have commenced the study of Botany.

If we take up either of the dailies, or a current number of any magazine of the present day, and could accept the advertisements as truth and nothing but truth, then health, age, even life itself could be purchased for gold; a certain writer justly remarks:—

If health was merchandise, money could buy,  
The rich would live, and the poor would die.

A nice state of things certainly; happily, such is not the case, neither do I decry advertisements entirely, yet I would the love of gold did not prompt the wording. I would like to see a little more mercantile morality, yet I still believe in the words of one who is now no more:—

He who would be rich and wise,  
Must read the news, and advertise.

If the public, instead of rushing off for some mysterious compound under the 1½d. stamp, would use some simple, well-tried remedy, more benefit would be obtained, and the pocket less lightened; very frequently, the following of a few hygienic laws will rectify a patient much sooner and far better than the vile drugs compounded in the present day. When medicine is required, my advice is, take as little as possible; our stomachs were not made for cesspools to oblige the apothecary, nor our throats for waste pipes. Let Doctor Reason come to the rescue, and with Physician Common-Sense, one consultation may save many a doctor's bill. A quaint remark of the late Dr. Abernethy was, "Keep your head cool and feet warm" (*multum in parvo*), so take heed, it is sound advice, and if practised, many a disease would be averted.

From what I have advanced, the reader will perceive I do not believe in allopathy; I ask, is it reasonable to set up a disease in the system? No! no! one disease is enough, let us combat that, and we have enough to do. Sympathy and antipathy are the two swivels on which the whole system of medicine revolves, one medicine cures by sympathy, another by antipathy, the druggist deals with physical matter, the alchemist with astrology. Hippocrates was no fool, and he said, "A physician deserved the appellation of 'fool' if he did not understand astrology," and Culpepper compared them to "a lamp without oil," and another philosopher defined them as "a ship without a rudder." Next to herbs, homœopathy is the most suitable in my estimation.

#### ARIES.

In astrology Aries rules the head, Mars is the ruler thereof. An Aries native suffers with the head, Mars is ready with a remedy; take some mustard (under the dominion of Mars), and then Mars cures the disease he causes. The seeds or decoction of the herb can be used with like effect. I do not say it will *cure those who daily use it as a condiment* (which is most improper). Before we leave the head, the eye should have our attention somewhat. The Sun claims dominion over the eye, therefore the modest herb Euphrasia, or Eyebright, having the government of the Sun, is a sovereign remedy, in fact, there is nothing better for the eyes than this precious herb; few spectacles would be required if this was used early in life. Bay and Rosemary are under the Sun also, and are likewise beneficial.

#### TAURUS.

The throat is under Taurus, Venus (the goddess of Taurus), rules ground ivy, and, like Mars, she cures the part she afflicts by *sympathy*, or the head by antipathy, as her house (Taurus) is in opposition to Mars' nocturnal house, Scorpio. In homœopathy, Atropa Belladonna, known also as the Deadly Nightshade, is a present remedy for all throat diseases.

#### GEMINI.

Mercury claims dominion in Gemini, and the native has a weak chest, and also suffers with the arms. The Hazel-nut being under the scribe will benefit those parts; only let them be well masticated and taken at meals, not when the stomach is full, as is too frequently the case. The following words often are dinned on the ear, "Nuts are indigestible"; so are all things when the stomach is already loaded. Horehound is another of Mercury's plants, and we all

know how its virtues are extolled for coughs, etc. Do we get it? keep to the herb itself; even the leaves are invaluable. The Woodbine basks also under the winged messenger; Carrots also, so if one is not procurable the other is.

#### CANCER.

The Moon has something to do with epilepsy. Now Cuckoo Flower or May Flower (*Cardamini Pratensis*) is a useful herb in this affliction; its action is similar to Watercresses. The *Papavis Somnifera* is under Luna, therefore useful to procure sleep, or to allay pain, a spoonful of tincture in a linseed poultice acts most powerfully. I do not recommend it for internal use. The Ladies' Smock (*Cardamina Amara*) also the modest Daisies (*Bellis Perennis*) are ruled by Cancer, therefore most suitable for all diseases of the breast. Cabbages, Cucumbers, and I need scarce say, Watercresses, for the moisture they contain must convince you; Nux Vomica, Carbo-Vegetabilis, and Camomile have a similar action. In this short paper it is utterly impossible to enumerate one tenth the remedies that exist, or I fear I may occupy too much space.

(To be continued.)

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## Lessons in Mundane Astrology.

### THE SIGNIFICANCE OF THE MUNDANE HOUSES.

**I**N dealing with this, the same rules must be applied as those used in delineating an horoscope, for where one pertains to an individual, the other refers to a nation, and it therefore follows that a similar mode of procedure must be applied, but in a more extended form, no matter what text-books say and verbose writers, who virtually ignore, (in horoscopes at all events), that houses have any significance, and who set aside rulers of houses in their system, which system experience proves is unsound, and will not hold water.

Hence, as the first house or ascendant in a natus signifies the general condition of the native, so in mundane astrology it is significant of the people, their general condition, and, in a sense, the public health.

The second house, (as in nativities), denotes their financial condition.

The third house, the postal, telegraph, and telephonic service, their relations (e.g. Scotland, Ireland, and Wales).

The fourth house, the landed interest, the Opposition party to the Government.

The fifth house, the pleasures and amusements of the people, also schools, children.

The sixth, the people's health ; the navy.

The seventh, the house of public enemies, war, marriages, and our foreign relations.

The eighth, mortality ; the privy council.

The ninth, the legal courts, the clergy, and the commercial powers.

The tenth, the house of Royalty, the Government, the aristocracy.

The eleventh, the nation's friends, the House of Commons.

The twelfth, the secret enemies of the nation, the prisons, workhouses, hospitals, and criminals.

These are the *chief* significations of each mundane house, and are quite sufficient for ordinary purposes.

The next thing to be considered is the planets' significations, which now follow.

#### THE PLANETS' SIGNIFICATIONS.

The Sun signifies the Sovereign, the powers, judges, persons in authority.

The Moon, the general populace, multitudes, the opposite sex.

Mercury, the literary world, accountants, barristers, clerks, students, and all matters relating to the tongue and pen.

Venus, arts, painters, artists, musicians, botanists, love, pleasure, and things in connection.

Mars, soldiers, all matters connected with fire or cutting implements ; this planet is sometimes significant of sailors.

Jupiter, merchants, bankers, financiers, clergymen, the religious and financial world.

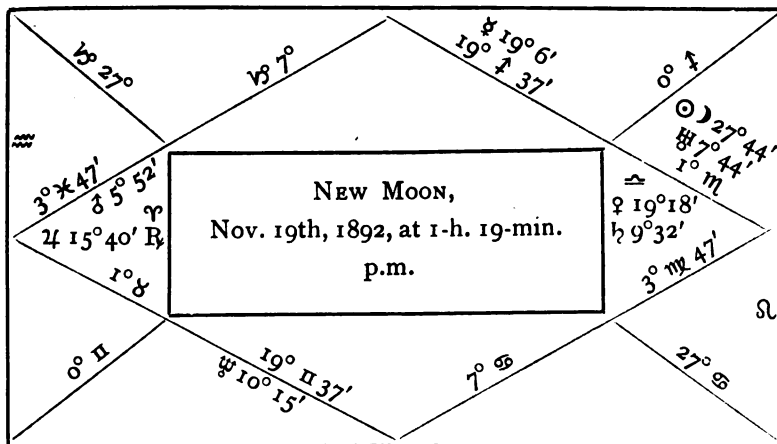
Saturn, aged persons, land and houses, old buildings, farmers, printers, miners, and all trades connected with produce of the earth.

Herschel, officials in railway or Government service ; those connected with electricity.

Neptune, uncertain ; some consider the County Council and the School Board are signified by this planet.

(To be continued).

## Mundane Astrology.



**A**T the lunation on the 19th inst., the luminaries are conjoined in the ninth house. Uranus is also posited there, and Mercury culminating is in close semi-square to the occult planet, yet in exact sextile to Venus. Mars rises, and is in sesquiquadrate to Venus.

From these positions we anticipate serious differences between employer and employed, many cases of strange deaths and suicides; the death angel will reap a rich harvest, and there will be many outrages on the opposite sex. Busy times in literary circles, and much excitement amongst politicians. Trade will not be good, and there will be many changes in postal and telegraph circles.

In France, a heavy death rate, many suicides, the death of an eminent man, and disturbances amid the populace.

In St. Petersburg, the prisons and workhouses will be heavily tenanted, much scandal anent those matters; serious troubles with foreign relations, and probable trouble in the Imperial Courts.

At New York, there will be serious accidents, trouble in political circles, much excitement, and notable failures.

An unpropitious month for Melbourne, serious accidents, unsatisfactory finance.

At Calcutta, much sickness, especially with the young; many grave cases of scandal in religious circles, and low morality.

## The Degrees of the Zodiac Symbolised.

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- 8 7°.—A well-favoured cow, grazing in a park, in the shade of two trees.

It denotes whose wealth will lie in the direction of natural qualities, whose mind will be complacent, contented and incapable of great distress or very effective effort. One who will attract attention chiefly by his physical powers (or if a female, by her beauty) and his good fortune; not by the use of his mind. It denotes comfort and happiness dissociated from labour, and inclining to luxury; success and contentment in one's attachments. It is a degree of *bodily wealth*.

- „ 8°.—An old man, poorly clad, stands by the side of a river, from which he collects bits of wood and straw with a rake.

It denotes one of little wit, who will, through his own obtuseness, fall into errors which lead to his own despoiling. He will think to gain comforts by easy ways, and will scratch to himself heaps of sorrow and annoyance, and this chiefly from females. What substance he has he will hardly keep; and what he has not, that he will not readily gain. It is a degree of *lassitude*.

- „ 9°.—A portly man, walking among pigeons, which flock upon the ground at his feet.

It denotes a man whose chief interests will be in his home, and in the care of his children; one who is attractive to young persons, and whose mind is pacific and benevolent; one who has the ability to inspire confidence and faith in others; whose footsteps will be followed in security, and whose life goes by easy ways to a peaceful end. It is a degree of *ministration*.

- „ 10°.—An ox, lying upon the ground asleep, in the sunshine. Upon its back two birds are perched.

It denotes one of an idle and self-indulgent nature, whose pleasure is in his physical appetites and their satisfaction. One who will bring trouble upon himself and over whom the sirens will quarrel while they feed upon him. It is a degree of *grossness*.

- „ 11°.—A man seated on a throne, holding a sceptre, crowned, and with signs of wealth around him.

It denotes one, who, if born wealthy, will attain eminence by means of his care in the affairs of life; if born poor, he will acquire both wealth and fame. This position will be due to his shrewdness rather than his integrity, for the chief characteristic here is *watchfulness*. It is a degree of *self-service*.

- 8 12°.—A flower of a bright orange tint, upon which two butterflies are resting and fanning their wings.

It denotes a sympathetic and graceful nature, ever ready to please others, and yet anxious of recognition and affection from those to whom it is devoted; one that desires peace and concord, and finds delight in associating with those of a similar character to itself; a hopeful and happy nature, upon which the heavens will smile. It is a degree of *reciprocity*.

- „ 13°.—Two dogs running, one carrying a bone, the other in pursuit of it.

It denotes one who is prone to unlawful acquisition, to envy and strife; yet likely to cheat himself in the end by pursuing unprofitable things, without attainment of those which are nearer to hand. There is little satisfaction in this nature; and not much will come of its craving. It is a degree of *selfishness*.

- „ 14°.—A table upon which a right-angle and a plane are lying.

It denotes a humble and industrious nature, that finds pleasure in good works. A man of justice, rectitude and strength, whose life will be full of peace in the service of others, and whose end will be graced by the fruits of well-doing. The chief characteristic is the sense of justice and fraternity. It is a degree of *liberality*.

- „ 15°.—A venerable man seated in an uncertain light; before him are several books, and various scientific instruments surround him.

It denotes a studious and intuitive nature, whose mental vision will see where others are in the darkness; one devoted to the inner meaning of Nature's workings, and acting from obscure motives; one of much self-reliance, inclined to solitariness, and yet always surrounded by friends; one who will be sought after while himself seeking none. It is a degree of *mystery*.

## Mundane Directions.

M.C.  $\delta$   $\mu$ .

IT is stated by a writer, who, like ourselves, "conceals his identity under a *nom de plume*, and so renders it difficult for the public to know who he is," to use the words of A. J. Pearce, and who fathers the following remark, making himself equally responsible, that "No supposed astrological rule can be relied on *if it admits of an exception* (the italics are ours), unless that exception can be reduced to rule, when *exceptio probat regulam*." Very good, here we have a plain statement, something definite and sound in principle. It is refreshing in these days of verbosity to get something tangible wrapped up in a small compass, but it behoves those who preach upon and who foist such a definite statement on the astrological world, that they should practice what they preach or caused to be preached. We purpose applying this remark to the Mundane Direction of M.C.  $\delta$   $\mu$ , which, according to A. J. Pearce, was the astrological cause of the Queen's accession to the throne. Here is the rule condensed. "M.C.  $\delta$   $\mu$  elevates." Here follows the exception. M.C.  $\delta$   $\mu$  in Prince of Wales' natus did *not and has not* raised him to the throne, hence *the rule cannot be relied on, and by their own shewing they prove the rule utterly valueless, unreliable and misleading* to the astrological student. Can the exception be reduced to rule? We have a letter of recent date in which Pearce states he made the above prediction, *re* Prince of Wales, because his royal mother came to the throne under a similar mundane direction, and he states he has not thought it advisable to rectify the Prince's natus, although if the birth time was altered it would make it come later, &c., &c. (the usual elastic excuse). This important case (for the time of birth may be taken as fairly correct) shows the inutility of a most important (?) mundane direction, and proves the wisdom of throwing them over entirely. But now let us revert to the Queen's direction (M.C.  $\delta$   $\mu$  according to Pearce) for accession. Did M.C.  $\delta$   $\mu$  cause it? Not by the system advocated by us, for we find some powerful directions operating, and which we consider brought about the accession.

The Queen ascended the throne 20th June, 1837.



Solar.	☉ P. in asc.	1835	Δ 24	Rad. in 10th house within 2° 13' at acc.
"	"	1835	Δ 24 prog.	" " " 2° 1'
"	"	1836	* ♂ Rad.	12th " " 1° 32'
"	"	1837	∨ ♀ P.	" " " 51'
"	"	1837	* * * * *	
"	"	1840	8 ♁	" 3° 27'
Lunar.	May	1837	♃ 28 ♃ 52 ♂ M.C.	Δ ♃ P. * ♃ ♃
	June (accession)		♁ 5 * * * *	* ♃ P.
	July		1 ♁ 18 Δ asc.	
	Aug.		2 31 Δ ☉ Rad.	

It is worth noting that ♃ rules M.C., ♃ has progressed to 29.47 \* \* M.C., and \* to ♃ prog. to cusp of asc. (within 2 degrees), who also Δ M.C. (We do not pay much attention to ♃♁ M.C., for there are powerful aspects to ♃ and ♃ on at the time.)

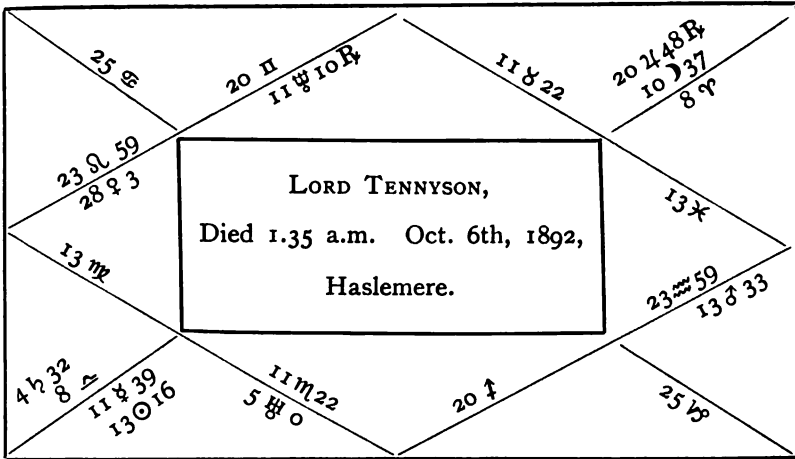
Here we see some strong solar directions in force, the "critical" or midway point between the converging influences being the very year of accession, but it is also worthy of note that the *lunar do not act upon them*, but if we refer the lunar direct to the *radical*, ☉ ♂ ♃ (always regard the radix), which "Raphael" wisely states is the feature of the natus, we find the critical

(midway) point between { May ♃ Δ ♃ P. \* ♃ ♃ and } is June, { Aug. ♃ Δ ☉ ♃

the month of accession, and ♃ is then \* ♃ prog. Saturn rules the mid-heaven, and is well aspected, but it will be noticed the Moon by direction has entered the *fixed* sign Aquarius, hence her reign has been "enduring." When we have brought before our notice a few (say six) cases where the *only* direction is M.C. ♂ 24 and it elevates the respective natives to exalted positions, we may modify our opinion, and welcome them back to the fold (for we are not bigoted, as our writings prove), but we want satisfactory proofs ere we can conscientiously do so. Pearce had M.C. ♂ 24 some time ago (judging by an examination of his natus which lays before us). Did it "elevate" him or do him permanent good? We very much doubt it.

For the sake of the mundane directionists, it is a pity that M.C. ♂ 24 in the Prince's case punished him so cruelly, and in the case of the Queen raised her to the pinnacle. Why should it act beneficially in one case and disastrously in the other? It is a conundrum. We give it up.

## Terminus Vitæ.—Lord Tennyson.



THIS figure is calculated as follows. Haslemere is latitude  $51^{\circ} 6' N.$  and longitude  $0^{\circ} 42' W.$  This longitude is equivalent to 2 m. 48 s., then taking the sidereal time from the Nautical Almanack:—

	H.	M.	S.
S. T. 6th October, Greenwich ...	13	2	25'93
Add correction for 2 m. 48 s. ...			'46
S. T. noon, Haslemere ...	13	2	26'39
Deduct time before noon ...	10	25	0
	2	37	26'39
Also deduct correction for 10-25 ...		1	42'68
	2	35	43'71

This gives the sidereal time as, in round numbers, 2 h. 36 m. at the moment of death. The figure can then be erected by a table of houses for the latitude. Or we can proceed as follows: This sidereal time is equivalent to  $38^{\circ} 56'$ , which is the right ascension of the mid-heaven from the first point of Aries. Then by Formula 8, page 243, *Pearce's Text-Book*, Vol I.

Log. cosine  $23^{\circ} 27'$  ... 9'96256  
 Log. cotang.  $38^{\circ} 56'$  ... 10'09266

$$\underline{10'05522} = \text{Log. cotang. } 41^{\circ} 22'$$

That is to say, the longitude on the cusp of the tenth is  $41^{\circ} 22'$  from  $\Upsilon$ , which is 11 8 22. Then for the ascendant.

Add  $90^\circ$  to the R.A. of the M.C., and  $128^\circ 56'$  is the oblique ascension of the ascendant, and this is equivalent to  $38^\circ 56'$  oblique ascension from  $\varnothing$ . Then by Formula 1, page 241, *Text-Book*.

	Log. sine $38^\circ 56'$	...	9.79824
	Log. cotang. $51^\circ 6'$	...	9.90681
			9.70505 = Cotang. $63^\circ 7' A.$
	$63^\circ 7' A.$	Log. cosine (a.c.) B	... 0.11364
Subtract	$23^\circ 27'$	„ „ A.	... 9.65530
		„ cotang. $38^\circ 56'$	... 10.09266
	$39^\circ 40' B.$		= 9.86160
		„ „ $53^\circ 59'$	... = 9.86160

That is to say the longitude of the ascendant is  $53^\circ 59'$  from the first point of  $\varnothing$ , which is  $23 \Omega 59$ . The cusps of the other houses are taken from the table of houses for London. The planets places are reckoned for 1-38 a.m., allowing 3 m. for difference between Greenwich and Haslemere.

When we first began the present series of death figures, we did not anticipate being able to include such a very noteworthy and interesting one as this. The Laureate died when Venus, the poet's planet, was rising in the royal sign of Leo, as ruler of the mid-heaven (popularity-dignity). At his birth it will be remembered that Venus was also rising, in Gemini; but this death horoscope is much more significant of the popular poet, for here the planet rules the house which signifies popularity and dignity; moreover it is situated in Leo, governing the heart, and signifying warm affections and sympathy. Fixed signs are on the angles, and the Moon is going to the conjunction of Jupiter in the ninth house (literature). Mars, lord of the ninth, is in the tenth house from the ninth, and in trine to the Sun and Mercury, lords of the first and second houses. Here we have the picture of personal success, fame, and pecuniary good fortune obtained through literature. Mercury and the Moon are joint rulers of the eleventh house, signifying friends, and they are in mutual opposition; moreover the Moon is barely past the opposition of Saturn. This signifies grief through friends, which finds its appropriate expression in Mercury, the intellectual planet, and the Moon in the house of literature. It is needless to point out to the reader how well this corresponds with the character of some of his most important poems. The proximity of Mercury to Saturn agrees

with his seriousness of tone and depth of thought, while the close conjunction of Mercury with the Sun is significant of intellectual ability. The sign in which Mercury is situated, Libra, the house of Venus, point out the mental tendency. Saturn is in his exaltation. His closeness of aspect to Mercury and the Moon is in full accordance with that air of reserve which seems to have been so pronounced in the latter part of the poet's life. As to the meaning of the doubtful Neptune in the mid-heaven, we do not venture an opinion; the planet is very well aspected. Mercury in the third house recalls the fact that two of the poet's brothers have been known as authors. Mars is in the sixth house, where he was in the birth figure; he is lord of the ninth (literature) and fourth (property), and is uniformly well aspected.

Here is a coincidence. If we treat the death figure as we should a natus, and count backward 83 complete days, to correspond with length of life, a day for a year, we shall find that the pre-terminal directions (so we may christen them) which measure to death are as follows:—

PRIMARY.	SECONDARY.
☉ P. ☐ 4 P.	☽ P. 8 ½ P.
„ par. ♂ P.	„ ☐ ♄ R.
	„ in eighth.

Another coincidence. In the horoscope of birth,  $14^{\circ}$  ♀ was on the cusp of the mid-heaven. If we add  $83^{\circ}$  of longitude to this, it will bring us to  $7^{\circ} 8'$ , and if we then turn to a table of houses for the birthplace,  $53^{\circ} 14' N.$ , we shall find that when  $7^{\circ} 8'$  is on the mid-heaven the 23rd degree of Leo is rising, which is only one degree distant from that which was actually rising at death. A very curious coincidence indeed.

In this Magazine for last September, we gave Lord Tennyson's post-natal directions for the present time, although we did not anticipate serious danger until next spring. His Sun was approaching the conjunction of the radical Mars and Uranus, which were in exact conjunction in Scorpio in the sixth at birth. Uranus was transiting the place of the progressed Sun at death, and Mars was in exact opposition by transit to the radical Sun. It is curious that the secondary direction of the progressed Moon to the conjunction of the radical Venus measures to only eight days after death. He died on October the 6th, and this measured to October the 14th. One can only conclude that the direction had not yet begun to operate. And yet when one

remembers the calm and peaceful death he died, quietly sleeping out of life in the moonlight, with his volume of Shakespere in his hands; and when one recalls the fact that the publication of a new volume of poems had been announced only just before his death, one cannot help thinking that the conjunction may have begun to operate, but not sufficiently to prevent death. Of course if "Leo's" measure of sidereal time were adopted, the direction would not fall due until eleven weeks later.

The directions at work from the pre-natal epoch were  $\odot$  P.  $\angle$   $\mu$  R.,  $\odot$  R.  $\square$   $\mu$  P., and M.C.  $\delta$   $\delta$  P.

Strangely enough the pre-natal directions were the most significant of all. They were as follows:—

$\odot$ P. $\delta$ $\eta$ R.=early 1889.	$\mu$ P. $\angle$ $\mu$ P.=Sept. 1892.
,, * $\xi$ R.=early 1891.	,, $\delta$ $\xi$ P.}
,, par. $\mu$ R.=early 1892.	,, $\delta$ $\eta$ R.} =Oct. 1892.
,, $\square$ $\delta$ P.=1892.	
,, par. $\eta$ P.=1894.	

The cause of death was a complication of gout and influenza.

### On the Signs of the Zodiac.

*(Continued from page 67.)*

**A**FTER burning the corn in the sign Virgo (Ceres), and slaying many Philistines, he makes his way to Gaza (Capricornus), and having slept there the night in the winter solstice, he rises up, carrying with him the gates of Gaza to a hill called Hebron, *i.e.*, "the place of conjunction," whereby we understand his meeting with Delilah, the Moon, by the stream Sorek (Aquarius). Here he suffers eclipse, or as the legend puts it, his hair "bound up in seven locks," was shorn from his head. How easy might it not be to overcome a man whose Sun is eclipsed in Aquarius, the sign of its debility! The strength of Samson was in his hair, as the strength of the Sun is in its rays, and it was not until the hair had grown upon his head that Samson was able to complete his labours. This he did at the feast of Dagon (*i.e.*, the Sun in Pisces, for Dagon means "sun-fish," and is represented in all his images as half man and half fish), when he finished his course with the last of the zodiacal signs by slaying the Philistines, represented by "the degrees of the zodiac."

Speaking of Dagon reminds me that a great many of the Avatars, or divine messengers were said to have been born of the waters from the body of a fish, and some, such as Oannes, are

represented as great fishes with the heads of men, or are seen emerging from the mouth of a fish. Joshua, the leader of Israel, means "a healer, or saviour," and he is expressly called the "son of Nun," *i.e.*, the son of a *fish*. Jonah, who, like John and Oannes, is a solar figure, finds his parallel in the myth of Hercules, who was swallowed by a "dag," or fish, at Joppa, the very same place, and remained in the fish for "three days." Jonah appears to have had rather the better time of it however, for according to all reports he came out a better man in all respects than he went in, but Hercules came out "bald-headed!"

We have now to apply the foregoing interpretation of the zodiacal signs to the constitution of man's being. In a mystical as well as in a scientific sense, man is an epitome of the universe, for in him we see the outgrowth of the evolution of ages; in the complex and highly organised mechanism of his bodily parts, as in the marvellous interaction of their several functions; the whole structure penetrated and ensouled by the elements of a diviner nature, which makes of man a creature comprehensive at once of the whole range of being; potent in much, though as yet in part potential.

Kabalistically, the constitution of man is subject to a two-fold, three-fold, four-fold and seven-fold division. Two-fold in relation to the spiritual or divine, and material or natural aspects of his being. In this we have the "pairs of opposites" brought into play as the reverse poles of man's constitution. In the same way the first division of the zodiac is into two sets of signs called "male and female," "positive and negative," "light and dark" signs. They stand to one another as do the spiritual and material elements of man's nature, and in the cosmos the duality is figured under the symbols of *fire* and *water*, which respectively denote primordial spirit-substance, and cosmic matter. The manifested universe corresponds with, and is derived from, the World of Ideas, or the unmanifested universe. In the same way the female power in nature is the emanation of the male potency, both together being the manifestation of the male-female potentiality. Spirit is to matter as force is to form, and hence for every *spiritual force* there is a corresponding *material form*. Thus the material universe corresponds to the spiritual universe in every particular, and is, so to say, the simulacrum of the divine nature. Every reader of Oriental literature will know that this derivation of the female form from the male force is typified

under a variety of figures; Tien and Kwan-zin, Purusha and Prakriti, Osiris and Isis, down to the Adam and Eve of the Hebrew traditions, are so many bi-une figures, which, in their dual manifestations, are representative of the two worlds. Spirit and matter then, as two poles of one living substance, are denoted in the zodiac by the male and female signs. Taking the Sun as spirit, male, light, positive, etc., and the Moon as matter, female, dark, negative, etc., we find that the Sun has one type, viz., Leo, and the Moon one, Cancer. All the others have two, one dark, and the other light. Thus:—

LIGHT.	☉ — ☽	DARK.
♌	☉	♋
♍	♃	♎
♎	♀	♏
♏	♄	♐
♐	♅	♑
♑	♆	♒
♒	♇	♓

It will be observed that there are two orders of emanations, that on the left being light and masculine, that on the right, dark and feminine. Moreover, it will be seen that there is a regular order in the emanations, the first, ♌, being male, which emanates ♎, female, this giving birth to ♎, and so on, terminating the descending scale in ♓, a female sign, representative of matter. The ascending scale passes from ♓ into Aquarius, thence into ♏, and thus alternately until ♌ is reached, when it passes into the original source, or as it is said, “the ocean of matter (♋) is dried up by the Spiritual Sun (♌),” and the scale of duality is absorbed into that of unity.

### The Horoscope of Lord Tennyson.

I HAVE read with amazement and regret the article of “Leo,” I agree entirely with the remarks of the publisher of that Horoscope. The Moon and Venus are on the ascendant, the former in exact ♀ to the ☉, the latter in ♀ to ♃ and in exact P. and ♃ to ♃. Now the sign ♍ (which is rising) is pre-eminently a literary sign, and Venus is the goddess of poetry. And if there is one planet more than another that favours popularity it is the Moon. The ☉ is on the cusp of the fourth in his own house, ♌, and in exact ♀ to ♋, which shows the eminent position the poet now holds. It is true the ☉ and ♋ are not far from the P. of ♋ and the former separating from the ☐ of ♄, yet the poet is 83.

As I have explained elsewhere, the ☉ and ♂ in any aspect tends to strength and vitality. Of course we don't know every event in connection with the poet's life, and there may have been circumstances in connection with his servants that the presence of ♃ and ♂ in the sixth would signify. His horoscope is a faithful picture of his life, and there is nothing lacking in it.

We now turn to the pre-natal figure, page 58 of the *A. M.* (I may say in passing that I do not believe in a pre-natal epoch other than conception). "Leo" says this map fills up just those points in which the horoscope is wretchedly deficient (!). In the judgment which follows "Leo" betrays a strange ignorance of practical astrology. I have yet to learn that the sign on the cusp of the ninth has any appreciable influence on the brain. A planet in the ninth *will do so*; and we find ♂ in ♍ on the cusp of this house in 8 to 4. ♃ is in ♎ on the cusp of the twelfth, sadly afflicted by ♃, and ♀ is terribly placed. Even the ☉ is in his fall and near the ♂ and P. of ♃ and the P. of ♂. It is true the ♃ is rising in ♏, but such a position inclines to sporting rather than poetry or literature.

"Leo" winds up as usual with the theory of re-incarnation. May I ask him—How did genius first begin? He says it is inherited from previous lives. Quite possible too. But why are some persons wiser than others? How did they first get a start ahead? My theory is, the planetary and zodiacal. But it seems that once a person becomes a genius, the planetary influences may present him with a horoscope that is "wretchedly deficient." I, myself, do not believe in such one-sided action.

RAPHAEL.

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### Notes on Recent Events.

Two very different horoscopes, both of interest, demand attention in this month's notes; one is the figure of birth of a princess, the other the horoscope of death of a poet; the one the daughter of a martial father, the other a Quaker. The latest descendant of that young man who honours "the happy Fatherland" by reigning over it, is a daughter, of whom the German Empress was safely delivered on the 13th September, at 3.30 a.m. At the eventful moment, the end of Leo was rising, and Mercury was within the ascendant in Virgo. This will give her much intellectual ability and vivacity, with some literary talent. Mars is retrograde in the sixth house and badly aspected, being in sesquiquadrate to the Sun, in square to Uranus and in opposition to Venus; and as the two luminaries are in mutual square and not supported by the benefics, the child's prospect of sound health is not a good one. The presence of the Moon in the mid-heaven is



rather more favorable. Should she be reared, her ninth year ( $\text{D } \delta \text{ } \odot \text{ } \delta$   $\text{h}$ ) will be a dangerous one; indeed, her directions are uniformly unfavorable until she is well into her teens, about her seventeenth year ( $\text{ } \odot \text{ } \Delta \text{ } \text{f}$ ). We might go on to predict for her some prominence in connection with religious matters, deduced from the position of Jupiter in the ninth house; and a troublous career in connection with love and marriage, foreshadowed by the afflictions of Venus and the Sun; but sufficient for her childhood are the events thereof; we will leave it to our successors to unravel the threads of twenty years hence, should the time demand it; it remains to be seen whether she overcomes the afflictions of her early years.

\* \* \* \* \*

The horoscope of death is that of John Greenleaf Whittier, the well-known American poet, who took his departure for Devachan at 4.30 a.m. on the 7th September, at Hampton Falls, New Hampshire. A figure for the time resembles in some respects the horoscope of birth of the infant princess. The early degrees of Virgo are rising, and Mercury, the literary planet, rules the figure; he is just above the cusp of the ascendant, in trine aspect to Jupiter on the cusp of the ninth. Here, we have a picture of the successful literary man, and one who possessed a deep sense of religion; moreover, Mercury being chief ruler of the tenth house, refers appropriately to the fame he won. The trine of the Moon to Venus, the latter part-ruler of the ninth, shows the affectionate, imaginative, and poetic nature. The map as a whole, is a remarkable testimony to the importance of the death figure. He was born near Haverhill, Mass., on the 17th December, 1807, and was therefore nearly 75 at his death. If 75 days are counted backward from the 7th of September it will be found that the *pre-terminal* direction,  $\text{D } \delta \text{ } \odot \text{ } \square \text{ } \text{h}$  R, falls due on that day, corresponding to the year of his death.

\* \* \* \* \*

A correspondent commenting on Lord Tennyson's pre-natal figure, writes:—"Certainly the conjunction of Venus, Saturn, and Mercury describes a good deal of his poetry, and without a doubt this is a very important position. But I should regard the angular position of Uranus in the mid-heaven in trine to Jupiter (lord of the ascendant dignified in Pisces) as having a share in the formation of this notable character. It is a well-known fact that Lord Tennyson was an *eccentric*. The pre-natal figure shows the poet, whilst the radix shows versatility of talent and fine intuitive powers."

\* \* \* \* \*

While on this subject, the following paragraph will be read with interest. It must be remembered that Tennyson had Uranus in the tenth house near the conjunction of his Sun, and in trine to Jupiter at his pre-natal epoch. It will be noticed that the Right Hon. W. E. Gladstone is among those mentioned; and he too has often been conjectured to have the mystical Uranus in the mid-heaven.

"The Metaphysical Society is well-nigh forgotten. 'It was started,' Mr. Froude has said to the interviewer of *Black and White*, 'many years ago by Tennyson and Knowles. Tennyson always wanted to prove that there was a future life. That was the origin of it, though he never got it proved beyond the possibility of doubt. There were 30 of us, representing every shade of thought and opinion—Manning, Ward, St. George Mivart (the scientific Catholic), Tennyson, Gladstone, Roundell Palmer, Huxley, Tyndall, Ruskin, two or three Anglican bishops, myself, and others. We used to talk of the future

life, of conscience, of God. We dined together regularly and then discussed. We lasted two years. We never once quarrelled, though we talked with the utmost frankness and plainness. I remember once we discussed the possibility of miracles. I said there could be no doubt as to their possibility, for there was a living miracle in the fact of such a society as ours existing at all. And at all events, though we never could agree, there was one good result. We had learned not to hate. Curiously enough, neither Manning nor Gladstone impressed us with their powers of debating. Manning, of course, was blinded by his superstition. Manning and Martineau, one of our most valuable members, presented a curious spectacle sitting together in perfect amity."

\* \* \* \* \*

The Prince of Wales celebrates his fifty-first birthday on the 9th of November. His Sun has now progressed to the ninth degree of Capricorn and his Moon is in Leo, in the eighth house. At his birth Saturn was at  $0^{\circ} 15'$  9, and Mars at  $15^{\circ} 15'$  13. Now the critical midway point between these two places is at  $7^{\circ} 15'$  41, and the Sun had progressed to this critical point at the time of death of the Duke of Clarence. We believe "Sepharial" was the first to suggest that when one planet, either at birth or by direction, arrives at the midway point between two others, that position has approximately the force of a parallel between the three planets. Our experience has several times confirmed the truth of this observation, which now receives corroboration in the Prince of Wales' horoscope. We strongly advise our readers to note these midway points, for we are convinced of their importance. Whether the point forms an orthodox aspect to either of the heavenly bodies is a matter of no importance; in the Prince's case there is no definite aspect. The Prince's ascendant is  $22^{\circ} \uparrow$ . Jupiter exactly rising. Venus, by direction, was on the cusp of the ascendant at the time of the Duke's promised marriage, but the evil primary direction which we have noted, followed, and coincided with the death. The Sun must now be considered as progressing to the conjunction of the malefic Mars, which it will reach in 1899. But before this evil period arrives, we are pleased to notice that 1894-5 promise some very decided good fortune for the Prince. From 1896 to the close of the century nothing but evil is in store for him, and in spite of his strong radical positions, he will be fortunate if he survives the century.

PRIMARY POST-NATAL.

⊙ P. par.  $\uparrow$  P. = 1891 (still close).  
 Asc.  $\delta$  ♀ P. = 1892 ( " " ).  
 ) R. □ ♀ P. = 1893  
 ⊙ P. par. ♀ P. = 1894 ( " " ).  
 ⊙ P. par.  $\uparrow$  R. = 1895  
 ⊙ P.  $\uparrow$  ♀ R. = 1895  
 ⊙ P.  $\uparrow$  ♂ P. = 1896 (now close).  
 ) R. □ ♀ P. = 1898  
 ⊙ P. par.  $\uparrow$  = 1898  
 ⊙ P.  $\delta$  ♂ R. = 1899

SECONDARY.

) P. par. ⊙ R. = Dec. 92.  
 ) P.  $\uparrow$  ) = Mar. 93.  
 ) P. □  $\uparrow$  R. = Apr. 93.  
 ) P. □ ⊙ R. = May 93.  
 ) P. □  $\uparrow$  P. } = June 93.  
 ) P. par. ♂ P. }  
 ) P. ✕ ♀ R. = July 93.  
 ) P. □  $\uparrow$  P. = Aug. 93.  
 ) P.  $\Delta$   $\uparrow$  R. = Sept. 93.

\* \* \* \* \*

The list of the Prince's Secondary directions which we gave last year, and those of the Queen, last May, were worked by the method suggested by our contributor, "Leo," reckoning according to sidereal and not mean time. Those of Tennyson which we gave recently, and these of the Prince, are worked by the ordinary mean time of birth. If worked by sidereal time the Secondary directions fall one month

later for every thirty years of life. We are endeavouring to ascertain by observation which of these two methods is the more accurate, but we have not yet been able to decide. It speaks volumes in favour of the so-called "Secondary" method of directing, advocated by "Raphael" and "Sepharial," that the affliction of the Prince's Sun by progression should have coincided so closely with the death of his eldest son. Our readers will remember what a ridiculous fiasco were the much-belauded "Primary" directions of our contemporary "Zadkiel." We notice that he is now endeavouring to alter the Prince's time of birth in order to make "the arc fit the event," once more, thus nullifying all his past directions; and this is *Astrologia Sana* we are grandiloquently told year after year! Alas, he never will succeed in making that arc fit, for Jupiter does not culminate for three or four years yet if worked by the true method (which is not the Ptolemaic).

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## Letters to the Editor.

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Letters of general interest alone are inserted. Correspondents desiring reply must please enclose a stamped addressed envelope.

All correspondents should give full name and address, not necessarily for publication, but as a token of good faith.

N.B.—Writers of signed articles are alone responsible for the opinions therein contained.

DEAR SIR,—“Amateur” is right and I am wrong in regard to the apparent positions of the planetary bodies. My apologies are due to “Raphael” for having contested his criticism of my first remarks. My comments upon the appearance of distant bodies should have stayed with the *appearance only*, and not extended to the observed positions of those bodies. By an awkward overlapping of ideas I substituted the idea of *how* for that of *where*, and reverted to it in replying to “Raphael.” I have the consolation of knowing that the main idea of the passage on page 422, viz., that of etheric vibration as explanatory of planetary influence, is not vitiated by this awkward mistake.

Yours sincerely,

SEPHARIAL.

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## WHITEWASHING.

DEAR SIR,—It is amusing and curious to observe how your contemporary tries to whitewash himself. “I would not,” he says, “do an injustice, intentionally, to anyone.” Of course he would not. It was no injustice for him to accuse me of saying what I did not say, and to take credit to himself for correcting an error of mine made 15 years ago, when, in fact, he must have known the error was already corrected.

He also says: “In the most unmanly manner ‘Aphorel’ writes a letter full of abuse of me, mentioning my name and concealing his own;” but he forgot to add that he had just been guilty of a similar trick himself in mentioning my private name! “Sepharial,” we are told, “strongly disapproves of ‘Aphorel’s’ conduct.” I should be very much surprised if he did not disapprove of something else, for I have every confidence in this gentleman’s fairness and impartiality, and it seems strange that where there are six of one and half-a-dozen of another, he should blame one and not the other.

RAPHAEL.

SIR,—It seems that I have been guilty of attempting to alter the relative motions of the Earth, Uranus, and the Sun. I have spoken the word and expected the Earth to stand still in her course; I have put forth my hand and bidden the stable Sun move round our restless globe. "Amateur" is quite right in his correction, and I am much obliged to him for it. I also beg to apologise to our friend "Raphael" for insinuating that his criticism was unjustifiable. Making allowance for some trifling error through refraction, etc., the planet is really on the cusp of the mid-heaven when it appears to us to be there.

What I ought to have said when dealing with this subject, was the following. If we take any moment when Uranus is on the cusp of the tenth house, and imagine a ray of light starting from the body of the planet at that moment, that ray of light will not enter the eye of the observer on our Earth until the planet has reached some indefinite point in the eighth house; the exact point varying according to the position of the Earth in its orbit, and the latitude and longitude of the observer. The light by which we see Uranus, when it is on the upper meridian, started from the planet when it was somewhere in the eleventh house. This seems to me to render the attempt to distinguish between planetary action and the transmission of luminous etheric waves, much more complicated than appeared at first sight.

LEO.

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DEAR SIR,—In reply to "Sepharial," I understand a lunar month to be four weeks of seven days each. If he means the *actual* return of the ☾ to her own place, its another thing; but even in this case nine calendar months are not ten lunar; for instance, on January 1st, 1893, the ☽'s long. is  $26^{\circ} 11' 43''$ , but on September 1st it is  $14^{\circ} 8' 14''$ .

"Leo" is drawing in his horns! Now he pretends that the terms used by Mr. Row are simply relative. I say, nothing of the kind. Mr. Row says *Lakti* (Kama-rupa) can gather a Kasa or Prakriti and mould it into any desired shape. Does *modern* Theosophy flatly contradict Subba Row? Or is what he says *absolutely incorrect*? What has the astral to do with thoughts and desires? It is merely the vehicle of Prana.

Again, if *re-born on to Earth* does not mean birth, what does it mean? If "Leo" *knows* when the Ego enters the body, why does he not say so? There is no sense in shifting and wriggling and pretending that H. P. Blavatsky wrote one thing and meant another. The instant of death and the instant of birth are the two grand crises in our pilgrimage, and one is but the reasonable analogy of the other.

I am glad to see he stands by his article on the Planetary Hours. I read that article four times, and after all I had to *disbelieve my own senses*. Why? Because I could not believe that anyone was so lacking in understanding as to suggest, for no possible reason whatever, that the day should be hacked into all kinds of silly divisions to suit a nonsensical arrangements of the planets. There is only *one* arrangement that will suit our day of 24 hours, and as this has stood the test of centuries, we may rest pretty sure it is correct. Of course we can cut up the days, weeks and months into any portions of time we like, but what *sense* and utility will there be in it when done?

Faithfully yours,      RAPHAEL.

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## The Nativity of Prof. Kero Laruman Chatre.

(Continued from Page 75.)

“FROM the 26th to the 28th year the native was promoted and transferred. The Moon by direction in the 28th year, formed the trine aspect to Venus, the ruler in the tenth house, in her own place in the radix.” We would point out to our friend that as regards the 28th year this is all very well, but what about the 26th and 27th years? We find a wonderful train of directions operating, viz.: Sun progressed to parallel of Uranus, Jupiter and the Moon, and during these years the Moon progressed to the parallels of the radical Mercury, then Jupiter, then the Moon, and finally the Sun; acting on the powerful solar parallels!!! No wonder he obtained promotion, for as we have before remarked, a good aspect to Uranus is excellent for a Government official; Jupiter representing dignitaries, and the Sun the ruling powers, whilst the Moon signifying the general public, such as servants, and those subordinate. All these are very potent directions for advancement, and then to fill in the details of the scheme, the lunar (or secondary) directions are of the same nature, and force into action the powerful solar directions, and this case alone, apart from others, proves how powerful the parallel of declination is. In his 47th year he was knighted; our friend gives his reasons on page 26 for this, to which the student is referred, and when we come to examine the directions then operating, we see no cause for wondering at the distinction conferred upon him, and the veriest tyro would have predicted a “good time” for him. First, note the Sun, Venus, Mars, Jupiter, and Uranus (all progressive) are in cardinal signs, then look at the primary or solar directions:—

Sun, par. Venus prog.; par. Uranus prog.; par. Moon rad.  
par. Jupiter rad. and conjunction Jupiter rad.!!! and in the  
March of that year the Moon was conjoined to the radical Mars

F

and trine the radical Sun, whilst Mars had progressed to conjunction of mid-heaven. No finer directions could be desired, even by the most captious critic, and in our opinion these directions are pregnant with meaning, and are far in advance of any aphorisms we have yet seen.

From what we have gathered from the aphorisms that have come before us, we find they are not applicable to the West, hence, with all due deference to our Indian friend, we cannot concede that our system is in any way inferior to the Sayan one he refers to, judged by the present natus, but if he will kindly send us one where the testimonies are more favourable to the Sayan than in the one we have been investigating, we shall be pleased, *on proof*, to admit of the superiority of the Sayan over our own, but in this instance there is no doubt that our system is superior, judging by the facts we have adduced.

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## Lessons in Mundane Astrology.

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### THE PARTS OF THE WORLD AFFECTED BY THE SIGNS OF THE ZODIAC.

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**I**N Ptolemy's Tetrabiblos, we find that the various countries of the world were influenced by the signs of the zodiac, a list of which he gives. In his day, America had not been discovered, and the British Isles, if known, were doubtless considered insignificant, yet it is found that although the world has undergone changes and transformations since his time, the countries he stated were in sympathy with the signs of the zodiac, modern experience bears out, but as the known world is much larger now than in his day, the additional countries and towns which confirmed experience warrants are apportioned to these various zodiacal signs. England, for instance, is influenced by the fiery sign Aries (ruled by Mars), and according as the planets transit this sign, so we find events occur and recur agreeably to the nature of the planet who is in the sign at the time of certain events.

It is in this way that the signs in sympathy with various countries are found, and in course of time others will be added; the towns and countries apportioned to the various signs are

gathered from various sources, and may, we think, be considered "up to date."

ARIES.—England, Germany, Palestine, Denmark, Syria. Towns—Birmingham, Leicester, Utrecht, Marseilles.

TAURUS.—Ireland, Cyprus, Persia, Great Poland. Towns—Dublin, Leipsic, Franconia.

GEMINI.—West and South-West of England, Belgium, Sardinia, United States, part of Egypt. Towns—London, Melbourne, Bruges, Versailles.

CANCER.—Scotland, Holland, New Zealand, Africa, Paraguay, Algeria. Towns—Manchester, York, Constantinople, New York, Tunis, Cadiz, Amsterdam.

LEO.—France, Italy, Philadelphia. Towns—Bath, Bristol, Portsmouth, Jerusalem, Rome, Taunton.

VIRGO.—Turkey, West Indies, Assyria, Brazil. Towns—Reading, Cheltenham, Strasbourg, Paris, Lyons, Brindisi.

LIBRA.—China and the adjacent parts, Japan, Argentina, Austria, Egypt. Towns—Vienna, Antwerp, Lisbon, Frankfort, Norwich, Middleton, Copenhagen.

SCORPIO.—Morocco, Norway, Barbary, Bavaria. Towns—Liverpool, Frankfort, Halifax.

SAGITTARIUS.—Spain, Hungary, part of Italy. Towns—Cologne.

CAPRICORNUS.—Greece, India, Mexico, parts of Persia, the Punjab, the Philippine Islands. Towns—Oxford, Brussels, Keighley.

AQUARIES.—Russia, Prussia, Sweden, part of Poland, Abyssinia. Towns—Hamburg, Bremen.

PISCES.—Portugal, Alexandria, Norinandy, Asia Minor, Egypt. Towns—Bournemouth, Farnham, Tiverton, Seville, Alexandria.

(To be continued).

A CURIOUS BIRTHMARK.—Joseph H. Rotherman, a carpenter of Connelsville, this State, has a crescent-shaped birthmark on the back of his neck, which is said to have aroused considerable curiosity among the thinking people of his neighbourhood. When the Moon is new, Rotherman's mark is hardly noticeable, but as Luna rounds off the first quarter, it begins to swell and turn red. By the time she is in the condition known as "full Moon," Rotherman "has a Moon of his own" about two inches in diameter. As the heavenly light begins to wane, the mark decreases in size and loses its colour, until it again becomes a bluish, crescent-shaped mark, hardly distinguishable, and scarcely raised above the skin.—*Philadelphia Press*.

## On the Signs of the Zodiac.

(Continued from page 91.)

IT will be noticed also, that the several signs upon either side are mutually polarised by one another. Thus ♈, the first on the male side is polarised by ♏, the last upon the same side; ♉, the second of the male manifestations, is polarised by ♊, and so on. Similarly on the dark, or female side, ♋ and ♏, ♌ and ♎, etc., are in the same magnetic relations. The "light" signs in the above scale will represent, then, the spiritual forces of cosmos, and thus also in man, the micro-cosmos; the "dark" signs will represent the material forms of these. How this works out in regard to the nature and constitution of man, will be presently seen.

The *constitutional* and *elemental* natures of the signs, give us the trine and quadrate divisions of the zodiac. The first of these gives us three sets of four signs each; these are as follows: ♈ ♉ ♊ ♋ which are *volatile*, ♌ ♍ ♎ ♏ *fixed*, ♐ ♑ ♒ ♓ *mutable*. If the reader will refer to Vol. I., page 138, he will there see in what manner these three sets of signs are related to one another by polarity. They correspond to the "three salts" of the alchemists, and embrace respectively, the four elements. The volatile, or movable signs are denoted thus  $\wedge \searrow$ ; the fixed by the symbol  $\square$ , and the common or mutable by  $\frown$ . They are thus brought into relations with the three orders of sound, the acute, grave, and circumflex, and with the geometrical planes of the triangle, square, and circle, and the corresponding solids of the pyramid, cube, and sphere.

The quadrate division of the zodiac gives us four sets of three signs each, corresponding to their elemental natures, and indicating a three-fold division of each element. Thus we have

FIRE	...	...	♈	♉	♊
AIR	...	...	♌	♍	♎
WATER	...	...	♏	♐	♑
EARTH	...	...	♒	♓	♔

Thus each of the elements has a triple degree corresponding to the spirit, soul, and body of man, and of the universe, and comprehended under the symbols of ☉ spirit, ☽ soul, ☿ body, the fixed, mutable, and volatile or evanescent forms of life.

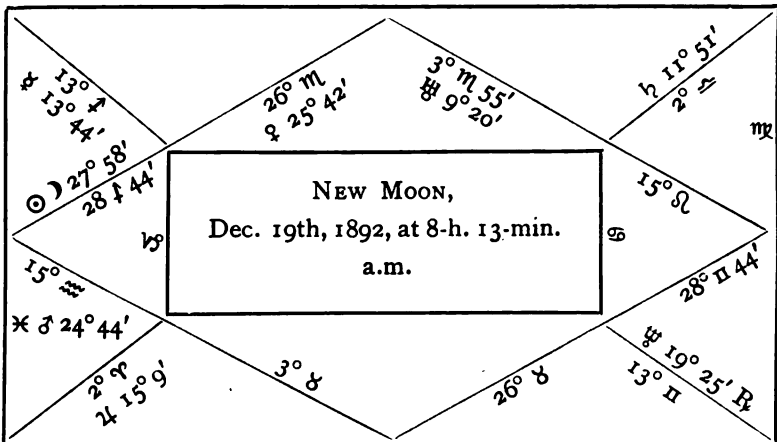
We have now obtained two distinct keys to zodiacal interpretation, one of which gives the constitutional nature, the other



the elemental nature of the signs, yielding the two sets of four and three signs. Taken separately, the one is a symbol of Matter +, the other of Spirit Δ, and in association they form the mystical glyph of the Man, regarded as a spiritual  $\triangle$  and a material  $\nabla$  being. Students will recognise that by substituting for the trinity of Δ the unity of O, the symbols of the planets Venus and Mars are obtained, which again are the opposing forces of mind and matter, of Christos and Diabolos, the messengers of peace and strife.

Regarding these two sets of signs, the *elemental* and *constitutional* from the standpoint of their essential unity in the circle (zodiac) of Being, we have already seen that the one yields three sets of four signs each, and the other four sets of three signs each, and now we may regard them in the light of their correspondencies in the nature of man, taking as our glyph the single form of the complete seven-fold unity, the triangle and the square being linked together and enclosed in the circle.

### Mundane Astrology.



THE New Moon on the 19th instant is formed on the ascendant. The conjoined luminaries are afflicted by Uranus from the M.C., and by Mars in the second house, and these malefics are in close sesquiquadrate aspect, Saturn opposes Jupiter, and Venus is afflicted by Saturn.

From these positions we judge trade will not be as good, much distress will be rife; sudden failures probably amongst the

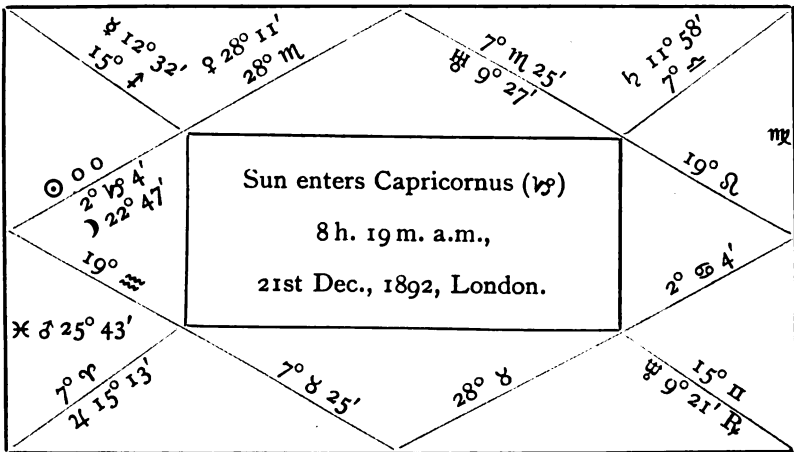
sporting fraternity; finance will be far from good. The mid-heaven is under a cloud, there will be much trouble in store for the authorities, but it will not be made public for reasons that the student will readily see. Many outrages upon women will occur, and frauds in connection with our postal or telegraph service will be experienced.

At Berlin, the death of an eminent personage is presaged; much secret enmity will be felt, and the revenue will be poor.

At St. Petersburg, Mars rises, Saturn and Uranus in eighth house. Much dissatisfaction will be rife; anarchists busy, and death in notable circles; much crime.

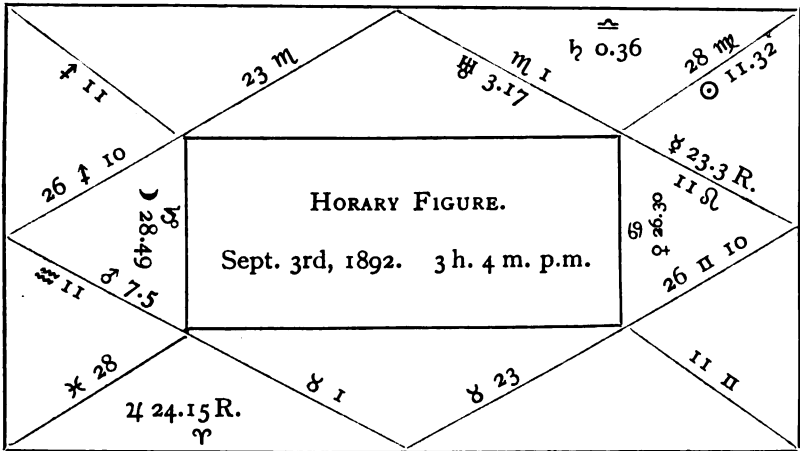
At Melbourne, grave scandals, troubles with foreign relations, and many changes.

At New York, troubles with the populace, strained finance, and many failures in the financial world.



At the time the Sun enters Capricornus, the planets are posited as above. It will be noted that Saturn and Jupiter are in opposition from the ninth and fifth houses, whilst Mercury and Neptune are opposed from cusps of the twelfth and sixth houses, Uranus on M.C., and the Sun on the ascendant. From these positions we judge notable reforms in postal circles, accidents by sea and land, troubles in connection with hospitals and prisons, sudden troubles in Parliamentary and aristocratic circles, and even Royalty may be affected, and notable scandals will be brought to light. Trade on the whole will be good, but expenditure will be heavy.

## Horary Astrology.

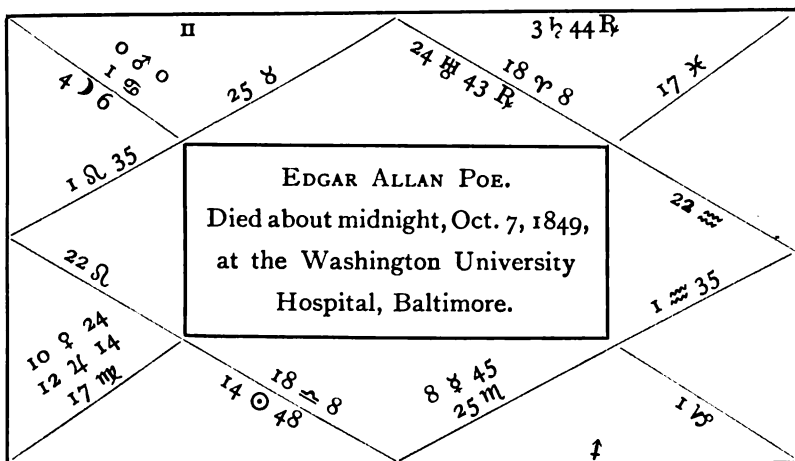


THE following question was put to me by a friend at Teignmouth. "Is the English nation the lost sheep of the House of Israel?" The square of Mars to Uranus would show there has been intense opposition to the doctrine from eccentric persons. Venus square to Jupiter and opposition to the Moon shows great antagonism from females, also a part of the clergy, as Jupiter is always a significator of clergymen, and being in the third house, I should say the opposition is chiefly from dissenting clergymen. The Moon hastening to the trine of Saturn in the ninth house, religion is an argument that in about two years from now much more attention will be given to the subject, and fresh facts adduced. Uranus having semi-sextile Saturn many Established Church clergymen are now in favour of it. The tenth house signifies the nation, and as Mars is joint ruler with Uranus, both being angular and in fixed signs, are arguments of the verity of the assertion that we are indeed the lost Tribes. Lastly, as Venus, lady of the fourth, has the opposition of the Moon, a general significator of the public, the English nation as a body will be adverse to it.

E. CASAEL.

A very severe railway accident, by which several people were killed, occurred at a few minutes past 4 a.m. on the 2nd of November, near Thirsk. A figure drawn for the time shows that Saturn was very near the cusp of the ascendant, with the Moon setting in close opposition.

## Terminus Vitæ.—Edgar Allan Poe.



**E**DGAR ALLAN POE was born on the 19th January, 1809, at Boston, Mass. His "lonesome latter years" of "unmerciful disaster" ended under the planetary influences depicted in the above figure, which is drawn as follows: Baltimore is lat.  $39^{\circ} 15' N.$ , long.  $76^{\circ} 30' W.$  At the rate of  $15^{\circ}$  degrees per hour, this longitude is equivalent to 5 h. 6 m., which is the difference in time between Greenwich and Baltimore. Then

	H.	M.	S.
Sidereal time noon Greenwich	13	4	4
Add correction for 5 h. 6 m. ...			50.27
Sidereal time noon Baltimore ...	13	4	54.27
Add time elapsed ... ..	12	0	0
Also correction for time elapsed		1	58.28
	25	6	52.55

This gives us 1 h. 6 m. 53 s. as the sidereal time (or right ascension of the mid-heaven) at the moment of death. The figure is then erected from a table of houses for the latitude. The planets' places are reckoned for 5 h. 6 m. a.m., on the 8th October, from "Raphael's" Ephemeris.

The positions and aspects here given seem to me to admirably illustrate the end of that brief and eventful tragi-comedy, that

*episode* in the career of the Ego once known as Edgar Poe. It will be noticed that the Sun is just at the critical mid-way point between the oppositions of Saturn and Uranus, the exact critical point being  $14^{\circ} \simeq 14'$ . There is some amount of mystery surrounding his death, the only thing known for certain being that he was found insensible in the street suffering from congestion of the brain, and that he was carried to the hospital and died without giving any account of himself. In accordance with the nature of the disease, it is to be noticed that both malefics to which the Sun is opposed are situated in Aries, governing the head. His most reliable biographer, Mr. Ingram, suggests that he was seized against his will by some unscrupulous electioneering agents and drugged, after a fashion not uncommon then. This figure, with Mars in conjunction with the Moon on the cusp of the house of secret enemies, certainly coincides with the idea. It is to be noticed that the Moon is in strong good aspect to Mercury, the intellectual and literary planet, and that Mars is near the Moon, and Mercury in the house of Mars. This presents a fair picture of his great ability as an author and critic, and reminds one of the bitter sarcasm which fills many of his pages, and his reviews of the crowd of mediocrities whom he spent his time in crushing. Jupiter, lord of the ninth, the house of literature, is in close conjunction with Venus in Virgo, and it is remarkable that the same two planets were in conjunction at his birth, but then in Pisces, the opposite sign. This is a very significant position for a highly imaginative poet, especially as Venus and Jupiter are mid-way between Mercury and the Moon, applying to the sextile of both. Saturn in the ninth house, with the Sun at the critical point between it and the mystical Uranus, is highly significant of the fantastic, melancholy, weird and morbid ideas which pervade his prose tales and render them so fascinating to all sorts and conditions of readers. The same relative positions of the two malefics account for his miserable circumstances during the greater part of his life; the Sun being lord of the first and second houses. With the fourth and tenth houses afflicted, his parents died early; but the ruler of the fourth being well-placed, he was adopted by a wealthy Scotch merchant, Mr. John Allan, who discarded him when grown up. The lord of the seventh house is badly afflicted; the Moon has mingled good and bad aspects; he married his young cousin, Virginia Clemur, and she died young of consumption. With Saturn in

the ninth house, in square to the Moon and Mars, his religious belief was deep though unorthodox, and apparently tended more nearly to Pantheism than anything else. The lord of the eighth in the ninth squared by Mars, he died suddenly of a martial disease, at a distance from home and while travelling. The affliction of Uranus in the mid-heaven (applying opposition Sun, sesquisquare Venus, and Jupiter, and void of good aspects) aptly coincides with the erratic and unstable course of his life, never at one occupation for long together, sometimes flaring into popularity with his tales and poems, oftener writing brilliant verse and prose for a wretched remuneration, and constantly the victim of lying scandal-mongers. The presence of the lord of the eighth in the ninth, in square to Mars and the Moon in the twelfth, is significant of the fate which awaited his poems and tales after his death, under the malignant editorship of his spiteful opponent Rufus W. Griswold, who prefixed to them a black-hearted memoir filled with scandalous misrepresentations.

As the precise time of death is not known to a minute, it seems to me reasonable to assume that Venus and Jupiter were really nearer the cusp of the third than in the second, but this is only conjecture.

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## Sonnet.

TO EDGAR ALLAN POE.

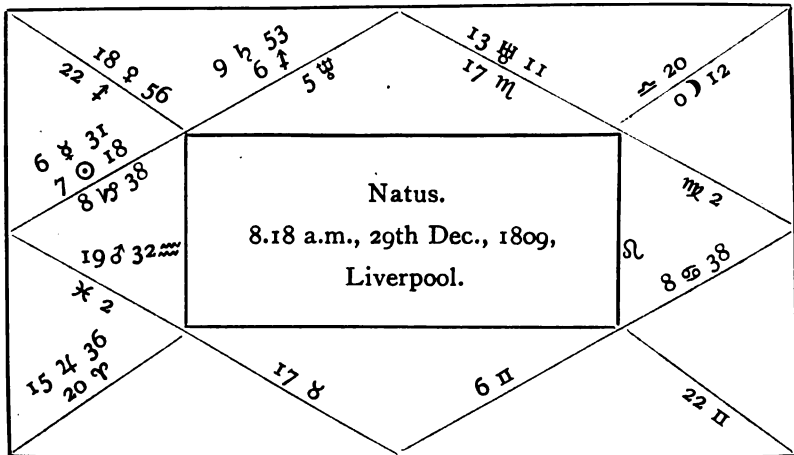
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When all that youngling western world has grown  
 To the full mark of manhood, will it claim,  
 Of all its yet unrisen lights one name  
 Surpassing thine, O poet supreme, alone,  
 O mystic laureate of a land unknown,  
 O singer of songs that break the bounds of fame,  
 O maker of matchless music, held the same  
 Whatever worlds may rise beyond our own ?

Dead and forgotten are all thy mightiest foes ;  
 And mellowed memories of bygone days  
 Are sweeter in our ears because of thee.  
 Whatever suns may melt these earthly snows,  
 No flower can dim the brightness of thy bays,  
 O monarch of the land beloved of me !

G.

# Horoscope—The Right Hon. W. E. Gladstone.



Declinations: ☉ 23-15	♀ 22 22	♃ 20 21
☽ 1-40	♂ 16 5	♃ 15 25
♁ 24-58	♄ 4 57	

**I**N answer to an enquiry by the Editor of this Magazine some few months ago, the present Prime Minister courteously replied that the exact time of his birth was unknown, but that it was said to have taken place "about breakfast time." Now sunrise on the 29th of December is a few minutes after eight o'clock, and we shall probably not be far out if we interpret "about breakfast time," to mean shortly after sunrise. Then erecting a figure and applying the rectification, the time comes to about 8-18 at Liverpool, or 8-30 in Greenwich time.

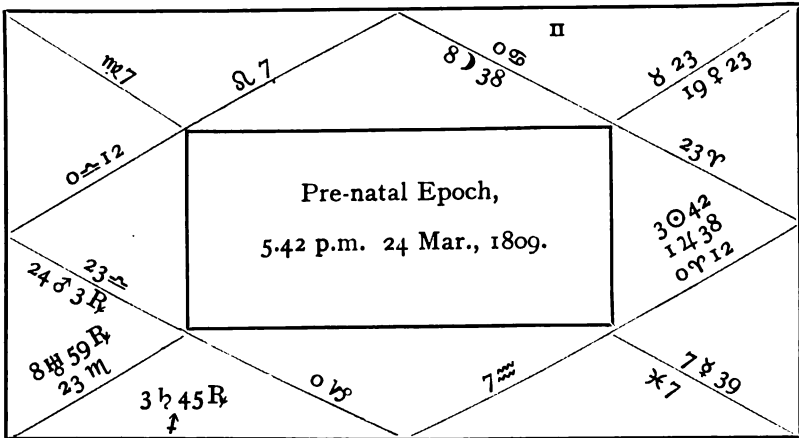
The oriental position of the Sun is very significant here, showing success and advancement in life, moreover the Sun is part lord of the seventh house (marriage). The proximity of Mercury to the Sun increases the intellectual comprehensiveness, and his presence in the ascendant is one of the signs of eloquence.

The rising of the Sun, combined with the presence of Mars in the ascendant, bestows great vitality. The latter planet is appropriately lord of the mid-heaven (fame, popularity). Uranus is just past the meridian, with the Sun going to the sextile. This, taken in connection with the rising of the major luminary, will probably be held significant of his power and fame; while the parallel of declination between Uranus and Mars, and the malefic aspects of the latter to the two luminaries, agree well

with the severe and sudden nature of some of his political misfortunes.

With regard to Mr. Gladstone's literary abilities, it is to be noticed that Mercury is very strongly placed, and that Venus, ruling the ninth house (literature, &c.), is well aspected.

If the above figure represents the planetary positions at the time of birth, the following chart will depict them at that moment called the pre-natal epoch.



Declinations: ☉	1-29	♀	20 45	♃	18 51
☾	18-21	♂	7 53	♁	14 4
♁	9-1	♃	0 26		

The affliction here of the second house by the retrograde Mars, so far as I am aware, has not had much effect in the Premier's life; but every other position in the figure is of considerable interest. The Sun is in close conjunction with the benefic Jupiter, both dignified in Aries, and in trine to Saturn. The Moon is strongly placed in the mid-heaven, in which position she best signifies popularity. She forms a triangle with Mercury and Uranus, each being in trine to the other, a very strong position. Venus, ruling the ascendant, is in her own house on the cusp of the ninth. The first degree of each cardinal sign is on the angles, which is an extraordinary testimony for fame and eminence, especially when taken in connection with the very strong position of the two luminaries.

I will ask my readers to remember that the pre-natal epoch is not put forward as a substitute for the birth figure; or as a chart which foreshadows the whole life of the native. Neither



is it stated that each part of this figure for the epoch will have some effect in the life history. So far as I can tell—and I do not wish my words to be taken for more than they seem worth in regard to such an almost unexplored region as this—the pre-natal epoch always has *some* effect upon the fortunes of the native. Sometimes the effect seems very slight, and only to cover a very small portion of the pre-natal figure, leaving the rest of no account apparently on this plane. But in a few exceptional cases the greater portion of the figure seems to have had its effect in the life, and it fills up some important voids in the figure for physical birth. I hope this explanation will be found to answer some of the criticisms which “Raphael” made upon my description of Tennyson’s pre-natal figure. Those criticisms I should like to remark were full of errors and mis-conceptions, as my readers no doubt noticed, but I will not refer to them further. If Tennyson and Mr. Gladstone each came entirely under his pre-natal figure, they would doubtless have been somewhat different, both physically and otherwise; but it is not so. The possibilities of the pre-natal figure both for good and evil are limited by the figure for birth.

Finally, I pledge no one, “Sepharial” least of all, to anything I have written on this subject.

LEO.

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“When an Ego has finished its Devachanic interval and is ready for re-birth on Earth, Karma (divine law) prepares for him a fit embodiment in the race, nation, family, and household, to which his merits entitle him. If all goes well, that is to say, if the new physical body survives the perils inseparable from infancy, then, *at the age of seven years* we are told, the Ego enters fully into possession of its fresh home, beginning at that date its next career of responsibility. One-third of the death-roll is of children under three. This may be one reason why the Ego does not ensoul the body till the critical period is passed.”—(*Theosophical Forum*, Oct. 1892.)

\* \* \* \* \*

Renan, the celebrated French writer, died at Paris on the 2nd of October, at 6-25 a.m. Saturn, Mercury, and the Sun were rising in Libra, in trine to Mars; Mercury ruling the ninth house (literature and religion). The proximity of Mars to the Moon, the latter ruling the mid-heaven (fame), would, we think, with the strong position of Mercury, afflicted by Saturn, but upheld by Mars and the Sun, fairly describe the unorthodox but brilliant nature of his literary productions. He was born in Brittany on the 27th February, 1833. If sixty days are counted backward from the day of death, a day for each year of life, the Sun is brought close to the opposition of Mars.

## Elections.

"To everything there is a season, and a time to every purpose under the heavens."—*Solomon*.

ON this important subject A. Pearce makes the following remarks, "To make the election of real service the nativity must be studied, otherwise no safe election can be made," and further (after quoting various precepts, &c.), he states—"These precepts may be considered ridiculous and unnecessary by *persons unacquainted with Astrology* (the italics are ours), but there can be no harm in observing them. We should prefer observing them, when possible, to running the risk of failure, by beginning an important transaction at an unfortunate moment. Some transactions seemed doomed to failure from their inception," &c., &c.

To use the words of *Figaro*, "Now step we forth to whip hypocrisy."

As we have before stated (*vide* page 522 in No. 22 of this Magazine) there is a time to commence fresh undertakings, no matter what they may be, and we have briefly and succinctly given the rules to be observed when making an "election." Pearce, who desires, nay, virtually insists, on being considered the *only* authority on any astrological point, is very explicit (for him) on this point, for he clearly states, "We should prefer observing them (the precepts) when possible, to running the risk of failure, by beginning an important transaction at an unfortunate moment," &c. We have had to ask the following question before, and we again put it (in reference to Elections *this* time)—"Does Alfred J. Pearce act upon the precepts he teaches, or in other words, does he 'elect' favourable times for the commencement of new undertakings?" We will *assume* he does;—it may be presumptive on our part, but it is only fair, in deference to his published utterances, to assume he does so when commencing an "important transaction."

Of course, this term "important transaction" is very elastic, for what one individual would consider "important," another would consider trivial, but we will for the sake of argument, consider the publication of a book or periodical, an "important transaction," especially if it was intended to "whip creation," as our American friends say. Well, this bombastic sapient individual (A. J. Pearce), published a book, which we will assume *he* considered an "important transaction." The question is, did the sapient one elect a time for *this* "important transaction?"

Many of our readers may, and will, naturally say, "he should

take his own medicine and practice what he preaches, and if he possesses that erudition which he so confidently assumes, he should have *elected the right time*, and the book in question *should have lived*, and brought wealth and fame to its progenitor." Did it? Alas! for the erudite one!! He published "Urania," a monthly periodical, in the month of January, 1880, and either the *elected time must have been wrong*, or the *precept faulty*, for the work *only lived nine months*, and in the final issue the following appears, "The price of 'Urania' will be raised to one shilling, and the publication of it *will be suspended* until the stated number of copies (300) shall be subscribed for."

As "Urania" has not appeared since, it may be fairly assumed (1) it was a failure, and (2) he does not know how to make an "election" correctly.

To make Pearce eat his own words, we say, and circumstances prove it, "'Urania' was doomed to failure from its inception," and the author should rank as a "person unacquainted with Astrology," for he is a pretty specimen of an astrologer not to have foreseen its "mushroom" existence. We could understand a tyro not selecting a fortunate time for its inception, or even choosing an unfortunate date through lack of knowledge, but for a practising astrologer of at least 25 years' experience (!!!) to do such a silly thing, shews his perspicuity is very mediocre,—his perception the reverse of brilliant,—his knowledge of the rules for electing a suitable time exceedingly primitive,—and his ignorance decidedly pronounced. He may say he did not "elect" a time for starting "Urania"—if so, we at once say, "why do you not practice what you teach?" He is not worthy of the name of "astrologer" who cannot do this simple thing, for by the failure of "Urania," Pearce proves to the astrological world "How NOT to make an Election," and also that he is not a qualified teacher, and by his action he has lowered himself to the rank of an astrological quack! How can such a man have the audacity to teach, or we should say "attempt to teach," when he is ignorant of the very "marrow of Astrology." He had better end his days in retirement, and give place to those whose "Elections" are crowned with success.

He had already been proved a "false prophet" (*vide* page 14), and we now prove him to be a "false teacher," for by the utter collapse of "Urania," Pearce is "hoist with his own petard." Exit A. J. Pearce! Poor U  $\approx$  V Z - A.

# Planetary Hours.

(Continued.)

BY CHAS. HATFIELD.

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## THE HOUR OF MARS.

THE hour of Mars is masculine, fiery, and evil, and any conversation in this hour relates to words, quarrels, anger, accidents, danger, and sometimes fire.

Mars describes a medium-sized person, with a strong, wiry body, dark or sunburnt complexion, dark eyes, dark or sandy hair, heavy eyebrows, thick hair, a commanding manner, and generally with a mark or scar upon the face or body. They are of a fiery nature, fond of rule, not easily discouraged, independent, and like to have their own way, they will not allow others to dictate to them.

Mars rules fire, accidents, quarrels, metals, arguments, military matters, the police, war, coal, petroleum, assaulters, liars in some cases, and evil doings.

In this hour, never undertake any matter not in sympathy with Mars, as unfavourable results will attend, avoid quarrels, keep out of dangerous places, guard against accidents, trust no friend, and do not rely upon any reports, this hour denotes dishonesty.

When cardinal signs transit the cusp of the tenth house at the time of a question, they denote corners of a street, generally, and when a sign is there, wherein the planet ruling the hour is lord of, the conversation will generally be near the significators home. Animal signs denote conversation relating to animals in many cases, watery signs denote places near water or liquids, earthy signs denote places of that nature, while airy signs denote airy or high places, fixed signs denote the centre of a block, generally, while common signs denote the same, or near the lower end of a street.

A question asked under a planet which has its detriment in the sign upon the mid-heaven at the hour, is not so favourable, yet a benefic planet denotes the persons mean well, yet they are generally in some unfortunate condition, and unable to do much. The planet ruling the hour one person applies to another, is the significator of the first mover, while the planet ruling the previous hour, is the significator of the party applied to. Never propose a question to a querent, as the question must originate in the mind of the querent.

When there are several persons together at one time, the

given hour will be the significator of the first person enquired about, the planet ruling the succeeding hour will signify the second party, and the next planet to succeed will describe a third party. To describe a party from a letter, a lock of hair, or from their urine, note the hour the matter is first presented, and that planet will give a delineation of their character.

To describe a person thought of by another party, take the planet ruling at the hour the querent has the thought in mind, and it will describe the person thought of.

The Sun rules light brown and tawny colours, Venus rules combinations, blue, and fine shining colours, Mercury rules mixed colours of a brownish shade, the Moon rules silver, and other light colours, Saturn rules grey and black, Jupiter rules golden brown, and tawny colours, and Mars rules dark blue, black, and red.

The planetary hours will answer any questions relating to the present conditions of a person, and will give a final answer, but in order to go into detail, and answer several questions, and each one of a different nature, one must understand the science more fully. The planet ruling at the hour of consultation, combined with the sign upon the cusp of the tenth house, describes the querent, and shows the nature of the conversation, and relates to all affairs the same as their ascendant.

The third hour relates to all questions of the second house ; the fifth hour relates to the third house ; the seventh hour relates to the fourth house ; the ninth hour relates to the fifth house ; the eleventh hour relates to the sixth house ; the thirteenth hour relates to the seventh house ; the fifteenth hour relates to the eighth house ; the seventeenth hour relates to the ninth house ; the nineteenth hour relates to the tenth house ; the twenty-first hour relates to the eleventh house ; the twenty-third hour relates to the twelfth house. Combine the influence of the twelve signs, with the different planets, beginning with the sign upon the cusp of the tenth house, passing easterly over the ascendant, yet using the signs as they come in rotation with the different hours.

Always trace to the succeeding hours, which will generally carry one into the hours of the succeeding day. The planetary hours wield a mysterious influence over each day, and any student can readily read a person's affairs by this system, when they have a knowledge of what affairs the twelve houses rule, yet one must not consider this system as the nativity, or as Horary Astrology.

## Ancient and Modern Medicine.

### LEO.

THE brave Lion has the back and heart for his portion. Now Leo nourishes the Bay Tree, which is most useful for pains in the stomach, and jaundice, convulsions, diseases of the liver, &c. The Celandine (*Chelidonium Majus*), growing freely under the hedges by the sides of the road, is a most useful remedy to eradicate warts and normal growths. Whortleberry (*Vaccinium Vitis Idæa*), the fruit of which is much used in Devonshire during August, when it is at its greatest perfection. Mistletoe (*Viscum Album*). A certain poet has immortalized this herb in the following words,

“The damsel donned her kirtle sheen,  
The hall was dressed in holly green,  
Forth to the wood did merry men go,  
To gather in the mistletoe,”

which is most useful in apoplexy and tumours. Most medicines are polycrest, while a few are limited to certain diseases. For inflammations, Rosemary (*Rosemarinus*) is excellent; while for gout, Saffron (*Colchicum Autumnale*) will relieve. Marsh Marigolds (*Caltha Radicans*), a native of France, now cultivated in most gardens, is suitable for small-pox, measles, lung complaints, and as a lotion, is peculiarly good for healing cuts, or after amputations; very good in fits also. Garden Rue (*Ruta Graveolens*) is good for lung, sciatica, neuralgia, and other nerve pains, &c. Heliotrope (*L. Grandiflorum*) is a specific for the heart, while Hemlock (*Conium*) is equally good for paralysis and pains in the chest. In the “grip,” or Russian influenza, I have proved in numbers of instances, Gelsemium (*Gelsemium Sempervirens*), a *positive cure* in from two to four days.

### VIRGO.

The bashful Virgin claims the belly, so Lady Fern (*Athyrium Filix Tæmina*) is a most fitting remedy for young damsels. Lily of the Valley (*Convallaria Maialis*), Lavender (*Lavendula Vera*), Caraway (*Carum Carvi*), growing freely in Essex and Lincolnshire, Calamint (*Calamintha Mentifolia*), Elecampane (*Inula Helenium*), found in moist meadows, Parsley (*Petrosilimum*), Honeysuckle (*Lonicera Periclymerum*), are one and all good for ailments incidental to the fair sex.

### LIBRA,

The Balance, rules the Meadow Sweet (*Spiræa Ulmaria*), sometimes called “Queen of the Meadows,” and justly so.

Scarcely a flower can be found (growing wild) more delicate. In some of the Devonshire lanes it blossoms luxuriantly. A remedy in Ague, and of great benefit to the eyes. The Purple Foxglove (*Digitalis*), is under the Goddess of Love, with Marsh Mallows (*Althea Officinalis*); this latter is most useful in diabetes. Mint (*Mentha Pratensis*), Alkanet (*Cinthus Officinalis*), grows freely on uncommon waste grounds, Coltsfoot (*Tussilago Farfara*), prolific in the Isle of Wight, Common Tansy (*Chrysanthemum Tanacetum*), most useful in dropsy, Basil Thyme (*Calamintha Acinos*), Common Yarrow (*Achillea Millefolium*), most waste places, are all useful for wounds, and ailments of the uterus. Cowslips (*Primula Officinalis*), is most useful for the bladder; the leaves can be eaten as salad. Sorrel (*Rumex Acetosus*), every school-boy knows it, and last, but not least, Sow Thistle (*Sonchus Arvensis*), found in most ditches and shady banks. My readers may think I have devoted a large space to Libra, and for the best of reasons, so many persons suffer with the kidneys and organs in close sympathy therewith, so I thought it wise to give a choice of remedies, as some, perhaps, might not be always come-at-able.

### Notes on Recent Events.

Since the death of the Duke of Clarence, the newspapers have from time to time interested themselves with the affairs of his surviving brother, Prince George of York, and so frequent have been the rumours of his engagement, first to one lady, and then to another, that it occurred to us that our readers might be interested in glancing over his directions for the present time and the immediate future. Here is a list of post-natal directions.

PRIMARY.		SECONDARY.	
⊙ P. * ♀ R. }	= 1893.	⊙ P. * ♂ R. =	Feb. 1893.
„ ♂ ♀ P. }		„ ∟ ♂ P. =	Apl. 1893.
„ □ ♀ =	1894.	„ □ ⊙ P. }	= June 1893.
„ par. ∟ R. =	1895.	„ □ ♀ P. }	
„ par. ∟ P. =	1897.	„ □ ♀ P. }	= July 1893.
⊙ R. ∟ ♀ P. =	1900.	„ ♂ ♀ =	
		„ ∟ ⊙ R. =	Sep. 1893.

Aries was rising at his birth, Venus being in the ascendant in Taurus; and as the Sun has now reached the sextile of this planet, there appears to be reason for supposing that marriage is not far distant. He has a good secondary direction early in the year, and shortly afterwards the benefic Jupiter will be transiting the place of the radical Venus, and therefore the sextile of the progressed Sun. These are fortunate indications, but as "Raphael" remarks in his almanack, the seventh house (marriage) is badly afflicted. Venus is ruler of this house and is now well aspected by direction. We may

probably expect marriage, followed by severe troubles. His directions—so far at least as those tabulated above are concerned—are extremely fortunate on the whole.

\* \* \* \* \*

If the horoscope of the Right Hon. W. E. Gladstone, which we publish elsewhere, is approximately correct as to the time of birth, then the Premier's post-natal directions for the present time are as follows.

PRIMARY.		SECONDARY.	
⊙ P. ♂ ♀ P. = 2° separating.	⊙ P. ♂ ♀ P. = 2° separating.	) P. ♂ ♀ R. = Dec. 1892.	
" ♂ ♀ R. } = end of 1891.	" ♂ ♀ R. } = end of 1891.	" * ♀ R. } = Mar. 1893.	
" ♀ ♀ P. } = 1894.	" ♀ ♀ P. } = 1894.	" Δ ♂ R. } = Mar. 1893.	
⊙ R. * ♀ P. = 1894.	⊙ R. * ♀ P. = 1894.	" on cusp 9th	
		" ♂ ♂ P. = July 1893.	
		" par. ♂ P. = Oct. 1893.	
		" ♂ ♀ P. = Dec. 1893.	

Judging from these, we think that the first part of the next session of Parliament will be proved fairly prosperous for the Government, but there seems to be severe trouble indeed in store in July, and the Premier may be in some personal danger from ill-health then. The directions from his epoch are as follows.

⊙ P. ♀ ♀ R. } = 1892.	⊙ P. ♂ ♀ P. in M.C. = Aug. 1892.
" Δ ♂ R. } = 1892.	" ♀ ♂ R. } = Feb. 1893.
	" * ♀ P. } = June 1893.
	" Δ ♀ P. = July 1893.
	" * Asc. = July 1893.

From these it will be seen that at the General Election he had the Moon in conjunction with Mercury in the mid-heaven. This will be recognised as a very appropriate direction, when it is remembered that in his figure for the epoch he has the Moon in the mid-heaven in trine to Mercury, which makes the latter planet a benefic for the mid-heaven. It is also curious that he should have Venus well placed in Taurus, which sign has always been held to have rule over Ireland.

\* \* \* \* \*

On September 21, at London, died Marion Sharpe, better known by her stage name, "Ruby Russell"; she committed suicide through jealousy by taking morphia. She had been living with Dr. Woodburn Heron as his wife. He committed suicide on the 25th of the same month, but the exact time of his death was very uncertain. At the moment of her death the Sun was rising in Virgo, in parallel declination with the evil Saturn. The Moon and Saturn were also in the ascendant in conjunction. Saturn was lord of the fifth, and afflicting both the luminaries. Mars, lord of the eighth (death) was in the fifth (passion), in opposition to Venus, and in square to Uranus in Scorpio. This, we think, gives an accurate picture of the circumstances surrounding the sad death, so far as they are known; and we have no doubt that it would describe the character and fortune of the girl.

\* \* \* \* \*

At the autumnal ingress, the ninth house of the heavens, signifying long voyages and literature, heavily afflicted by the presence of Saturn; the Moon was therein also in opposition to Jupiter. The misfortunes thus signified have been amply fulfilled. The deaths of Tennyson, Renan, and others, have left the world of literature the poorer; while the wreck of a steamer off the coast of Portugal was



attended by great loss of life. The deaths of Tennyson and Renan both occurred when the Sun was near the conjunction of Saturn in this ninth house. The third house rules railways and the post office, and in the quarterly figure, Jupiter was therein, though in opposition to the Moon. The benefit here shown was brought about when the Postmaster-General announced certain concessions to postmen, who had been punished for agitation for higher wages. The affliction (also shown by Mars, lord of the third, being in square to Uranus) was borne out by the railway accident before-mentioned.

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## Letters to the Editor.

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Letters of general interest alone are inserted. Correspondents desiring reply must please enclose a stamped addressed envelope.

All correspondents should give full name and address, not necessarily for publication, but as a token of good faith.

N.B.—Writers of signed articles are alone responsible for the opinions therein contained.

SIR,—With regard to the two words, “absolutely incorrect,” I desire to withdraw the first of the two; of course, I ought not to have used it, as I have no right to speak absolutely.

I have given my reason for rejecting the idea that the astral body (Linga Sharira) is formed from the inter-action of the animal soul (Kama) and the physical body. I hold that it antedates the latter, and I think the authorities justify me in doing this.

For the next point, it was “Raphael” himself who first wrote that “the fœtus is not a full child until birth, and is devoid of spirit, the latter entering the body when the infant *first draws breath*,” and it is for him to justify this. His quotation from the *Key of Theosophy* is insufficient for the purpose, because it is open to another, and I think, a more reasonable interpretation than he gives to it. There is more than one kind of birth, just as there is more than one death; the exit from Devachan on the astral plane is as real a “birth” as the physical.

Perhaps “Raphael” attaches a different meaning to what I do to the “spirit,” which he says enters the body at physical birth. I hold that the re-incarnating Ego (Atma, Buddhi, and Higher Manas) is only *overshadowing* the personality at that period.

If “Raphael” is not satisfied, perhaps he will address a question on these two subjects to the “Vahan,” and I will abide by the result. It is useless discussing the subject in this Magazine.

With regard to paragraph two, on page 19, the meaning is perfectly plain as it stands. If the second order of the planets is taken it necessitates the division of the day into 25 parts, and the Sun governs the last or 25th part on Monday, and Mars the first on Tuesday.

“Raphael” misrepresents me when he says that I have tried to hack the day into all sorts of silly divisions. I have not done so. I have only pointed out that there are a great many possible divisions, all of which fit in with the received governance of the days; and that unless *facts* can be appealed to there is no reason why we should accept, on mere *blind faith*, one division rather than another. I am glad to see that Mr. Hatfield is bringing forward some interesting facts bearing upon the subject. But has anyone ever tried any other arrangement and found it *wrong*?

I have written a note on the pre-natal epoch elsewhere ; I will only add here that I agree with " Raphael " that Tennyson's was not a bad horoscope. In some respects it was much above the average. But, considering that we are not dealing with an average man, but with one of the greatest poets of the century, a man who has risen enormously above the sphere of his birth, and has won a fame such as no other poet ever had in his lifetime, I thought, and still think, the birth figure remarkably inadequate.

LEO.

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### WHITEWASHING.

DEAR SIR,—I very much regret that I should have been drawn into the correspondence on the subject of Mr. Pearce's controversy with yourself and collaborators. Since, however, " Raphael " has been kind enough to do me justice while mentioning my name in this connection, may I add this word of assurance. It is quite true that in passing a judgment upon the correspondence in the two Magazines I dealt impartially with both sides, expressing my regret that the occasion for such a misunderstanding and for such strong expressions of feeling had arisen, while at the same time I endeavoured to effect a reconciliation, only ceasing from correspondence when I had cause to believe that result had been secured as far as the circumstances would permit. In support of this I give you permission on my behalf to read my letters to Mr. Pearce, if he will so far consent to justify me by allowing it. On the other hand, I can only resent for myself as I would for another, the injustice of quoting me in *such partial manner* as to leave a wrong impression. The whole of the correspondence should be handed over for your inspection if the *full* import of it cannot be stated in the columns of the *Future*. If neither of these courses are taken by the Editor of that journal, I must ask you to take my word on the matter, and to believe me when I say that my opinion was as strongly against the action taken by Mr. Pearce, as against your own, in admitting to your pages the strong expressions of " Aphorel " in his letter of protest. There is almost a sense of meanness in my mind as I write these few words of assurance, for while I am sure I can rely upon receiving from you the benefit of any doubt which may exist in regard to my attitude as partially represented (and therefore *misrepresented*), by Mr. Pearce, I am fearful that this letter may be conceived by your readers as being written in self-justification, which I would not descend to in words while my actions are witnessed by the eternal heavens.

May I hope if only for the good of our common cause, that personal feeling will not be allowed to usurp, in future, the space in your journal which might be devoted to the more worthy object of justifying the Astral Science?

Yours faithfully,      SEPHARIAL.

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### LORD TENNYSON'S HOROSCOPE.

SIR,—I am disposed to think that the intense desire on the part of " Leo " to make Epochal Scheme of Lord Tennyson fit in with the character and life of the poet has prejudiced his judgment against the horoscope. If the Moon, a favourable planet, rising in the illustrious and mercurial sign Gemini, and Venus in conjunction with the ascendant in Gemini also, and the mighty Jove in sextile to Venus and the ascendant out of the eleventh, a fortunate house, if these are not extraordinary and uncommon positions, then I should like to know what

are. They all point to easy and certain success. The Moon and Venus rising will make the native popular and a great favourite. This is further accentuated by the Moon's trine with the mid-heaven and Jupiter being the most elevated planet in the natus, Mercury in the third, in a cardinal sign, in trine to Saturn, is very noteworthy. The Moon rising in sextile to the Sun, in the regal Leo, its maximum of essential dignities is also a splendid combination; finally, the Sun, lord of the fourth or end of life, is strong in a fixed sign and in good aspect with the Moon; compare this with the end of the poet's life and who can gainsay it. I have no desire to discourage "Leo," or despise Theosophical principles, but my opinion is that the natus of the poet, and the resultant life, is without any twisting or modern inventing, simply an identity. "Leo" makes reference to the damaging effects of Saturn, who is cadent in the sixth. If you would estimate the power of Saturn in the sixth in the poet's life, just compare its effects with those of Saturn in the same sign but elevated and angular in the horoscope of Napoleon III.; it killed him with stone in the bladder. See also the same position, but with Saturn in Cancer, in the case of Napoleon I. He died with cancer in the stomach. I do not overlook the Moon's affliction in these cases, but they show the effect of angles and elevation. The sixth house debilitates all planets that get into it; such is my experience, and the planets in the sixth, Saturn, Herschel, and Mars, have but slight influence, and the diseases they denote will not be extraordinary.

Let us now take the pre-natal figure. The Moon rising in Sagittarius is certainly not striking as a producer of literary talent, much less of the poetical. Its effect would give considerable mental activity and imagination, and being in the fiery Sagittarius, considerable ambition, and I could easily believe it to produce an aspirant to some kind of sporting popularity, but certainly not a king of song, and further we have Venus in the lewd Scorpio in close conjunction with the envious and malicious Saturn. Mercury, the mind, in the same gross sign, afflicted by Saturn. Also Jupiter, the morals, in opposition with Mars. Would anyone hope to get poetic effusions that are pure and lofty, and full of religious fervour, from such positions as these? Certainly not. Again, let us look what similar positions have done in other nativities. In the natus of Lord Byron you have Venus in conjunction with Saturn in Aquaries, a purer sign than Scorpio, the latter being the ascendant in Byron's case, and the result has been the pollution of some of his best work; a kind of classic filthiness. There is not a trace of this in Tennyson. Again, refer to the horoscope of George III., we have the same position as in the pre-natal epoch, viz., Mercury, Saturn, and Venus, all in conjunction in the eleventh, and you find that the king had but very ordinary abilities, in fact, he was somewhat dull, and ultimately became insane. In this case the passions are moderated by Gemini, the sign in which Mercury, Saturn and Venus are placed. Or, if it were desirable to measure the passions or grossness in the three cases, taking those in the pre-natal epoch for Tennyson, he would come out a much worse man than either the King or Byron, and yet "Leo" asks us to believe it is from these vile positions at the pre-natal epoch that Tennyson owes such much.

If "the great world-wide fame" of the poet is not shown in the horoscope, I am quite certain that neither the fame or the genius are to be seen in the pre-natal figure, and further it is absurd for "Leo" to say that there are thousands of people with Venus rising who never

wrote a line of poetry. We do not judge a horoscope by one position, but take it in its entirety, and when a non-poetic and non-successful person, born under similar position to those of the poet, then will be the time to underrate or discard the horoscope. May I ask "Leo" how many persons there are with the Sun in the tenth who have never received marks of Royal favour.

In reference to incarnation, "Leo's" teaching seems to imply that at one time the heavens are in harmony with a person born, and at another time they are not. Experience differs from this. If a great genius comes into the world, the scheme of birth will show it.

#### ICONOCLAST.

P.S.—In reference to the computed or rather assumed horoscope of Frederick Bailey Deeming, I quite agree with the Editor. If the humane sign Aquaries rising with the gentle Moon in trine aspect thereto, and the Moon in sextile to the Sun, and above all the potent Jupiter, strong in his own sign Sagittarius, dominant by elevation, is to be accounted as in harmony with that monster Deeming, then I am prepared to denounce Astrology as a myth.

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#### CAN ASTROLOGY BE CALLED MAGIC, OR AN OCCULT ART OR SCIENCE?

DEAR SIR,—I have recently had placed in my hands, a small pamphlet, entitled, *Theosophy and Occultism*, by G. R. S. Mead, F.T.S. (B.A. Cantab), in which occurs the following passage. "Under the heading of Magic and Occult Arts fall such Arts and Sciences as Hypnotism, Mesmerism, Ceremonial Magic, Astrology, Physical Alchemy, the use of Spells and Enchantments, Necromancy, Cartomancy, Cheiromancy, Geomancy, and a thousand-and-one other Mantic Arts; Physical and Astral Clairvoyance and Clair-audience, Psychometry, and an almost endless list, which any well-read person in the subject can fill up at his own pleasure."

Having ever been accustomed to regard Astrology in the light of anything but an Occult art or science, except of course amongst the prejudiced and ignorant, I am a trifle surprised to see one of the leading lights of a Society which should know all about such matters classing it among Spells and Enchantments. I should exceedingly like to know how far I am in error. I am, etc.,

[We see no reason to find fault with Mr. G. R. S. Mead's classification of the Occult Arts. If we remember that the word "occult" means nothing worse than "hidden," or "secret," then the statement that Astrology has its occult or esoteric side, that is to say that it is based upon fundamental truths and principles, which are known to the few only, and by them kept secret even to the present day, is nothing more than the truth, as many Kabalists and Theosophists are well aware. Our correspondent seems to object to classing Astrology with "spells and enchantments," but when we recall the wonders which scientific men have been able to work upon previously hypnotised subjects, and the dangers which have been shown to lurk in mesmerisation by "suggestion," one who is well-read in these subjects ought to hesitate before denying even "spells and enchantments." In so far as Astrology is a mere matter of mathematics, it has, of course, nothing occult or magical about it. But true Astrology is something more than this. ED.]

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## The Positions of some Fixed Stars. FOR JANUARY 1ST, 1893.

	Magnitude.	Longitude.	Nature.
β Arietis ... ..	3½ ...	2 8 29 ...	♃ ♂
α Arietis, Ram's following Horn ...	2 ...	6 8 10 ...	♃ ♂
η Tauri ... ..	3 ...	28 8 30 ...	♃ ♃
γ Tauri, Hyades ... ..	4 ...	4 II 19 ...	♃ ♃
ε Tauri, Oculus ... ..	3½ ...	6 II 59 ...	♀
α Tauri, Aldebaran ... ..	1 ...	8 II 18 ...	♃
β Tauri, Bull's North Horn...	2 ...	21 II 5 ...	♃
γ Geminorum ... ..	2½ ...	7 26 37 ...	♃ ♀
α Geminorum, Castor ... ..	1½ ...	18 26 46 ...	♃ ♀ ♃
β Geminorum, Pollux ... ..	1½ ...	21 26 45 ...	♃
Praesepe ... ..	Nebula	5 26 47 ...	♃ ♃
γ Cancri ... ..	4½ ...	6 26 4 ...	♃ ⊙
δ Cancri ... ..	4½ ...	7 26 14 ...	♃ ⊙
α Leonis, Regulus ... ..	1½ ...	28 26 21 ...	♃
α Virginis, Arista ... ..	1 ...	22 26 21 ...	♀ ♃
α Librae, South Scale ... ..	2½ ...	13 26 35 ...	♃ ♀
β Librae, North Scale ... ..	2 ...	17 26 53 ...	♃ ♃
β Scorpii ... ..	2 ...	1 26 42 ...	♃ ♀
α Scorpii Antares ... ..	1 ...	8 26 16 ...	♃ ♃
η Scorpii ... ..	2½ ...	16 26 29 ...	♃ ♀
δ Capricorni ... ..	3 ...	22 26 3 ...	♃

THESE stars have been each calculated from the *Nautical Almanack*, with the exception of one or two not mentioned in that publication. We have never found the parallels of declination of stars to have any appreciable effect, and we therefore omit them. There are of course a great many other stars of importance beside the ones here given, but for those it is best to consult a globe or planisphere; a mere tabulation of their longitude would be very misleading on account of their great latitude.

It is usual to assume that the conjunction of a fixed star with any heavenly body, Sun, Moon or planet, is of importance; but

it has been suggested to us by an astrologer whose opinion we value, that inasmuch as the Sun is only a fixed star and the rest of our solar system but his satellites, therefore the influence of fixed stars cannot reach us except by way of our Sun; that the only way for external influence to pass into the magic circle of our little system is through the portals of our central luminary. The deduction from this would be that the conjunctions of planets and stars, or Moon and stars, would have no effect. The stars are able to influence us when in conjunction with our Sun, but not otherwise. We put this suggestion before our readers for criticism just as we have received it. We are inclined to think that the influence of the fixed stars is either misunderstood or over-rated, and it will not be surprising if the aphorisms of the ancients have to be re-modelled on this point as well as on others.

The conjunction with a star is the only position which has effect; none of the usual aspects are to be considered.

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### Professions.

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**I**N giving judgment from the horoscope as to what trade or profession the native should follow, one must be very careful, because, as a rule the testimonies are conflicting, or contradictory. The trades and professions assigned by the old writers to the various planets, must be tenderly dealt with, for in these busy days, trades and professions have cropped up that our old worthies probably never dreamed of. In giving judgment on this point, we must notice the ascendant, the sign on the mid-heaven, and also what planet or planets are therein. We must also note the *nature* of the sign the rulers of the ascendant and mid-heaven are in (*i.e.*, fiery, earthy, airy, or watery), also what planet is the strongest in the figure.

It is difficult to assign to the planets every trade or profession extant, we must use our intuition in these cases. We think the following may be accepted in a *general* sense:—

The Sun would denote positions of authority, situations in Government service, goldsmiths, money changers, businesses connected with precious metals.

The Moon would denote trades in connection with the populace, general dealers, linen drapers, dressmakers, stores and depôts.

Mercury signifies all businesses or professions connected with pens and paper, and as he rules the tongue, linguists, orators, lecturers, lawyers, accountants, and such like occupations.

Venus would signify occupations affecting pleasure, florists, artists, musicians, and in a sense the businesses assigned to the Moon could be referred to Venus.

Mars affects trades connected with fire and cutting implements, soldiers, surgeons, blacksmiths, engineers, and all trades and professions connected with "cutting" machinery.

Jupiter signifies churchmen, merchants, and also affects occupations of a solar nature.

Saturn denotes earthy occupations, such as farmers, miners, brickmakers, and businesses carried on underground.

Uranus may signify uncommon occupations, electricians, mesmerists, telegraphists, and those whose occupation is connected with electricity and magnetism, photographers, phrenologists, astrologers, and similar businesses.

There is another point that attention must be drawn to, and that is the *sign* such planet is in; take Mars for instance: if in Aries (a fiery sign), he is the strongest planet in the figure, an occupation connected with fire would be denoted, such as a blacksmith, ironfounder, &c.; but if in Taurus (an earthy sign), an agricultural implement maker, or a mining engineer, &c., hence it will be seen how difficult it is to hit upon the exact business or profession suited to the native.

We recommend the sign on the mid-heaven, the sign the ruler thereof is in being specially noted, but if such planet is heavily afflicted, notice the strongest planet in the map, especially if it has but little affliction. It is very difficult to define this, as the testimonies are generally very conflicting, hence, use extreme care in giving judgment on the point.

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From the figure of the November New Moon, we predicted "much excitement among politicians," and this was followed on November 28th, by the defeat and resignation of the French Ministry. The prediction of "serious differences between employer and employed," was fulfilled by the cotton strike. The embittered discussion over the Evicted Tenants' Commission in Ireland, the trial of several Election Petitions, and other matters may be pointed to in connection with the prediction we made from the position of Mercury on the cusp of the mid-heaven. Our forecast of "outrages on the opposite sex" was also unhappily fulfilled.

## Ancient and Modern Medicine.

(CONTINUED.)

### SCORPIO.

**A**NEMONE, Wind Flower, Pasque Flower, or Easter Flower, I presume because it is frequently in blossom at Easter (*Pulsatilla*), is a most useful remedy for females, in suppressed periodic headache, acute menstruation, and all Scorpio diseases. Wormwood (*Artemisia Absinthium*), grows in most waste places, most useful remedy for stone, bruises, broken veins, fever. Meadow Saffron (*Colchicum*), dropsy, &c. *Cannabis*, or Hemp, is almost a specific for the affections of the bladder and kidneys. Peruvian Bark (*China*), acute fevers, also when persons are suffering with debility. Onions, a splendid vegetable, we know not their value or we should forego the smell, and use them at least twice a week. I need not tell you the Horseradish (*Colchicum Autumnale*), is ruled by the God of War, the heat and pungency is sufficient to convince you, and I advise all gouty subjects to use it freely, then they will bless the "God" of Mars. Nettles (*Urtica Divica*), can be used as a vegetable in the place of Cabbage; the taste is much like spinach, and the virtues much more good, for skin ailments, worms, and rash. Common Broom (*Sarothamuns Scoparius*), all liver complaints, dropsy, &c.

### SAGITTARIUS,

The Archer, keeps guard over Agrimony (*Eupatorium cannabinum*), a sovereign remedy for boils, sores, irritation in the legs; Balm (*Melissia Officinalis*); Succory (*Cichorium Intybus*); Samphire (*Salicornia Herbacca*), to be found at entrances to tidal rivers, and the often despised Couch Grass (*Triticum au repens*), that gardeners rail at so much, a most useful remedy for wounds, or to expel urine.

### CAPRICORN,

The Goat, delights among the Corn Flowers or Blue Bottles (*Centaurea Cyanus*), growing freely by the road sides and in corn-fields. White Hellebore (*Veratrum Album*), grows most prolific on the Swiss Alps. The Black Hellebore (*Helleborus Niger*) is known much better in England, and is useful in cramps and shivering. Culpeper says, "It having sallow conditions, like to Saturn, is most effectual against melancholy, also foul ulcers" (another affliction of Saturn). The White Hellebore is much used



in Homœopathy for Cholera, though Tincture of Camphor is the specific. Spotted Hemlock (*Corium*), growing in most waste places. Henbane (*Hyoscyamus Niger*), grows freely throughout Europe, rejoicing under old Saturn, relieving the knees, when racked with rheumatism ; also useful in sciatica. It is best to have the homœopathic preparation, as the crude herb is dangerous in the hands of a novice. The Quince is considered by Culpeper an "antidote in poisons." Tincture of Camphor (*Rubini*) I much prefer, and is always available.

## AQUARIES,

The Water-bearer, nourishes Solomon's Seal (*Polygonatum Verticillatum*), which is most useful for bad legs, bruises.

## PISCES,

The Fishes, give virtue to Dandelion (*Taraxicum Officinale*), therefore a most fitting remedy for chafed toes, and irritation to the feet, and being under the great benefic (Jupiter), cannot fail to benefit the liver. I know a nobleman, who, for many years, has had the leaves served daily in salads.

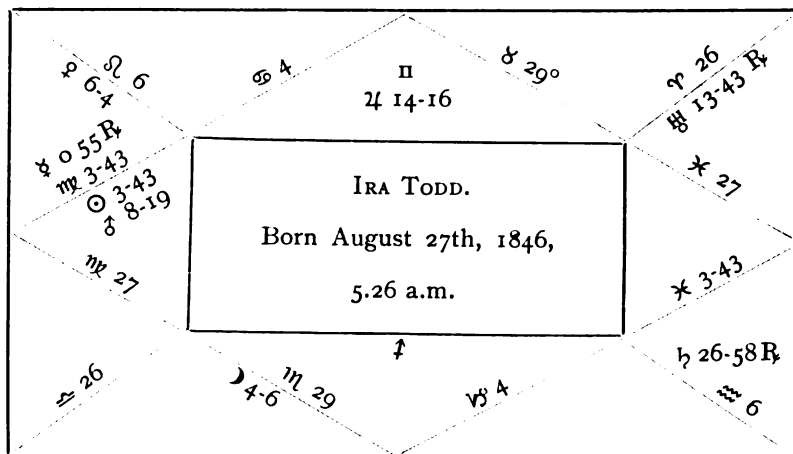
NOTICE.—For the benefit of the readers of the *A.M.* and their friends, I will willingly advise a beginner, and appropriate remedies if the *Figure of Birth is forwarded with a lucid description of their ailments* through a *nom-de-plume* in the *Magazine*, or in *urgent cases* a reply can be sent direct if three postage stamps are enclosed to cover postage. Supposed incurable cases are particularly desired. Address:—E. CASAEL, care of Proprs. *Astrologers' Magazine*, 12, Lugard Road, Peckham.

N.B.—Should sufferers not have a Map of their Nativity, on sending exact time, date, and place, with 1s. 3d. in stamps to the Proprs. *A.M.* a Figure will be erected.

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The *Theosophical Glossary* speaking on Astrology states, that :—If, later on, the name of Astrologer fell into disrepute in Rome and elsewhere, it was owing to the fraud of those who wanted to make money by means of that which was part and parcel of the Sacred Science of the Mysteries, and ignorant of the latter, evolved a system based entirely upon mathematics, instead of on transcendental metaphysics, and having the physical celestial bodies as its *upadhi* or material basis. Yet, all persecution notwithstanding, the number of the adherents of Astrology among the most intellectual and scientific minds was always very great. If Cardan and Kelper were among its ardent supporters, then its later votaries have nothing to blush for even in its now imperfect and distorted form.

## Jra Todd.



### APPROXIMATE DECLINATIONS.

♃ 4° N 46	♁ 10° N 9'
♄ 14 S 3	♂ 19 N 1
♅ 21 N 47	♆ 7 N 33
♆ 9 N 22	♇ 12 S 30

**T**HIS man was born at Peekshill in the State of New York. In the latter part of 1883 and 1884 he lost control of his mind. In the fall of 1884 he was taken to the State Hospital at Poughkeepsie. On the 26th May, 1885, he quietly took a silver-plated knife out of the dining room and amputated his genitals close to the body. He then severed the larynx and was trying to cut the jugular vein when he was caught. In about three weeks he was out of danger, but said, "I will finish the job yet." About six weeks after he was allowed out with an attendant, and getting a sly chance, jumped into the river dock in 12 ft. of water. At the third time of coming to the surface he was again rescued, and when brought to consciousness declared that he would still "finish the job." After a time they again let him out on parole about the grounds, when he slipped into the ice house at the back of the asylum and hanged himself!

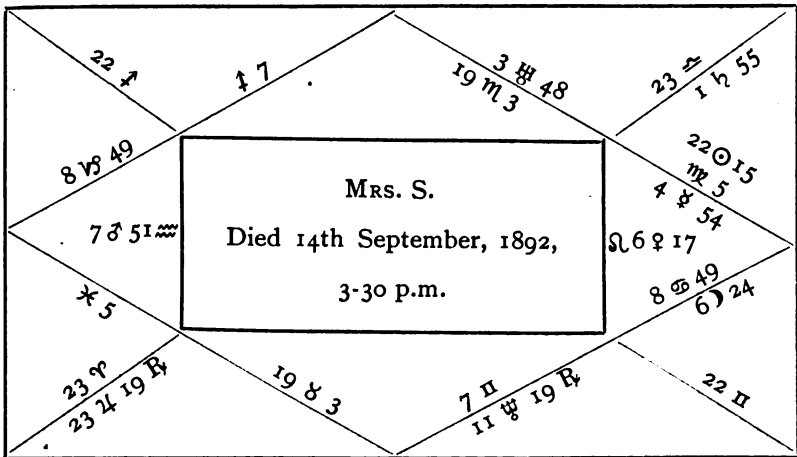
The above particulars have been furnished by a friend of mine in the States, and I may add that this unfortunate native is not the first person that ♃ in ♃ has driven mad. If the student will turn to the secondary directions for 1883-5 he will find a long string of terribly unfortunate influences, which would bring into operation the very worst features in the nativity.

The student may wonder at seeing ♃ in ♈ on the ascendant in \* to the ♃; from this I judge that it was a case of *mental activity* that drove him mad; ♃ and ♂ in control of the mind render it alarmingly active and excitable, and once reason gives way, the native falls under the control of his worst impulses. ♂ drives more people *mad* than ♃.

My correspondent lays great stress on the fact, that at the time of mutilation the ☉, ♃ and ♂ had progressed to the second house in ♈ to ♃ in the eighth, and that the second and eighth houses rule the throat and genitals!

RAPHAEL.

**Terminus Vitæ.—A Miscarriage.**



THIS figure, and most of the following observations upon it, have been sent us by a medical correspondent whom we will take leave to christen *Mars, L.R.C.P.* It is cast for the time of death of a woman who died of miscarriage and post-partum hæmorrhage after ten days' illness. The planetary positions indicate to a wonderful degree the cause of death. Observe the cold earthy feminine sign rising. Saturn, lord of the ascendant, is in the eighth house (death) receiving the bodily application of the Sun and the square of the Moon. Mercury, lord of the sixth (disease) is also on the cusp of the eighth. Thus Mercury, the Sun and Saturn are all in the house of death, affecting Virgo and Libra, which signs govern adjacent organs in

the lower part of the abdomen ; moreover, the eighth house itself corresponds to Scorpio and governs the significant organs. Both luminaries are thus badly afflicted, and there is no benefic ray from Jupiter to avert the danger.

The Sun is also afflicted by Mars, which planet is rising in opposition to Venus ; Uranus, in the significant sign Scorpio, being in square to both. Mars indicates fever, delirium, and hæmorrhage, while the sign he is in, Aquarius, evidently has a great deal to do with the blood. The loss of blood was a fearful outpouring. She became delirious and could not see. Mars has a close relation to the blood, especially the red blood corpuscles, because they contain a fair per-centage of iron, which is the metal corresponding to Mars.

Venus afflicted in Leo points to heart affections ; the heart sounds were almost inaudible four hours before death.

What power had the doctor to avert the danger ? His significator, the Moon, is in square to hers, Saturn in the eighth house. His presence by her side was evidently very comforting to her (the Moon sextile Mercury trine Uranus in her own house) though of no avail. A brother practitioner was called in to help, but he could not avert the end. If we take this second doctor as coming under the house of friends, the eleventh, we find his significator Jupiter afflicting Mercury ruling the sixth (disease) and eighth (death) ; or if we take him as partner of the first attendant and so make the ascendant signify him, we have again Saturn evilly placed ; or lastly, if we look upon him as a friend of the doctor, and make the fifth house (the eleventh from the seventh) signify him, the result is not much better, for Mercury is the ruler of that house and he is in the eighth.

Observe the fixed signs prominent in angles, and the way in which their rulers are mutually afflicted, showing the impossibility of escaping death.

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Neill Cream, the poisoner of at least one and probably more women of the unfortunate class, was hanged at London at 9.0 a.m., November 15th, 1892. At the time of execution, the Moon, Saturn, and Venus, were in conjunction on the cusp of the mid-heaven in opposition to Jupiter, Saturn being in semi-square to the Sun on the cusp of the twelfth house. These positions are very significant of the wretched man's miserable end. The affliction of the mid-heaven by Saturn, coincides with the public nature of the disgrace associated with his death, while the twelfth house, indicating prisons, contains the Sun, part ruler of the eighth, the house of death.

## Lessons in Mundane Astrology.

(Continued.)

AS will be noticed on reference to the preceding list, the particular degrees of the signs ruling various towns have at present been omitted, but they will be referred to later on. We take this opportunity of saying that as the preceding list has been taken from various sources, we do not vouch for the accuracy of it. Should the student find on investigation that the towns or countries said to be affected by the signs are erroneous, if he will furnish us with *proofs* we shall be pleased to give them publicity in our pages.

Eclipses play a most important part in this branch of Astrology, and we fully endorse the following remarks made by the late R. C. Smith (Raphael I.), which the student would do well to bear in mind, noting that the effect will be more powerful if angular, especially if in tenth, first or seventh house :—

“ In eclipses of the *Moon*, the effects are found uniformly to succeed the obscuration of that luminary almost immediately. But in those of the *Sun*, it is generally found that three months or more elapse, before the grandest effects are visible ; and as to the *duration* thereof, the student must well observe in what *sign* or constellation of heaven the eclipse happens ; for the effects of an eclipse of either luminary in ♄ ♀ ♁ or ♃ (the fixed signs) will last for several years ; if in ☉ ☿ or ♁ (the cardinal signs) the effects are over in a far more brief space of time ; but if in ♀ ♁ ♃ or ♄ (the common signs) they are found to commence *much sooner*, and to continue a long while in force, yet liable to occasional interruptions ; and in these latter signs they are found also to afflict *mankind* far more powerfully than when the eclipse falls in tropical or equinoctial signs. It must also be again remembered, that the greater or lesser effects of each eclipse will be always in proportion to the number of *digits* eclipsed ; or, in other words, *the more total is the eclipse, the more powerfully will it operate upon the earth and its inhabitants*. Also, that eclipses which are *invisible* ; are found to have no peculiar or *perceptible* influence over that region, city, or country *to which* they are invisible. The united observations of astrologers ‘ in every age and every clime,’ confirms this opinion, and the student himself can soon prove it.”

The Sun's entry into either of the cardinal signs (☉ ☉ ♁ ♁) are termed ingresses, the principal one being the ingress into ☉, which occurs on or about the 20th March in each year. If a “fixed” sign ascends, the figure bears rule for the whole year ; if a “common” sign is on the ascendant, six months is the allotted period, but if a cardinal (movable) sign rises, it is held to rule for three months only. Many may say that if a “fixed”

sign rises, why should the other ingresses be noted! They should be erected and closely examined, independently of the ingress, at the beginning of the astrological year ( $\odot$  entering  $\Upsilon$ ), but they will as a rule be subsidiary to the primary one, and will often be found to accentuate matters foreshadowed in the vernal ingress.

#### LUNATIONS.

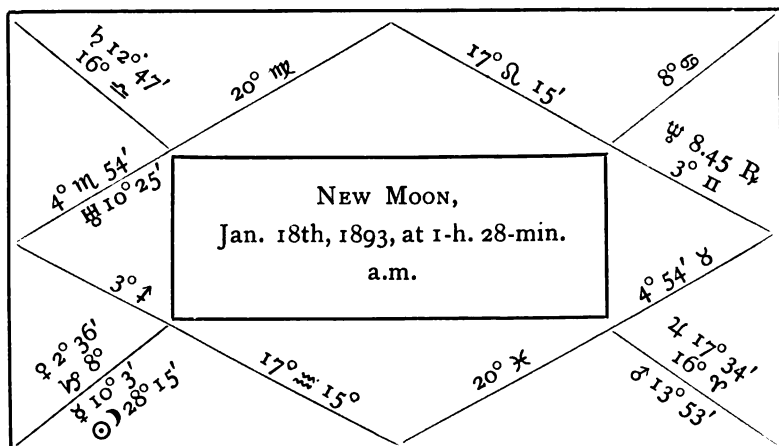
All are important, but many writers consider the principal one is that which is formed nearest March the 20th. As in directions, the primary gives outlines, whilst the lunar fills in the details, so the ingress gives the outlines, and the lunations fill in the particulars. Pearce gives in the Text Book the effects produced when these are formed in the various decanates or falls of the signs, which he has culled from the old writers, but as they are rarely reliable, and our space is too valuable to be "padded" in a similar manner, these are omitted. Considerable experience is necessary in this branch ere reliable predictions can be made, and no matter what Pearce or any other writer states, "*the lordship of the various houses must be observed the same as in nativities*, although he pooh-poohs them in his Text Book, Vol. I., but takes them into account in recent published horoscopes, and it is because of ignoring this fact that many mistakes are made. As the student knows, Jupiter, Venus, Mars, Saturn, and Mercury each rule two houses, and as each house has a different signification, so possible events may be assigned to *either* or perhaps both houses, and as the planets are not always in their own sign it complicates matters. "Mutual reception" must not be lost sight of in this department of Astrology, although some so-called "professors" affect to ignore it.

It will thus be seen that all these testimonies observed in other branches of Astrology must be equally observed in this, and with care the veriest tyro, by referring to the principles of astrologic cause and effect given in our pages in the various mundane maps and predictions, together with brief notes of their fulfilment, will have the best possible praxis to guide him, as he will have what is not given *in any other work*, a map for each solar figure and *lunation*. Should he be interested in the corn market, he can note when it is high or low, and refer it to the figure, in fact, in whatever commodity he may choose to deal in, by com-

parison of facts with mundane figures he will be able to do himself financial good whilst enlarging his understanding.

As the dates and exact times of ingresses and lunations are given in Raphael's Almanac, the student is advised to cast the figures for the ensuing year. We shall now commence to shew the cause and effect of various events that have transpired during the last two years, by means of the maps in these pages, and if the student does not possess the back numbers, he is advised to get them (see advertisement on cover).

### Mundane Astrology.



AT the moment of New Moon on the 18th inst., the planets are posited as above. As will be seen, Uranus is the only planet angular; from this we judge trouble from the people, probably the unemployed, and a riot is not improbable at the end of the month. From the position of Venus and Mercury, benefits should accrue in postal and telegraph circles, but as Mars squares Mercury there will be some trouble. The health of the people will be unsatisfactory; another outbreak of influenza, especially affecting the head, is to be feared, and as a cardinal sign is on the cusp, and Saturn afflicts from a cardinal sign, some notable forms of illness and disease will be unfortunately experienced, and as the planet Neptune is in the house of death, some remarkable suicides and strange deaths will occur. It will be a most harassing month, and finance will not be good.

## The Planet Mercury.

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THE planet Mercury has great influence upon the mind and the imagination, and when free from the evil influence of other planets the intellect is generally good.

When Mercury is upon the mid-heaven at birth, and not afflicted, the native is generally high-minded, ambitious, and will not concern themselves with much, even though they be surrounded with troubles.

When Mercury is in conjunction with the Sun, it is no detriment to the intellect, as the Sun governs to a large extent the brain, and Mercury governs the mind, therefore, when mind and brain power are found together, we generally have intellect.

Mercury in the ascendant will make the native quick and active, fond of learning, quick to take likes and dislikes to others, sensitive, impressional, easily worried and imposed upon, changeable in mind, sensitive to surrounding influences, and will often allow others to have influence over their life and their affairs.

Those under the rule of Mercury should never listen to the advice of several different persons about any affair which they are contemplating, as they will be confused about the matter by so doing, and will waver in their opinion, and not know how to act about the matter.

When Mercury is applying to the favorable aspect of another planet, the native should always think twice about a matter, as their second impression will always be best to follow, and when Mercury is separating from the good aspect of another planet, the native will do best to follow their first impressions about an affair.

When Mercury is applying to the evil aspect of a planet, first impressions are best to follow, but when separating from an evil aspect, the second thought is best.

When Mercury is in aspect with several planets, one must judge as to what thought is best to follow, as the different planets govern different affairs, and advice must be given from the planet which governs the matter under consideration.

Mercury afflicted by Saturn will make the native timid, easily worried and imposed upon, hesitating, melancholy, nervous, and they will frequently allow good opportunities to pass by without taking advantage of them, and then find out, when it is too late, that they have acted detrimental to their own welfare.



Mercury in evil aspect with Jupiter, will make the native envious, worried continually over money matters, they are for self-interest, their judgment is generally bad, and they will err in many things.

Mercury afflicted by Mars, will make the native quick, sensitive, easily offended, quick tempered, and has a tendency to cause one to monopolise with the truth, to be dishonest in many cases, and they will have temptations or the opportunity to steal, and unless other good testimonies occur, they will do so.

Mercury afflicted by Herschel, will cause one to be peculiar, silent at times, fretful, and will often give one a wrong impression about things, and the native will go by fits and notions in all they do.

Mercury afflicted by Neptune will make a clever deceiver, one with a glib tongue, and given to scandal, quite a talker, shrewd, and a good judge of human nature.

Mercury in good aspect with Neptune will make the native quick, active, impressional, quick to learn, practical, ingenious, of good judgment, a good reader of human nature, inventive and will give shrewdness.

Mercury in good aspect with Herschel will make the native peculiar, sensitive, intuitive, of prescient mind, scientific, ingenious, fond of astrology and occult studies, and will make a good astrologer, clairvoyant, or phrenologist, and also has great influence over the spiritual nature of an individual.

Mercury in good aspect with Mars will make the native quick, independent, ambitious, persevering and determined, and will make a good chemist, physician, engineer, engraver, or manager over the affairs of others.

Mercury in good aspect with Jupiter will make the native kind and affectionate, of good judgment, honorable in their dealings, one who will despise a mean act, they are free and good-hearted, and will make a good friend.

Mercury in good aspect with Saturn will give shrewdness, caution, good common sense, reserve, deep thought, and a love for study. Mercury in the ascendant will generally give intellect, yet when posited in the sign Sagittarius, or Pisces, the native is more conceited, wavering and changeable, and not always to be depended upon.

Mercury besieged by two malefic planets, will be a detriment to the intellect, and if Mercury be afflicted in Aries there is great

danger of insanity, and when so placed in the twelfth house, the native is in danger of being incarcerated in an asylum.

Mercury afflicted at birth will cause the mind to be troubled, and give disorder of the nervous system. Those who have Mercury afflicted should use care in signing writings, and always read carefully any paper before they attach their names to such.

Mercury afflicted by Saturn will give colds in the head, catarrh, discharge from the nose, headache, dull pains in the head, fear, worry, melancholy, hysteria, and in some cases insanity or epilepsy.

Mercury afflicted by Mars will give sharp and darting pains in the head, fever in the head, malaria, restlessness, and make one irritable.

Mercury afflicted by Jupiter will give dizziness, rush of blood to the head, congestion of the brain in some cases, headaches caused by the blood, and violent throbbing in the head.

Mercury afflicted by Herschel will give dazed feelings in the head, distress of mind, headache, pains which come and leave quickly, one will act strangely at times, or be afflicted with excessive nervousness, and have a disordered imagination.

Mercury afflicted by Neptune will give imaginary complaints in the head, excitement, fear, hysteria, nervousness, and in some cases pretended ailments.

Mercury posited in Sagittarius or Pisces, will give weakness and dizziness in the head.

To relieve ailments in the head caused by Saturn afflicting Mercury, give the tincture of Nux Vomica.

If Jupiter afflict, the ailments are relieved by Belladonna.

If Mars afflict, the ailment is relieved by Fowler's Solution.

If Herschel afflict, the ailment is relieved by animal magnetism, electricity, and the Coca plant.

If Neptune afflict, the ailment is relieved by magnetism, and nervous sedatives, or Morphine.

CHARLES HATFIELD.

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*Astrology is a Science* as infallible as Astronomy itself, with the condition however, that its interpreters must be equally infallible; and it is in this condition, however, *sine qua non*, so very difficult of realisation, that has always proved a stumbling block to both. Astrology is to exact Astronomy what Psychology is to exact Physiology. In Astrology and Psychology one has to step beyond the visible world of matter, and enter into the domain of transcendent spirit.—ISIS UNVEILED.

## Sympathy and Antipathy.

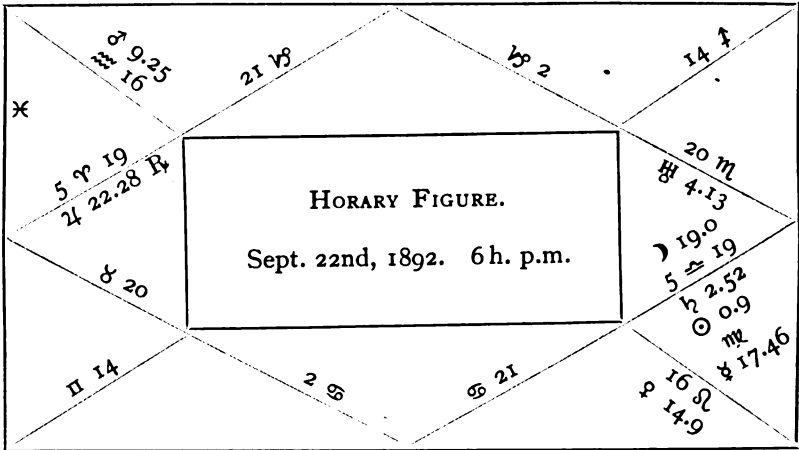
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IT is well known to the majority of our readers that all things in nature have affinity or sympathy with their like, and antipathy with their opposites. Certain plants do not thrive when growing with others, and some only open their petals at night, others always turn their faces to the Sun. The same effect is manifested in the animal world; and our readers have often felt distastefully towards a person whom they have never previously met, or in fact know anything about. This can *only* be explained by Astrology, the mother of all the sciences, and is in itself, a special testimony why its principles and tenets should be widely known, and I cannot do better than to make an extract from Raphael's "Key to Astrology," which is both pertinent and succinct.

"Friendship and enmity are also produced by the different positions in any two persons' nativities, and the sign occupying the cusp of the ascendant; for instance, persons born under certain triplicities agree, irrespective of the places of the planets, such as one born under ♈ will agree and feel friendly with persons under ♉ or ♊, those under ♌ with persons born under ♍ or ♎, and so on of the other triplicities; but when the signs occupying the ascendants of two persons are in ♏, ♐, or inconjunct, then little harmony is manifested. In this the ♐ is worse than the ♏, or inconjunct signs, thus a person born under ♈ will never agree long with one under ♎, ♏, or ♐. Again, you must consider the places of the luminaries and other planets, for if the ☉ or ☽ in one nativity be in ♌ or friendly aspect with the lights in the other nativity, then will friendship follow; but should they be in ♏ or ♐, quarrelling and enmity will speedily occur. The lights (☉ and ☽) in parallel in the two nativities are a good testimony of friendship. Again, the other planets must be well considered, for if the ☉ in one nativity be on the place of ♌ in the other nativity, he who has ♌ will benefit from or through him who has the ☉ on the place of ♌; neither is it necessary that the solar man should suffer damage from the Saturnine person. Damage is only shown when the nativity is very bad, and consequently the mind of the afflicting party will then be bent on mischief. ♂ and ♀ must be considered principally for friendship and enmity between male and female, for if ♂ in a female nativity be on the place of ♀ in a male, there will spring up strong feeling of regard and friendship immediately they meet, but if ♂ in the one nativity be in ♏ or ♐ to ♀, in the other, hatred and dislike will soon be manifested."

We commend these remarks to the notice of all students, as it is the "key" to the cause of sympathy and antipathy.

## Horary Astrology.



### SPECULUM.

☉ ♂ ♃  
 ♃ ♄ ♃ approaching, \* ♀, ♃ ♃  
 ♃ P. ♃ ♃ ♃  
 ♂ ☐ ♃

Mars denotes the Querent ; Venus (myself) the Quesited.

*Question :* Can a Company be formed? If so, could you carry it through successfully?

THE proprietor of a \*——— wrote me as to the feasibility of starting a Company, not having sufficient capital to develop it thoroughly, as 500 extra men could be set on at once; from the time of letter, I deduce the following:—

1.—Mars, lord of first, placed in the eleventh, the house of hopes and wishes, is certainly favorable to its accomplishment.

2.—Venus, lady of second, in the fifth, viz., house of speculation, is another favorable argument.

3.—Herschel square to Mars would show there has been some opposition from an eccentric swarthy man—I should say, one who has been a break or check in working the concern.

4.—As Moon is near the opposition of Jupiter, it will not do to bring the matter before the public till the aspect has passed away, being from movable signs, after three months.

5.—As Mercury has semi-sextile Moon, much correspondence will ensue, and many short journeys ere it can be floated.

6.—As Venus and Jupiter are both hastening to a trine aspect eight degrees nineteen minutes distant, I would bring the matter forward in May, 1893.

7.—As the lady of the fourth is angular and received by Venus, the Quesited (myself), could carry it successfully through.

E. CASAEL.

\* The Proprietor of *A. M.* has the name of the undertaking, and letters are open to his inspection.

## Notes on Recent Events.

A LOVER OF JUSTICE writes:—A man named William Williams, entrapped by two minions of the law into the offence of casting two horoscopes for payment, has been fined 50s. and costs in each case by the Sheffield magistrates before whom he was taken! A man who beats or illuses his wife or child frequently gets off with a nominal punishment, while he who in the cause of science (?) tortures a poor dumb animal to death goes scot free, and may even be a respected member of society.—*Star*, 22/11/92.

\* \* \* \* \*

We sympathise with William Williams, and thoroughly endorse the pertinent remarks made by the one who signs himself a "lover of justice." It is a moot point whether the minions of the law do not come under the law of conspiracy, for we believe that illegally conspiring to make another break the law does come under the law of conspiracy. Practising Astrologers please note.

\* \* \* \* \*

Mr. Holmes, an *amateur* Astronomer, has discovered a comet in the constellation Andromeda. He communicated his discovery to the authorities, who pooh-poohed it, but on investigation he was found to be right. Considering that he used a very small telescope (only 12½), it reflects the greatest credit on our countryman, and says but little for the professionals with their vast and perfect appliances. We are especially pleased to note he is an "amateur."

\* \* \* \* \*

As the horoscope of the late Poet Laureate has received much attention from Astrologers, it may be as well to remark what Cardan is stated to have said as to poets' horoscopes, viz., "When Jupiter shall be in *Virgo*, and the Moon in *Pisces*, it is an opportune time for the birth of a poet."

\* \* \* \* \*

Like many other aphorisms this is utter rubbish, for poets are not born in multitudes, and when we consider that the Moon takes (roughly speaking) 50 hours to traverse *Pisces*, which every student knows happens every month, and that Jupiter remains in one sign of the zodiac nearly a year, and if, as is stated, a birth occurs every four minutes, 750 infants will be born in *one* month, viz., whilst the ☽ transits ✕, and if this is multiplied by 12, the months Jupiter remains (roughly) in the sign *Virgo*, it should produce a "crop" of poets, viz.,

9,000, but assuming that three-fourths die before reaching maturity, if Cardan is to be believed, we should have 2,250 poets (?) inflicted on us during the period quoted. Thank heaven it is impossible.

\* \* \* \* \*

Eminent men in all departments of life are only produced at long intervals, no matter what any authority, ancient or modern, may say on the subject.

\* \* \* \* \*

In our last issue a correspondent states that "the sixth house debilitates all planets that get into it, such is my experience, and the planets in the sixth, Saturn, Herschel, and Mars, have but slight influence, and the diseases they denote will not be extraordinary." Our experience disproves this, and we find that whenever Herschel is in the sixth and in ill direction, an extraordinary illness, or disease, results, and if Herschel is in a fixed sign it is difficult of cure. Before us is a natus with ♃ in 10.32, ♃ in sixth near cusp of seventh, unafflicted, although ♃ is in 0.56' ♃ ♀ in fifth *separating* from a ♃ and when ☉ progressed to ♃ ♃, ♀ and the ♃ progressed to 25 ♀ *pruritis ani* attacked the native, and it has not yet been eradicated.

\* \* \* \* \*

We notice that "Raphael" in his predictions for Washington at the Autumn Quarter wrote, "the Sun, lord of the tenth, is heavily afflicted, hence I judge the President will suffer in health or popularity." This was amply fulfilled. Mrs. Harrison, the President's wife, died, and the President himself was defeated at the Presidential Election in November, Grover Cleveland being the successful candidate. The two candidates for the Presidency were nominated last June, and a Chicago correspondent sent us shortly afterwards, two figures cast for the times of nomination. Mr. Harrison's figure on June 10th, showed Saturn as the highest planet in the heavens in square to both luminaries, the Sun in the eighth (ruling the tenth), and the Moon at the full. Mr. Cleveland's figure, June 23rd, had the Moon rising in trine to Mars culminating, Jupiter in the eleventh house being in sextile to both. From a comparison of these two figures it will be easily seen that Mr. Harrison's figure was a heavily afflicted one, and Mr. Cleveland's much the more fortunate of the two. Our correspondent remarked—"as horary figures, it looks as if Cleveland will be elected, does it not? But outside Astrology it seems as though our present good and reliable President would be re-elected. Who will be our next President? is the all-absorbing question here now." It will be seen that in the end the astral science was vindicated, for Cleveland was elected, and Harrison failed.

\* \* \* \* \*

In view of the interest recently awakened in Lord Tennyson's horoscope, it may be well for us to direct our readers' attention to the character sketch of the poet which appeared in the November number of the *Review of Reviews*. Among many other points, attention is there drawn to Tennyson's "spiritual experiences." The statement is made that he was "habitually conscious of communion with spirits or intelligencies not of this world." Whether he took them for the spirits of the dead, or whether he placed some other interpretation upon it, is apparently not known; but "it is understood that he believed he wrote many of the best and truest things he ever published under the direct influence of higher intelligencies, of whose presence he was distinctly conscious."

Then follows a remarkable description, in the poet's own words, of a peculiar kind of trance into which he had frequently passed consciously and at will. "All at once, as it were, out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being, and this not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words, where death was an almost laughable impossibility, the loss of personality (if so it were) seeming no extinction, but the only true life."

This will be of much interest, both to those who believe in the influence of the pre-natal epoch, and those who do not. The question of the relation of the lower and higher occult powers to the horoscope, is one that has not yet been sufficiently elucidated in any astrological work. It is well within the range of possibility for an Astrologer to judge from an inspection of a nativity whether any of these powers lie within the reach of the native. We hope to deal with this subject in a future number, and we invite comments and contributions of interest bearing upon it.

\* \* \* \* \*

SUN.—The ancient Egyptians taught that the real colour of the Sun was blue, and Macrobius also states that his colour is of a pure blue before he reaches the horizon, and after he disappears below. It is curious to note in this relation the fact that it is only since 1881 that physicists and astronomers discovered that "our Sun is really blue." Professor Langley devoted many years to ascertaining the fact. Helped in this by the magnificent scientific apparatus of physical science, he has succeeded finally in proving that the apparent yellow-orange colour of the Sun is due only to the effect of absorption exerted by its atmosphere of vapours, chiefly metallic; but that in sober truth and reality it is not "a white Sun, but a blue," *i.e.*, something which the Egyptian priests had discovered without any known scientific instruments, many thousands of years ago!—*Theosophical Glossary*.

\* \* \* \* \*

MOON.—The Earth's satellite has figured very largely as an emblem in the religions of antiquity; and most commonly has been represented as female, but this is not universal, for in the myths of the Teutons and Arabs, as well as in the conception of the Rajpoots of India (*see Tod. Hist.*), and in Tartary the Moon was male. Latin authors speak of Luna, and also of Lunus, but with extreme rarity. The Greek name is Selene, the Hebrew, Libanah, and also Yarcah. In Egypt the Moon was associated with Isis, in Phœnicia with Astarte, and in Babylon with Ishtar. From certain points of view the ancients regarded the Moon also as Androgne. The Astrologers allot an influence to the Moon over the several parts of a man, according to the several zodiacal signs she traverses; as well as a special influence produced by the house she occupies in a figure. The division of the zodiac into the 28 mansions of the Moon appears to be older than that into 12 signs: the Copts, Egyptians, Arabs, Persians and Hindoos used the division into 28 parts centuries ago, and the Chinese still use it. The Hermetists said the Moon gave man an astral form, &c.—*Theosophical Glossary*, page 217.

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ERRATA.—In the map on page 101,  $\psi$  is placed in the sixth house in  $19^{\circ} 25'$ , it should be  $9^{\circ} 25'$  in the fifth house.

## Letters to the Editor.

Letters of general interest alone are inserted. Correspondents desiring reply must please enclose a stamped addressed envelope. All correspondents should give full name and address, not necessarily for publication, but as a token of good faith.

N.B.—Writers of signed articles are alone responsible for the opinions therein contained.

### A PECULIAR HOROSCOPE.

SIR,—From time to time I have seen the idea advanced in various "letters to the Editor," that notable horoscopes should be presented to students for judgment, the prize to be the satisfaction, etc., etc. Well, here is one that will be worth a whole pile of satisfaction to the one who can judge it correctly, not only students who are mere amateurs, but I venture to say that it will set the best of our artistes who delight in the title of *Professor* "a-thinking," as they say in Yorkshire. Here is the natus.

Male, born January 25th, at 10.40 a.m., 1884, in latitude  $40^{\circ}$  N., and longitude  $105^{\circ}$  W. (seven hours from Greenwich), which is not a great way from the city of Denver, Colorado. *All the planets except Venus are retrograde*, and in order to make up for this omission she has the  $\square$  of  $\text{h}$ ; besides this, the aspects, good and evil, are delightfully mixed up, and the planets scattered around the heavens in such a manner as to create a profound respect on the Astrological mind for intuitional ability.

Yours etc., MENTOR.

P.S.—Young beginners who are not well versed in these matters, should cast a figure for 10.40 a.m., with tables of houses for New York, and then calculate the planets places for 5.40 p.m. England, which is equal to 10.40 a.m.  $105^{\circ}$  W. longitude.

Mass., U.S.A.,  
September 8th, 1892.

GENTLEMEN,—On the morning of September 5th, my mind was impressed with curiosity to try an horary figure to ascertain the outcome of the great pugilistic encounter between Sullivan and Corbett, which has just ended. In a hasty way I drew a figure for 10 o'clock a.m., September 5th, which was the clock time, and the figure then drawn I enclose herewith. I drew my judgment by "Raphael's Horary Astrology," page 72, par. 2, and confirmed it by Simmonite (1852 edition), pp. 86. My question was: "Will Sullivan win?" Previous to the drawing of this figure, I had the universal confidence in Sullivan's unwhipped prowess, but after reading my figure, I began to suggest among conversationalists on the subject that I was inclined to believe that Sullivan had his match this time. I was a little afraid to show my reason for so concluding, for fear I might have made some error, but the moment the news arrived of Sullivan's defeat, I, of course, became strongly impressed with the wonders of even Horary Astrology.

I took the ascendant, with  $\text{♃}$  its ruler in the third house for Sullivan. The seventh and  $\text{♀}$  its ruler in the ninth for Corbett. Considering their sphere of life, these rulers are not bad significators of the contestants.

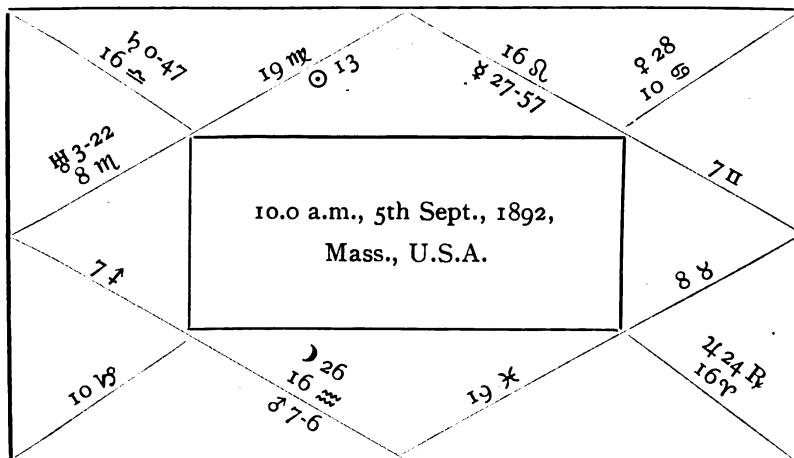
Lord of second and fifth represent Sullivan's financial and sporting prospects ( $\text{♃}$   $\text{R}$  in sixth, shows past honours and glories and fortune in a weakened position).

Lord of eighth and eleventh, represent Corbett's financial and sporting success ( $\text{♃}$  elevated, on the meridian, mutual reception with



☉ Δ with ♃ and opposed to Sullivan's co-significator the ♃ in fourth house (the end of all things). The lord of Corbett's first and fifth are in ♓, elevated, in houses of science (*i.e.*, brute science) and honour.

Lords of seventh, eighth and eleventh, stronger than lords of first, second and fifth, and Corbett's lords unafflicted, denote Sullivan's defeat. The following is the figure:—



Note also, as the figure is for Sullivan, ♃ ascending, signifying some strange unexpected and vexatious occurrences are about to take place, and the ♃ of ♀ (Corbett's significator) might show whence the occurrence might be expected. This figure appeared so good to me and on a subject that the books say so little about, that I concluded to send it you. I have nothing to do with prize fights, nor sports of that class, but with public interest running so high at this time on this fight, induced me to try what horary had to say about it.

P. HENRY.

DEAR SIR,—In the October number of the Magazine, in the course of remarks on the Blavatsky Horoscope, a very excellent description was given of the general effects and signification of the sign Cancer upon the human subject when born under its influence. This we found very interesting and valuable as we are able to verify the remarks.

We think it would be an important addition to our general literature if such a detailed description could be published of the twelve signs.

D.C. & E.G.M.

#### A CORRECTION.

DEAR SIR,—In the preface to my Ephemeris for 1893, I state that I did not know until recently that my critic wrote to the *Spiritualist*. I must regret that my memory has deceived me, for it appears from a communication which I have received that I must have been cognisant of it, as I wrote a reply! As I did not deny that my critic wrote to the *Spiritualist*, this lapse of memory on my part does not affect the points complained of in the least, which are—that he has misrepresented well-known facts.

I do not mind criticism, or having my errors pointed out if done in a truthful manner, but I do not like misrepresentation.

Talk about errors! why there are two glaring blunders in the Speculum of the nativity of the Duke of Edinburgh; and again, the time given for the ☉ in ♍, page 47 of his almanac for 1893, is only seven hours wrong!

I do not mention this to disparage him, but simply to show that he is no more infallible than myself or anyone else.

Faithfully yours, RAPHAEL.

DEAR SIR,—In reply to "Leo," I beg to refer him to the following quotation from *Isis Unveiled*, page 311, Vol. I. "These models, as yet devoid of immortal spirits are 'elementals'—properly speaking, *psychic embryos*—which, when their time arrives, die out of the invisible world and are born into this visible one as human infants, receiving in *transitu* that divine breath called Spirit, which completes the perfect man." This corroborates what H.P.B. says in the *Key to Theosophy*, about the Ego being *re-born on to earth*. What has "Leo" to say to this?

I much regret if I have misrepresented him respecting the planetary hours, but to divide the day into 25, 26 and 28 parts when there is no occasion to do it, does not seem to me to be wise.

So my remarks on the pre-natal figure of Lord Tennyson were *full of errors* and misconceptions. Yet "Leo" will pass them over! This is not fair to your readers and I demur to it. Point out the errors and I will correct them with pleasure. In this pre-natal business "Leo" is coming round. He now says it has *some* effect, and I add, *apparently* so only. Again, he says, "its effects are limited by the *figure of birth*." Of course they are.

The pre-natal map for Mr. Gladstone is another sorry specimen of the fallacy of the epoch. Faithfully yours, RAPHAEL.

SIR,—Since you were so kind as to refer me to "Leo's" article on Pre-natal and Post-natal Directions, I have read the same more carefully and found what appears to me rather glaring mis-statements. He divides primary directions into two varieties, pre-natal and post-natal, and uses the terms direct and converse to distinguish between those divisions which are incorrect as all directions are formed a few hours after birth and the terms direct and converse have no meaning in that sense.

When directing the M.C. to the planets in mundo by direct motion, the M.C. is carried by the Earth's axial rotation to the planet's mundane place and is formed after birth. By converse motion is meant the planets' places to the M.C. and is formed by the Earth's revolution, therefore post-natal and not pre-natal, as "Leo" assumes it is by straining his imaginative powers.

When directing in the zodiac by direct direction the planets' places are carried forward in the order of signs and by converse motion against the order of signs.

Hence in the first example he gives (Sun on cusp of eleventh) he is right, it is a direct direction as the M.C. is carried by the Earth's rotation to the mundane place of the Sun, but in the next (Sun on ninth) he is wrong, he makes the Earth reverse the usual order of things and carry the M.C. to the place of the Sun, if such were correct it would be a pre-natal direction, but unfortunately it is not so. The Earth continues the usual course and carries the place of the Sun to the M.C. and it is a post-natal direction it is really the Sun

conj. M.C. d.d. As all directions are classed under four heads for sake of convenience, this one comes under the head of direction of the M.C., and as it is the reverse of the ordinary state of things, the M.C. being stationary and the planet's place carried to it, it is called a converse direction to distinguish it from the others. The same in the case in the Emperor Frederick's natus, M.C. conj. Saturn conv.

His examples of directions in the zodiac in the Queen's nativity. The first are asc. sext. Sun zod. d.d. is correct, but by applying the term pre-natal to the arc asc. sext. Sun zod. conv., he is obviously incorrect, as Aries  $3^{\circ}$  is carried by the Earth's motion to the mundane place of the asc. and is really the sext. of Sun to the asc. d.d., for the sake of convenience, as before stated, it is called asc. sext. Sun zod. conv. The same applies to Sun sext. Sun zod. conv. and Sun conj. Saturn zod. conv.

In his list of directions of Sun to square of Saturn he is wrong in making a difference between Sun square Saturn m.d.d. and Saturn square Sun m. conv. as both are exactly the same, for both are formed by the Sun arriving at the mundane place of the square of Saturn. I suppose what he meant was Sun square Saturn m. conv. where Saturn arrives at the mundane place of the square of the Sun. Also the direction Saturn square Sun zod. conv. is not considered.

In the list of the sextiles of the Sun and the Moon. Sun sext. Moon m.d. is the same as Moon sext. Sun m. conv. and Sun sext. Moon m. conv. the same as Moon sext. Sun m.d.d.

Sun sext. Moon zod. d.d. the Sun arrives at the mundane place of Leo 3-33 and is post-natal. Sun sext. Moon zod. conv. Aries 3-33 arrives at the mundane place of the Sun and is post-natal. Moon sext. Sun zod. d.d. the Moon arrives at the place of Leo 2-6 and it is post-natal. Moon sext. Sun zod. conv. Aries 2-6 arrives at the place of the Moon and it is a post-natal direction.

So we may sum up thus, that all directions, mundane or zodiacal, are post-natal and are formed a few hours after birth, and not pre-natal or formed before birth, so there is no need for our friend "Leo's" spherical gymnastics.

Now we will turn to his pre-natal system. Here the planets form direction with the future of planets and the asc. and M.C. Thus in the case I sent you, Mercury P. conj. Jupiter R., which, allowing for "Leo's" difference in time, arrives to within 16 days of the accident. Mercury here arrives at the place of Jupiter 59 days 8 hours before Jupiter himself has anything to do with that place in the zodiac and yet he is supposed to form that direction (?) That this direction, or any other of its class, can have any influence is more than I can accept.

For myself, I think that the system in which the directions are formed a few hours after birth, one may almost say at the moment of birth, for the planetary motions after birth do not enter into the calculations at all, is by far more natural than one that takes sometimes 80 days after birth to form its directions, or than one where the directions are formed by planets to the future places of planets in the natus, and at the same time the planets are busily engaged in forming other people's destinies. No, I think that such systems are highly improbable.

Yours truly,

W. P.

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SIR,—“W.P.” is mistaken in thinking that I have erred in describing certain converse directions as pre-natal. I have simply used

the word *converse* in a different sense to that in which he employs it. In most of the directions I gave, it was intended to be almost synonymous with *pre-natal*; surely a direction made by the backward motion of the mid-heaven is converse, if anything is. The sense in which "W.P." and his friends use the word is illogical and misleading, as is indeed most of their nomenclature. Why do they not make some attempt to reduce their confusion to conformity with nature, and so avoid an endless source of misconception?

If the Sun is in the ninth house, the direction M.C.  $\delta$   $\odot$  can be arrived at in four ways, but as two of them would require the native to live more than 300 years, they may be omitted. The other two are:—

(1) The mundane place of the Sun is brought eastward to the degree of the mid-heaven. This is post-natal. I ought not to have omitted it, and I thank "W.P." for pointing it out.

(2) The mid-heaven is carried eastward to the zodiacal place of the Sun. This is pre-natal.

"W.P." says, in effect though not in words, that the first of these two is the only one that has influence. *But how does he propose to prove it?* He must not expect me to take his bare assertion any more than I expect him to take mine.

Similar remarks apply to the directions of the Queen's ascendant. I only gave one of each kind, whereas there are two of each, two post-natal, two pre-natal. My critic's attempt to explain this results in confusion worse confounded. Aries  $3^\circ$  is *above* the ascendant. Will he kindly explain how it is possible to bring this zodiacal position down to the mundane ascendant by post-natal motion? It is impossible. The direction he is trying to get at is that in which the mundane place corresponding to Aries  $3^\circ$  is brought down to the zodiacal ascendant. There is of course a precisely similar pre-natal direction, and I again invite him to prove, if he can, that the post-natal is the only one operant.

Similar principles are to be applied to the other directions he mentions. Each direction I have given is a genuine one, but I have omitted one or two which I might have included. These and the fact that my *converse* means something different to my critic's, have evidently proved misleading, for which I can only express my regret.

I do not wish to be dogmatic on pre-natal directions. If experience shows them to be inoperative in both the primary and secondary systems, by all means let them be abandoned. But in my opinion they not infrequently operate.

"W.P.'s" direction of  $\forall$   $\dot{P}$ .  $\delta$   $\Upsilon$  R. which coincided with an accident is none of my making. In my opinion, the directions of planets to planets do not operate until they are in direction to one of the luminaries.

The objection that Jupiter was not really there when Mercury came to that place is apparently a formidable one—but only apparently. If it is remembered that the microcosm is an image of the macrocosm, and that the one after birth can repeat the motions of the other before birth, the objection will soon disappear. If astrology is ever going to be explained, the explanation must be sought for in man's spiritual psychic and astral constitution, not in the physical planets which we see in the heavens.

The same consideration will explain the apparent anomaly mentioned in "W.P.'s" closing lines. The one macrocosm acts through, and by means of, the many microcosms, each of the latter being an image of the former, and each complete in itself.

LEO.

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## The Nativity of the late Dr. Stainton-Moses.

*Editor of "Light." Nom de plume "M.A. (Oxon.)"*

SOME years ago at the request of the late much respected editor of "*Light*," the above nativity was erected, and with "Aphorel's" delineation, was published in the columns of "*Light*;" and as many of our students and readers were acquainted with the deceased gentleman (personally or otherwise), we append his horoscope, etc. We may say that, owing to the size of the columns of "*Light*," the "map" could not be inserted, but a detailed description was given in lieu of it. We received a very complimentary letter upon receipt of the delineation, which we do not think necessary to publish, but refer those interested to his remarks on the judgment.

### ASTROLOGY WITH AN EXAMPLE.

By "M.A. (OXON.)"

The proprietors of the "*Astrologers' Magazine*" having been so obliging as to cast my horoscope, I print what they vaticinate. It does not become me to criticise the planets or their interpreters; but I may say that the delineation is remarkably correct in some points. I have no acquaintance whatever with my correspondent. I furnished him with the dates of year, day, hour, and minute of my birth, and the result is herewith printed.

First I give a semi-private letter, cutting out unimportant passages.

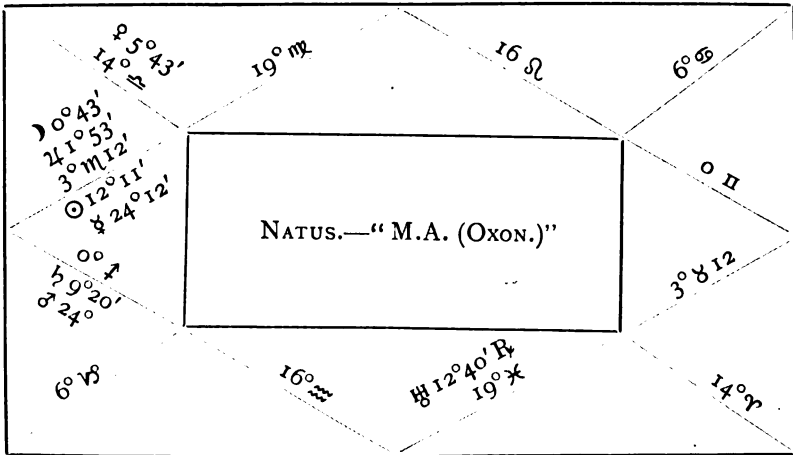
I have gone carefully into your operating directions: the coming year is not good; where you have a good influence coming into operation it is quashed by an evil one occurring at the same time. You will have some *good fortune* when your Moon enters Scorpio in about three years' time. You must make hay then, for your Sun will be shining. Your natus is a nativity of contrasts, cross purposes crop up in all directions. Your life has not been a bed of roses by any means, you have had more thorns. The coming year will require

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especial care. Finance must be guarded, and especially avoid coming into collision with literary men, for your Mercury, by direction, will act as Saturn, and those mercurial people, if their corns are trodden upon, will do you secret injury.

This is one great advantage of our science, it prepares us for the bad times, and we are prepared when the good ones come. We know it, and push ahead. APHOREL.

Next, for the information of students, I give what many of my readers will not understand. It is the description of the aspects of the planets at birth, and what I may call a synopsis of the situation for the coming year, in which I am to be "afflicted."



- ☉ 15 S. 30
- ☽ 15 S. 0
- ♃ 20 S. 3
- ♀ 3 S. 45
- ♂ 24 S. 31
- ♃ 11 S. 9
- ♃ 20 S. 23
- ♃ 7 S. 33

- Par. ♃, Δ ♃, ∠ ♂
- ♂ ♃, ☐ ♃, par. ☉
- Par. ♃
- \* ♃
- ∠ ☉
- ♂ )
- ☐ ♃ \* ♀, par. ♃
- ☐ ♃ ☐ )

The "primary" aspects in formation and operating for 1890-91 are as follows:—

- \* Jupiter has progressed to the conjunction of Sun in the radix.
- \* The Sun in radix is trined by Herschel (this lasts through life).
- † Saturn has progressed to the semi-square of the Moon in the radix (this lasts through life).
- † Mars has progressed to the square of the Moon in the radix, 1888 to 1891.
- † Mercury has progressed to the semi-square of Moon in radix.
- † The Sun has progressed to the semi-square of Venus' progressive place.

These are passing off.

† The Sun has progressed to the square of Venus' radical place (1891-1892).

\* Jupiter and Venus by progression are in same parallel of declination.

† Mars has progressed to the same parallel as Saturn held at birth.

Those marked \* are benefic, the others † malefic.

These are brought into operation by the "secondary" directions of the Moon; when she arrives at any complete aspect of the above, the effect will be felt.

Then comes the fateful prediction which I do not permit myself to alter. I do not criticise either, but content myself with remarking that I am not able to discover any statement to which I can except, and that some are singularly true and exact. From my twenty-seventh to thirtieth year I was very ill; my twenty-third year was marked with a white stone; and I have always had a very strong leaning to surgery and medicine; my chief friends through life have been among the medical profession, and I have interested myself in its details more than most laymen do. But here is the judgment:—

We have had, for the purposes of delineation, the time of the birth of the editor of "*Light*" sent us, and we append a few remarks thereon, as it may interest many of the readers of that periodical, as the natus strongly bears evidence of ability for transcendental physics. The editor was born on a day and hour when the early degrees of the celestial sign Scorpio<sup>a</sup> arose, the Moon and Jupiter being conjoined on the cusp thereof, the Sun and Mercury, likewise therein, in the ascendant. Venus is in the eleventh house in her own sign Libra, whilst Saturn and Mars are in the second house in Sagittarius, and Uranus is in the sign Pisces, near the cusp of the fifth house (the house of pleasure). From these positions we deduce our judgment. First, all the planets except Uranus are rising; this denotes that he will, or should, rise in life, and the means whereby he would do so are denoted by the ascending sign and the sign on the fifth house.

Now the mystic sign Scorpio, which ascends (called in ancient days the "accursed" sign), is well occupied; the Sun and Moon are there in close parallel, in company with Mercury and Jupiter. These positions alone denote great ability in matters connected with the sign: they indicate one who is always investigating Nature's secrets, with great power of research, intuitive, with great logical and reasoning abilities; one who wants to know the why and wherefore; one who will never stop, has great determination in the pursuit of what he makes his mind up to do; which is well borne out by the four planets in the fixed sign ascending. It is also noticeable that Mercury, who rules his "house of friends," is in the aforesaid mystic sign, which shows his friends to have tastes for certain forms of Occultism

in common with himself; and again note that Mars, ruling his ascendant, is in his house of wealth, denoting that he would, at much personal and pecuniary sacrifice, lose money over his occult studies, and from the position of the evil Saturn, also located there, we have no doubt that such has often been the case. It is worthy of note that the transcendental planet Herschel (or Uranus) is likewise in a magical and secret sign, on the cusp of his house of "pleasure," well aspected by the Sun, who denotes that people of rank would be very friendly, and we have no doubt his spiritualistic investigations have brought him into contact with those in a good position in this life. His talent lies naturally in that direction, and in that direction he will succeed, but his health will suffer in consequence of too close application to psychical research.

Had he been educated as a medical man, we are confident he would have been clever, and would have risen to eminence in the profession.

It is a nativity that shows numerous ups and downs, but yet like a cork in the water, he will always come to the top, and will forget past troubles in present successes. As will be noticed, we have touched only on a few points, which would be specially interesting to readers of "*Light*," for in writing on a nativity one could fill a book of 150 pages quarto. We will just add from a cursory glance at the map, that his twenty-seventh, thirtieth, and forty-second years were amongst the worst in his life, both as regards health, wealth, and adversity generally, and his twenty-third and forty-sixth, we judge, were correspondingly good. That he will long be spared to continue the good work he is now engaged in, and that he will have good health in his unwearied researches for "*Light*" and truth, is the sincere wish of

• APHOREL,  
The "*Astrologers' Magazine*."

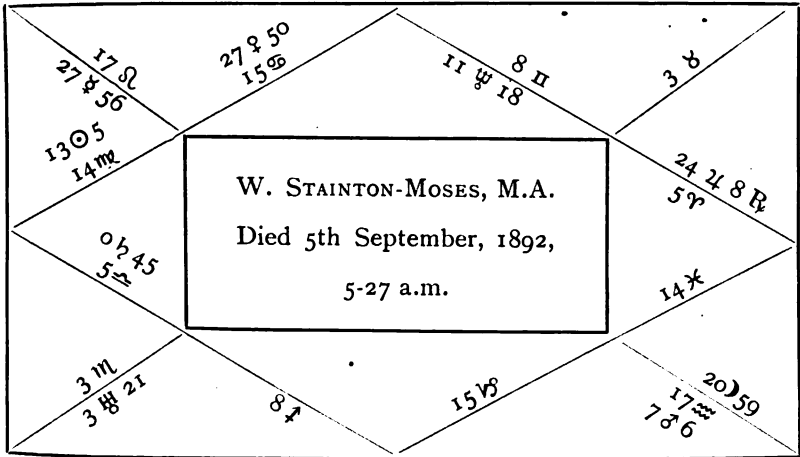
In connection with his life mission, we commend the following lines by the poet Longfellow:—

"Lives of great men all remind us  
We can make our lives sublime,  
And, departing, leave behind us  
Footprints on the sands of time;  
Footprints, that perhaps another  
Sailing o'er life's solemn main,  
A forlorn and shipwrecked brother,  
Seeing, shall take heart again.  
Let us, then, be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labour, and to wait."

On page 102, in connection with the position of the planets at the December ingress, we predicted "troubles in connection with hospitals and prisons," which have been fulfilled in the scandals as to the treatment of patients at the Poplar Hospital, which was publicly ventilated on 29th December.



## Terminus Vitæ.—W. Stainton-Moses.



THIS map represents the positions of the planets in the twelve signs of the zodiac and the twelve houses of the heavens at the time of death of the famous spiritualist, best known to many people as "M. A. Oxon," the editor of "*Light*." The Sun was exactly rising at the time of death, and perhaps an enthusiastic spiritualist might take pleasure in drawing an analogy between this position of the Sun dispersing the darkness of the world, and the work which "M. A. Oxon" had done, to the best of his ability, to enlighten the world by spreading a knowledge of what he believed to be truth. Our world was entering upon a new day's life, and was not he doing the same at the moment of death?

The Sun, Venus, and Saturn, are here in the same houses as those they occupied at the time of his birth, the first, eleventh, and second. The position of the Sun, rising, shews a strong nature, one who will generally work his way to the front, one born to control or direct others; it gives dignity and force of character. Saturn on the cusp of the second house diminishes wealth and causes the loss of this world's goods; but the sextile of Venus, ruler of the second house (wealth), might somewhat counteract this, and it would bring him many faithful friends, especially among poets, musicians, etc., and the opposite sex. These two planets, Saturn and Venus, were in exactly the same mundane position and aspect at his birth.

Mercury rules his mid-heaven, and his occupation accordingly brought him before the public in connection with literature and writings. The opposition of the Moon accords with the relatively

unpopular nature of the cause he advocated. Mercury is in strong good aspect to Jupiter and Uranus, which shows his intellectual and literary ability. Saturn rules the fifth house (children), and is, on the cusp of the second (money), well aspected with the planet which rules the sign he is in, Venus; and this agrees with the fact that he worked as a schoolmaster for several years.

The occult planet, Uranus, is in the occult sign Scorpio, and in the third house, which governs short writings, and in our opinion, includes magazines and newspapers in its scope; this position, therefore, in sextile to Mercury, would be peculiarly appropriate to the editor of a spiritualistic paper.

The benefic Jupiter is in the eighth house, that of death, which has a peculiar bearing upon his mediumship and intercourse with the dead.

He had been an invalid some years before he died, and the ubiquitous influenza carried him off. The Moon in the sixth house favours the onslaught of disease.

He was aged 53 years all but one month. If we count back to the fifty-third day before death, the following directions will be found operating.

☉ P. par. ♂ P.

♃ P. ☿ ☉ ♀

☉ P. □ ♃

In the figures for the Winter Quarter, and the New Moon accompanying it, the mid-heaven, which signifies the Government and those in authority, was afflicted by the presence of Uranus, evilly aspected. This has resulted in the dynamite explosion at Dublin, on December 24th, when it was attempted to blow up the detective offices. The explosion occurred shortly after 11 p.m., and Mars was setting at the time in the house of enemies, ruling the mid-heaven of the Quarterly Figure.

\* \* \* \* \*

The reported discontent among the London Police, and the Labor Riots at Bristol, may both also be taken as significant in connection with this affliction of the mid-heaven.

Jupiter was in the third house, governing railways, and these have benefited by the increased tariff for transmission of goods. The opposition of Jupiter makes it doubtful whether this will result in permanent benefit.

\* \* \* \* \*

The position of Saturn in the ninth house (voyages), resulted in the wreck of the mail steamer *Nubian*, in Lisbon Harbour, also in the very perilous voyage of the Cunarder, *Umbria*. The opposition (approaching as we write), of Mars and Saturn, will doubtless be attended by very significant events on the ocean, as well as in the religious world.

## On Directions.

WE have received several letters from an astrologer residing in the neighbourhood of Croydon, who is known as "Taskel," on the reason why directions do not act always at the time the arc is complete. He is quite willing that publicity should be given to the theory he formulates, so that our readers may be enabled to discover the true time and period when the Primary (the old system), or the Progressive directions (the system we advocate) is likely to operate.

The "Process," as taught by Ptolemy, of *one sign for each year of life since the birth*, is to be added *always* to the *four General Chronocraters*, viz., the *Sun, Moon, Ascendant, and Mid-heaven*, by which it will be seen these *four Chronocraters return* to their places at *birth every twelfth year*. As *those signs* in the "Process" are in the *same sign* as the *Primary, Progressive, and Secondary directions*, or in signs in  $\square$  or  $\delta$  to them,—if the directions are evil (either directions applying or separating if within  $9^\circ$  of orb), then, in *that year* corresponding to the *place* of the "Process," will *all such directions* be felt in full vigour, and, as it were, *brought out or re-kindled afresh, whether the arc be complete, applying, or separating from the aspect or parallel, it matters not, for when the "Process" passes the exact places of the aspects, as forming, or already past in the directions, especially if within orb of  $5^\circ$  to the Ascendant or Mid-heaven, or  $9^\circ$  to the Sun or Moon, then such directions are forced into action by the "Process," especially if the Sun or Moon in the daily Ephemeris by quadrature lunation be in the same degree and sign as the process has arrived at, or be in  $\square$  or  $\delta$  to such process, or there be powerful planetary ingresses at same time of a similar aspect to both directions and process, as  $\phi$ ,  $\square$  and  $\delta$ , or parallel if evil, or  $\phi$ ,  $\ast$ ,  $\Delta$  or parallel, if good directions, or an harmonious process is being formed, and the planetary ingresses at the time be likewise harmonious.*

The plan of directing is as follows. Have at hand the correct nativity, and the directions for year required. Then add  $1^\circ$  to the M.C. for each year elapsed since the birth. Find this increased amount of R.A.M. in a Table of Houses for the same latitude as the birthplace, and in the same line will also be found the degree and

sign to which the Ascendant has advanced by this mode of Progressive direction. With the poet Tennyson, sidereal time 2h. 14m. 44s. gives  $6^{\circ} \text{ } \text{♄}$  on tenth cusp in latitude  $53^{\circ} \text{ N.}$ , and on first cusp  $22^{\circ} \text{ } \text{♈}$  ascending for August, 1892.

Although the mid-heaven by this motion progresses about  $1^{\circ}$  per day, the *ascension of the Ascendant being oblique*, and not direct like the M.C., moves *much less than*  $1^{\circ}$  per day, and so do the other houses in like proportion. This is the method used by our friend since 1876.

Examples:—In Tennyson's natus the M.C. at birth is given as  $13^{\circ} \text{ } \text{♈}$  for August 6th, 1809; add  $83^{\circ}$  to M.C. *only (not the ascendant)*, for 83 years of age (equal to August, 1892, on the principle of a day for a year), then by "Table of Houses" for  $53^{\circ} \text{ N.}$  latitude, this will bring the M.C. to  $6^{\circ} \text{ } \text{♄}$  (in round numbers) in exact  $8$  to  $8$  in  $6^{\circ} \text{ } \text{♎}$  at birth, which will, in the figure for 1892, be on the cusp of the fourth, with  $\text{♁}$  also, "the grave, and end of all things in this world." The *ascendant* for  $6^{\circ} \text{ } \text{♄}$  on M.C. *by this method will not have moved*  $83^{\circ}$ , but only  $60^{\circ}$ , and will then be only  $22^{\circ} \text{ } \text{♈}$  ( $22^{\circ} \text{ } \text{♎}$  being on Tennyson's ascendant at birth). Now  $22^{\circ} \text{ } \text{♈}$  gives  $14^{\circ} \text{ N.}$  *declination*, in zodiacal parallel with Mars at birth (in  $14^{\circ} \text{ S.}$  *declination* in round numbers), and in  $\square$  to  $\text{♁}$  at birth, *applying* in  $27^{\circ} \text{ } \text{♎}$ ,  $14'$ , ascendant being hyleg according to Ptolemy, and  $\text{♁}$  lord of eighth house (death) at birth, and ruling *sixth* (diseases) also by position, whilst by progressive motion  $\text{♁}$ ;  $\text{♄}$  and  $\text{♁}$  in  $\text{♎}$  are in the *fourth* (the grave) in the figure for  $83^{\circ} =$  to 83 years after birth. It may be stated that although the ascendant by this mode is in parallel to  $\text{♄}$  at birth, still it is  $5^{\circ}$  short of  $\square$   $\text{♁}$  (lord of eighth) and by *progress now* in the fourth, and now the *key* to all *primary, secondary and every other kind of direction* comes in, and this is the much neglected PROCESS, which, although clearly taught by Ptolemy, and most ably expounded in Cooper's "Primum Mobile," by Placidus, has been most shamefully neglected by nearly all the astrologers of this vain and conceited 19th century, who, if they had properly studied chap. X. of Ptolemy's fourth book, would long since have found out (as our friend) *why* directions often fall out years before or years after the arc is complete, to the great vexation of the logarithmic men, who have spent days and hours calculating primaries for rectified nativities too!!

In "Wilson's Ptolemy," Book IV., page 222, we read "But the *time* in which events *happen* are *chiefly shown* by the relative

position of the *annual or monthly signs, with the places which cause the events, and likewise by the planetary ingresses.*" Again, on top of page 220, we are taught how these annual periods are to be obtained, viz., by adding one sign for every year of life, etc., etc. (*vide* the second paragraph of this article). As there stated, this will make the four Prorogators ( $\odot$ ,  $\sphericalangle$ , asc., M.C.) return to their radical places every 12th year of life, and as they come to the same places as the *directions, or planets at birth, or to similar aspects as the directions about to be formed, or already within 5° or 6° of arc, they "force to action with the transits, ingresses, and lunations, the pre-ordained effects"* of the *directions of every kind whatever.*

For instance, if Tennyson had lived 84 years, the ascendant  $\pi$  would have attained to its *place at birth* for the seventh time, for seven times 12 are 84, but as he only lived 83 years and two months, deduct one sign exact, for Ptolemy's *process* from ascendant at birth ( $22^\circ \pi$ ), and this gives  $22^\circ \sphericalangle$  for *ascendant process* for 83 years, and as  $30^\circ$  give one year, which is  $2^\circ 30'$  per month, so we add  $5^\circ$  for the two months to  $22^\circ \sphericalangle$ , which brings it to  $27^\circ \sphericalangle$  exactly for October 6th, 1892, in exact 8 to  $\sphericalangle$  at birth, in  $27^\circ \mathfrak{m}$ , lord of eighth and in fourth by progress. Now this annual sign  $\sphericalangle$  is in  $\square$  to  $\Omega$ , the *place of the direction*, and in 8 to  $\sphericalangle$  at birth so *out comes* the direction, of course during 1892, and Tennyson dies on October 6th, two months after his birthday (on August 6th), as the process is then complete in  $27^\circ \sphericalangle$  in 8  $\sphericalangle$  in  $27^\circ \mathfrak{m}$ , and *this accelerates the direction ascendant*  $\square \sphericalangle 5^\circ$ , because Ptolemy writes "*The times in which events happen (note this well) are chiefly shewn by the relative position of the annual or monthly signs with the places which cause the events.*"  $\sphericalangle$  causing the event from  $27^\circ \mathfrak{m}$ , both by direction and process.

The ascendant, by process, could not come to  $\square \sphericalangle$  until three years had passed, when the process would then be exactly on direction in  $\Omega$ , and in  $\square \sphericalangle$  also; our friend prefers the Placidian mode of process for  $\odot$  and  $\sphericalangle$  only, but for ascendant and M.C. Ptolemy's usually answers very well.

We are fully aware as to the very diverse opinions regarding the true hyleg or chief significator of life. Some would say in Tennyson's natus the  $\odot$  was hyleg, even though in the fourth house. Others again would say, undoubtedly the  $\sphericalangle$  was hyleg according to Ptolemy, being so near the ascendant; whilst not a few, considering the  $\sphericalangle$  was  $8^\circ$  in the zodiac from the ascendant  $22^\circ \pi$ , might be of opinion that Ptolemy would surely consider

the ascendant hyleg; the ♃ being too far from the ascending degree to merit the office of true hyleg. However, be that as it may, the four chronocraters, ☉, ♃, M.C. and ascendant, are all much afflicted, both by *direction* and *process*, at the time of death of the famous poet. The ☉ by progressive direction is in ♌ with ♃ and ♄ in the sixth house. The M.C., by the same motion, is exactly in ♌ to both ♄ and ♃ from the twelfth and sixth at birth, and the tenth and fourth in the progress as already shewn. The ascendant is also (some would say the chief hyleg according to Ptolemy) in p.d. to ♄ at birth, and in □ ♃ lord of eighth house (death), and in *exact* ♌ to ♃ in *process*, from the two evil houses, the sixth and twelfth. As the ascendant by progressive direction was only 3° from Δ ♃ zodiac in 25° ♉, and ♄ ♀ zodiac 5° in 27° ♈, his end was "gloriously beautiful," as described by the English press. Still those good directions were powerless to save life, as the *ascendant* by *process* at the time of death, was *only* in ♌ to ♃ and ♀ *rad.*, and consequently "*inconjunct*" according to *Claudius Ptolemy*. Further examples will follow in future Nos. of the *A.M.*

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Our prediction of "busy times in literary circles" (page 83), and "benefits in postal circles" (*vide* the Quarterly Figure, page 60), have been well borne out. The "Missing Word Competition," originated by Mr. Pearson, of *Pearson's Weekly*, and imitated by many of his contemporaries, has about doubled their circulation, and caused excitement in journalistic circles, and, in consequence, the Post Office has derived enhanced revenue from this source.

\* \* \* \* \*

The Rev. Robert Taylor, in *The Devil's Pulpit*, is responsible for the following:—"Paris, the capital of France still retains its Greek name, *Para Isis*—that is, under the protection of Isis, as its great cathedral bears the name of Notre Dame, that is, Our Lady—that is the common name of Isis, Ceres, Venus, and the Virgin. But that by this *Notre Dame*, Our Lady, was meant none other than the Lady of the Zodiac, is certified by the architecture of the building itself, which represents the twelve signs of the Zodiac, six and six perpendicularly on the sides of the great northern entrance, with the place that should be occupied by the Virgin supplied instead with a figure of the architect of the edifice, and the Virgin, to whose honour it is dedicated, taken out of her place in the succession of the signs, and set over the centre of the door, as the Goddess of the Temple, with the child Jesus in her arms, and having under her feet a serpent, twisted round a tree, which is the exact relation of the Virgin of the Zodiac." Every astrologer knows that Virgo is the ruling sign of the city of Paris. The recent Panama scandals in Paris took place while Mars was passing through Pisces, the opposition sign to Virgo.

## Ancient and Modern Medicine.

(CONTINUED.)

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MANY persons may think I am trenching on the legitimate sphere of the physician, and some would say "*ne sutor ultra crepidam*," though I certainly think everyone should stick to his profession, yet I make bold to say that if one can alleviate pain or human suffering by simple remedies, well tried and at little cost, it is his or her bounden duty to spread such knowledge, or they are no benefactors to the human race if the secret is locked up in their own breast. Why should not outsiders go into medicine? especially when such a man as the late Dr. Ruddock, who has done more for Homœopathy than any man (save Hahnemann) that ever lived, said: "The great majority of medical men, if not all, out of the ranks of Homœopathy, are completely in the dark as to its theory and practice, and are consequently incomplete to give a reliable opinion on the subject, just as the driver of a stage-coach or the commander of a sailing vessel lacks the knowledge and experience to pronounce on the merits of railways or steamers, though all alike are for the transit of passengers or merchandise." Having been very intimate with the late Dr. Ruddock, who worked himself to death in the cause of Homœopathy, it will not surprise my readers if I incline somewhat to the new system of medicine; yet when herbs can be gathered by oneself, I say by all means let us drink at the fountain head whenever it is possible; many of the dry, stale herbs sold at the present day cannot possess much efficacy, if any. How physicians can charge hundreds of pounds for operation, I am at a loss to comprehend. Oh, say some persons, we must pay for their skill and knowledge. Yes, a fair remuneration by all means, not such exorbitant sums as are now charged: we want more brotherly love to each other. Some persons may think me rather premature in advancing a theory which time has not permitted me to perfect, however, I give it for what it is worth, viz., I fully believe the active medicinal principle of herbs can be extracted by moisture and heat, like theine can be collected from the leaves of the tea plant, rising to the surface if subjected to the above process, and would be far superior to a decoction, as

it would assimilate more readily in the human system, and act more potently.

We do not want so many chemical productions such as citric acid, magnesia, cream of tartar, soda, etc., palmed on us under a grand name quite misleading. It is so easy to go into the chemical laboratory—any amount of vile stuff ready to hand—man has reason, let him use it, and procure his own medicine from the hand of Nature, so lavishly bestowed all around us; if not, use the next best, Homœopathy, it is the least expensive. Avoid drugging as you would an enemy. Health is one of the greatest blessings, and it is our bounden duty to preserve it as long as possible; self-preservation should be our first thought, next to that, our brother. Who is our brother? Echo answers: "The whole human race."

E. CASAEL.

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"Raphael's" prediction that "explosions will be especially prevalent and serious in the United States," has been fulfilled in two dynamite explosions, both of which were attended by loss of life and great damage to surrounding property. Uranus was just culminating at the explosion in New York, on December 28th, at 8 a.m.

\* \* \* \* \*

Was it the presence of the malefic Saturn in the house of religion that induced the Pope to fulminate his anathemas once again against the Freemasons? "A malignant sect," in the opinion of His Holiness. True, Saturn can keep a secret, and therefore governs secret societies, but extremes meet here as elsewhere, and if he does not also govern the Church of Rome, it must be because he has relegated the task to some subordinate black angel. But Saturn "is the angel of the *justice* of God; he beareth the balance and the sword," and woe to those of his vassals who are weighed in that balance (Libra, the exaltation of Saturn), and found wanting.

\* \* \* \* \*

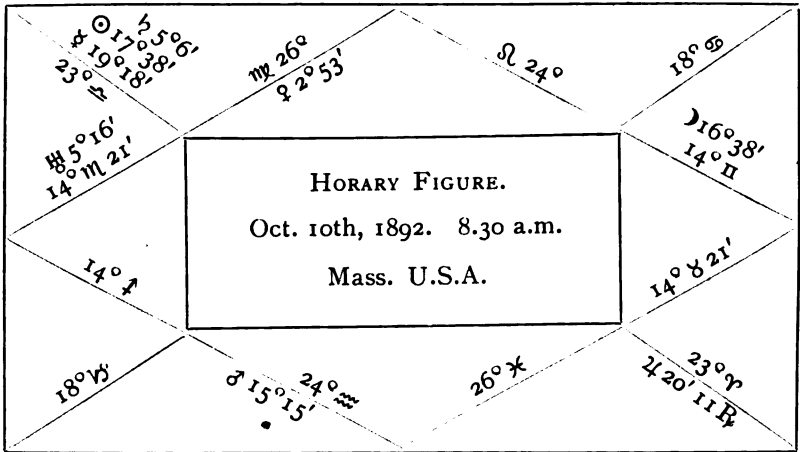
The deaths of Samuel Brandram, M.A., the well-known Shakesperian orator, the Rev. Dr. Argles, Dean of Peterborough, Monsignor Munro, the eminent Romanist, the Duke of Marlborough, Fred Leslie, the actor-author, and many others have well borne out the predictions which will be found on page 60.

\* \* \* \* \*

The unemployed and their troubles are very prominent, and as we predicted (*vide* page 60), are causing much concern. Let us hope some wise measures will be taken to ameliorate their condition, by finding work for many.



## Horary Astrology.



**T**HOS. W. PEMBERTON, of Paris, Texas, sent to me, by letter dated October 6th, 1892, as follows. "Would like advice on the coming national election. Who shall I bet on, Harrison or Cleveland?"

I do not like to encourage betting, but I do love to test the science of Astrology, so, after casting and judging my figure, replied to him.

"You may safely bet on Cleveland, yet this is a question requiring much calculation. The time required to figure it out to a certainty would cost much labour."

The labour alluded to would be by nativity, directions, etc., which I did not care to undertake on a matter of betting, so my reply was given as above, and from the above horary figure.

A few days later, on visiting a friend, my friend informed me that he was going to risk 100 dollars in bets on Harrison being re-elected. I quietly told him that Cleveland would be elected. I had predicted losses by both fire and trade to him in the previous year (which he suffered), and he had some faith in Astrology, but he laughed at the idea of Cleveland's election. He wished it might be so, but although a democrat himself, he declared that either the stars or myself "would be far out of the way this time, *sure*," and that he should bet on Harrison, and, as it was only little friendly bets with his customers, he did not care if he did lose.

He refrained from betting, however, until very near to the day of election, when he informed me that he had made his bets, but he had put all his money on Cleveland's election, and furthermore had, on the strength of what I had said, frightened some others out of betting for Harrison.

Harrison, as you know, was overwhelmingly defeated. The death of his wife (after my figure was drawn, I believe) made me more confident that it was correct, as that event proved he was under evil directions.

I received the question by post, at 8.30 a.m., October 10th, 1892, = 1.14 p.m. Greenwich time, and for *that time* cast my figure, *several days later*.

I took the ascendant for Harrison, with ♂ his significator in third house, signifying his quarrels with neighbouring nations, with Blaine's wing of his own party and danger through his own stubbornness, ♂ applying to ♃ in fifth house signified that he was depending upon the scholastic claims of his party, but ♃ ♀ in ♏ showed that, while the schools might be strong, they were "going back on him." The dragon's head in sixth denoted that the "people" were with him, but as his claim would be to only one half the figure, the people in this case, as relating to the sixth house, would be the common or serving people of his party. The dragon's tail in the twelfth, with ♄, signified great secret enmity, and the ♃ in the eighth, the house of death, the ♃ lord of ninth, representative of the clergy, the courts, and the commercial powers, and ♄, lord of fourth, the end of all things, through secret enmity. His house of friends is well filled with business people, lawyers, grangers, newspaper men, etc., but ♃, representing deceitful friends, sure to ruin or worst him, is in exaltation and in elevation of the others. ♀ is significator of his open enemies, and they are in the tenth house, the house of the monarch and of the government, and ♀ is Cleveland's significator, being lord of seventh house, and he (or she) could occupy no surer position than the tenth house for success.

But, from the western angle read, viz. from Cleveland's ascendant, his significator in fourth house, with the landed interests, public buildings, and place of abode; Harrison's significator in the ninth on trial, etc., Harrison's significator a malefic, Cleveland's a benefic, ♃ in second, in trine with ☉ in fifth and with ☿; and here in Cleveland's fifth house (the house of luck, chance, etc.) we find Harrison's friends; but, with the

figure reversed, although ♃ is in exaltation, ♄ and ☉ trine ♃ are elevated above him. The ♃ is in the sign said to rule the U.S. (♈), and in second house, ♃ signifying "the people," and the second house, "Cleveland's substance," or "the nation's allies," Harrison has the dragon's head in his sixth, Cleveland the tail in his sixth. The head is opposed by ♄, and the tail in ♌ with ♄. This was the hardest part of the figure to solve, but I did not try the part of fortune, I accepted ♄ in Cleveland's sixth as of little account, or, if anything, it was the eccentric, independent voters, represented in the reverse figure as Harrison's secret foes. The dragon's tail in Cleveland's sixth, might represent the public servants, who, of course, with the Republican party in power, could not be expected to favour Cleveland, but the ♄ in twelfth would counteract it, especially when so very near to the cusps of first. ♃ ♀ in Harrison's fifth, I did not consider strong enough to overcome ☉, ♄, ♃, ♄, and ♃ strong in Cleveland's fifth, especially as ♃, though weak by ♀, stood for Cleveland's friends, while Harrison had ♃ among his friends. As you will notice, ♄ on Harrison's ascendant, and ♄ on Cleveland's, both excellently describe the two contestants. According to Hatfield's system of Planetary Hours, the question was received in the hour of ♃, "relates to money" (betting), and "what is done can be depended on." I might add that I take no part in either politics or betting, and therefore had no bias.

HENRY.

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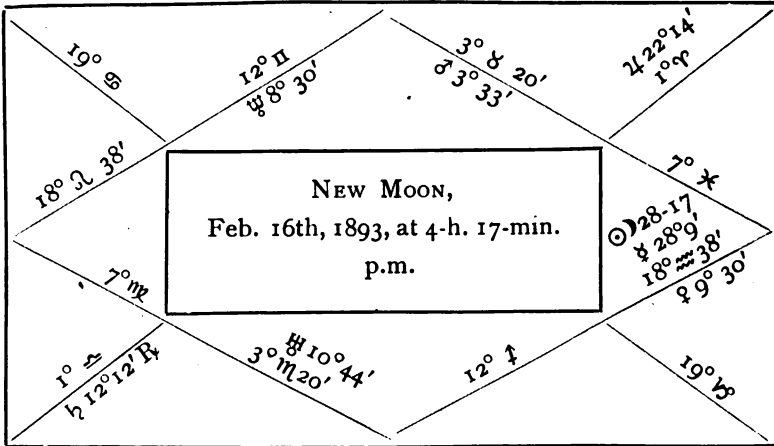
### "Fate and Fortune," and "Astrologers' Magazine."

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WE desire to call attention to the fact that both the above-named works are our sole property, and are protected by the International Copyright Act. Anyone infringing our rights therein will be prosecuted.

The reason we mention this is, that from information received, a certain book is about to be published, and it is not improbable that "*Fate and Fortune*," and this Magazine will be largely drawn upon. We think it advisable, therefore, in the interests of all concerned, to make the facts known.

## Mundane Astrology.



AT the moment of the New Moon the 18th degree of the royal sign Leo rises, the luminaries are conjoined in the seventh house separating from a sesquiquadrate of Saturn. The position of Mars on the meridian is of evil import to the Government; there will be exciting debates, and as Mars is in the sign ruling Ireland, as is applying to the opposition of Uranus, we judge the trouble will accrue from matters relating to the Irish, and as the sign is fixed, the trouble will be lasting. Jupiter is in semi-square to the uncertain Neptune, some trouble may fall upon the matters relating to the ninth house, it will be interesting to note what eventuates; we think the clerical world will be affected by it. Our foreign relationships will be unsatisfactory, and serious troubles in royal and aristocratic circles. From the position of Saturn and Uranus, accidents on railways and mining casualties are to be feared, and much crime. It will be an exciting month.

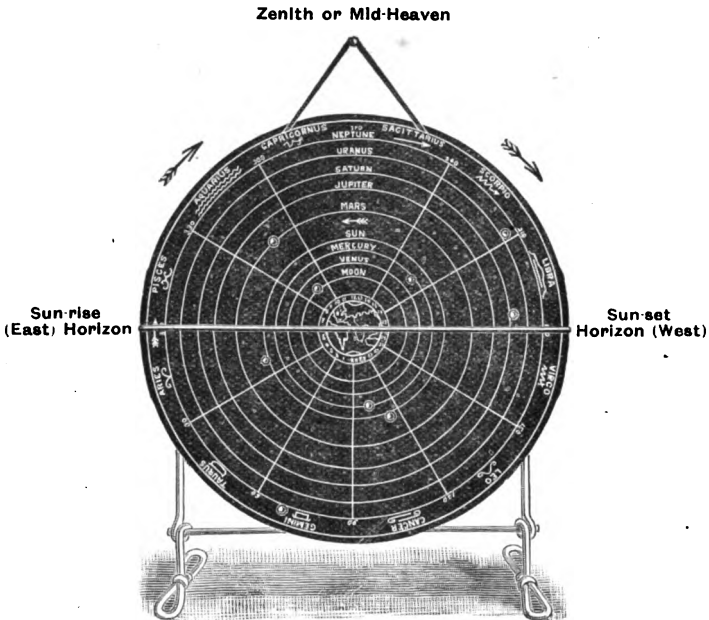
At New York, Neptune is on ascendant, and the conjoined luminaries in the mid-heaven. Trouble will fall upon the powers, and a general unsettled month will be experienced, with much crime.

At Melbourne, Saturn is in M.C.; this position does not augur well for the legislature, they will have much to contend with. There will be trouble in connection with the public amusements, and a fire or explosion at a building of that nature is probable.

# The Celestium, or Patent Astronomical Calendar.

(As supplied to Her Majesty the Queen.)

By A. W. MOLESWORTH, B.A., F.R.A.S.



*For Recording and Illustrating in Miniature the Daily and Hourly Positions of the Heavenly Bodies as they pass through the Signs of the Zodiac or Ecliptic.*

**London :**

GEORGE PHILIP & SON, 32, FLEET STREET, E.C.

This invention will prove most useful to the student. The diagram explains itself. The small centre disc represents the Earth, and the surrounding circle, numbered from one to 24, signifies the 24 hours. The large outer disc comprises the zodiac, and has nine circles, one for each planet, shewing their path therein. The dots shewn, are pins with coloured heads, representing the planets; these must be moved daily to the dots or degrees of the signs they respectively occupy, for they shew the progress of the planets through the zodiac. The line across the disc is a wire, signifying the horizon. An ephemeris is necessary to correctly place these pins. The *modus operandi* is very simple. Take March 30, 1893, as an example. The ☉ at noon is in  $10^{\circ}\gamma$ , place the yellow-headed pin, signifying the ☉ in this degree, on the mid-heaven, then by turning the disc, which revolves in the direction shewn by the arrows, one can readily see which house the Sun (or any of the planets on that day) enters in at any future hour, guided by the circle of hours, around the Earth.

The idea is an excellent one, and we can conscientiously recommend it. As we may have many enquiries, we may at once state the price is :—Form A (size of a large target), 42s.; Form B (medium), 21s.; Form C (small), 10s. 6d.

## Lessons in Mundane Astrology.

(Continued.)

AS previously stated, the first house signifies the general condition of the people in the country for which the figure is erected, and, in a sense, their health.

If a benefic be therein, and unafflicted, the general condition of the people will be good, and the good will be marked if such benefic be essentially dignified. If, however, such benefic be afflicted, note from what house the affliction comes, the nature of the afflicting planet, and what house, or houses, it bears rule over.

Should a malefic planet be there, things will be unsettled during the period ruled by the figure; if such malefic be essentially dignified, the expected trouble will be mitigated, especially if good aspects are thrown to it, and particularly if such good emanates from the benefics, but if afflicted, whether by the malefics or benefics, the look-out will be serious.

Should Mercury be there, the nature of the planet in closest aspect to him, *and its condition*, must be noticed, for as we have previously taught, Mercury's nature is convertible, in fact, we have reason to believe we were the first to draw attention publicly to this fact, and which has received confirmation from astrologers in all parts of the world.

As example is better than precept (an axiom to which we would draw our contemporary's attention), the student is referred to page 228. In this figure the ♃ is eclipsed in the first house in 2° 18', applying to the opposition of Neptune. We stated, "Misfortunes will fall upon the people." This was borne out by the great omnibus strike, which paralysed traffic in London for some time, and it is worthy of note that the Moon was in ♋, the "sign of the horseman."

Again, on page 273, in the figure for the New Moon, 6th July, 1891, Mars is rising in Cancer, closely applying to a semi-square of Neptune, and in consequence, we stated, "The position of Mars would cause strikes and rioting." How fully this was verified in the great railway and other strikes, the student need hardly be reminded.

Another example (page 392), in the figure for the solar ingress into ♋ on 22nd December, 1891. Uranus and Mars are in con-

junction in the first house in Scorpio, and in connection with these positions we state, "Strikes, turbulence, and probably rioting, will be resorted to," &c., &c., and its complete fulfilment in the great strikes of engineers and workers in coal, will be fresh in the student's mind, and in relation to this prediction, and its verification, the student is referred to the figure for the lunation which followed nine days afterwards (*vide* page 416), wherein it will be seen Uranus had risen, and Mars was rising in Scorpio, and we remarked, "The position of Mars denotes much discontent amongst the people," &c., &c., which shewed the evil foreshadowed in the solar figure was repeated in the lunatory one. It is well to call attention to the fact that in the last three figures Mars is rising, in the first map afflicted by Neptune, in the second in conjunction with Uranus, and in the last, Mars is applying to a semi-square of Mercury (who represents an afflicted Saturn, as Mercury is in square to the latter planet), and Mars is also semi-square to Saturn.

Here are *facts*, far preferable to aphorisms culled from old books, although we will not say these old aphorisms are *all* useless, yet the majority are. The student can deduce a reliable aphorism from these mundane figures having Mars ascending and afflicted, viz. : that when Mars is in the first house in the figure, either for an ingress or lunation, *and afflicted*, strikes, rioting, and turbulence will result. During the period for which these figures were cast, the public health was far from satisfactory, thus proving the ascendant also has reference to the health of the community.

(*To be continued.*)

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## Letters to the Editor.

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Letters of general interest alone are inserted. Correspondents desiring reply must please enclose a stamped addressed envelope.

All correspondents should give full name and address, not necessarily for publication, but as a token of good faith.

N.B.—Writers of signed articles are alone responsible for the opinions therein contained.

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SIR,—In Sibly's Occult Sciences it is stated, on page 97, that "those persons are generally crooked, deformed, or imperfectly born, who have  $\gamma$  ascending, and Caput Algol posited in the ascendant."

Can you inform me if this is correct? I have not had an opportunity of testing it in any of the nativities that have passed through my hands, and should be pleased to have the experience of those older in the profession than myself on this point.

Yours truly, VENUS.

[ED.—This is not correct, and could only have existed in the writer's imagination. Aspects must always be noted.]

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DEAR SIR,—As a student of Astrology, I have studied the various horoscopes issued in your pages. But seeing in the *Future* some little time ago, a decidedly adverse criticism on the Duke of Edinburgh's nativity, which appeared in one of your early numbers, I thought it best to draw it for myself, and I find your one (with the exception of a few errors in "seconds"), is correct. As the Editor of the *Future* inserted a questionable letter from a correspondent (☉ in ♀) on the nativity, which he ought to have checked ere it appeared, I drew his attention to the mistakes, and am curtly told in "Answers to Correspondents," in the last number of the *Future*, that "the errors are misprints," which referred to the blunders in his and his correspondents' declinations in such nativity, which I called attention to, and he refers me to his semi-arcs. I have yet to learn that semi-arcs have to do with correct declinations, and that two wrongs make one right. He does not thank me for pointing the errors out, but I notice he inserts them under "Errata," thus, "p. 143, line 16, delete the words" *et seq.*, which would seem he was not previously aware of his own shortcomings. As his criticism of your horoscope of the Duke of Edinburgh was beyond "fair and respectful criticism," in justice to your readers, if not to yourself, and his readers, he should make some kind of apology to the numerous students (I am one who study both periodicals), for so misleading us. It is to be hoped that he will strictly act up to fair and respectful criticism in his paper (and also your writers), but this form of criticism has up to the present time been absent from his pages, judging by his critiques on "Raphael," "Aphorel," and yourselves; at least, that is the opinion of

Yours faithfully,

A LOVER OF JUSTICE.

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#### ASTROLOGICAL ERRORS AND MALICIOUSNESS.

DEAR SIR,—A correspondent in the *Future* has intimated that he will cease to subscribe to the *Astrologers' Magazine* because an error or two has crept into its pages. The letter is a most malicious one, and savours of spite. Our friend Mr. Pearce is constantly asserting that "followers of the Arabian system of directing are ignorant pretenders to astrological knowledge, incapable of computing a primary direction." An astrologer must stand or fall by his own efforts, and the public, or rather his clients, must be the judges, and not a rival astrologer. As to his astrological abilities, Mr. Pearce has had the bad taste to refer to our learned friend, "Raphael," as the "Cross individual."

Mr. Pearce has said that when ♀ ascends and ♂ is afflicted (?) by ♃ the person is malicious. Just so, and the same remarks apply when ♃ occupies the ascendant in evil aspect with ♂ and ♄. What is sauce for the goose is sauce for the gander.



When our learned friend, "Sepharial," was conducting *Fate and Fortune*, an excellent journal, which came to an untimely end, Mr. Pearce protested against horoscopes unaccompanied with a speculum appearing in its pages.

At page 104 of the *Science of the Stars*, Mr. Pearce says that Sir Humphrey Davy had the ☉ in □ aspect with ♃, which implies that this square brought good fortune—therefore misleading. We protest against this mode of illustrating the nativities of the departed great, and suggest that the horoscope be given, as there are other indications of good fortune. As a matter of fact, at the birth of Sir Humphrey Davy ♀ is found in the second house, in parallel with the ☉ and in Δ to ♃. The ☉, though in square to ♃, is not far removed from a sextile aspect with ♂.

At page 98, the birth of Marie Antoinette is given as 1775; the year she is recorded to have arrived in this world is 1755. At page 91, the longitude of ♃, is given at 15° ♃ on October 1st, 1754, just 5 degrees beyond his actual longitude, which was 10° ♃.

At page 93, the ♃'s longitude on April 23rd, 1812, is recorded at noon as 23 ♃; as a matter of fact, the ♃ was 5 degrees beyond that point. The same page records for March 1st, 1812, ♃ 22° ♃, an impossible position, as ♃'s longitude on that date was 22° ♃.

At page 93, Nobilling, the would-be assassin, we are told had ♃ in opposition to ♃, but as they are both on April 10th, 1848 (the date given), within 5 degrees of each other, we cannot quite see the opposition. Mr. Pearce has made a great deal of capital out of the Callao affair. It is really a very easy matter to make a mistake in erecting a foreign horoscope.

Our friend "Sepharial" gave us an inexact figure for Madame Blavatsky. He computed the planet's places to the new style, which was quite correct, but bungled in taking the sidereal time for the old style. The right ascension of the meridian at birth was 0 h. 21 m., ♃ 6° was on the M.C. and not ♃ 23°.

With apologies to "Sepharial," whom we hope to see very shortly conducting a successful astrological magazine.

Yours very truly,

GEORGE WILDE.

SIR,—Here are one or two of the points which struck my attention, and on which "Raphael" seems to have erred.

In his remarks on Tennyson's pre-natal epoch, he says, "We find ♂ in ♃ on the cusp of this house" (ninth). I gave the cusp of the ninth house as 10° ♃ and ♂ was at 4° 16' ♃, which is 54° distant from the cusp, and therefore in the eighth house, not the ninth. This is a very generous allowance, for following the usual course, I only marked in the degree, and not the minute, on the cusp. The exact cusp is 10° ♃ 16', and Mars is 6° distant. Again, he says that Mercury is on the cusp of the twelfth. I gave the cusp of the twelfth, following the usual course, as 28° ♃, and Mercury was at 23° ♃ 9'. As the planet had only passed the five degrees orb by a small nine minutes I think that so experienced an astrologer as "Raphael" should have hesitated before definitely affirming that it was "on the cusp of the twelfth." The ascendant is 13 ♃ 21, the M.C. is 16 ♃ 47, and the cusp of the twelfth, 28 ♃ 16. Mercury is 5° 7' distant from this point, and therefore in the eleventh, according to the usual rule. Perhaps this observation may seem to partake of the nature of hair-

splitting, but the fault is not mine. Even if Mercury had been within the five degrees, it would have mattered little, for the centre of gravity of the triple conjunction falls at 22 ♀ 6, and therefore its major force would, in any case, be exerted in the eleventh house.

"Raphael" states that the Sun is in his fall. Pray, is 29 ≈ 52 his "fall"? He is only eight minutes of space from ♀, and is certainly on the threshold of that sign.

He also speaks of the Moon as on the ascendant. The ascendant which I took was 22 ♀ 13. The Moon was at 13 ♀ 21, and therefore 8° 52' above the ascendant. Possibly, in this case, he was thinking of oblique ascension, but if so, he should have made it clear what he meant.

"Raphael" may get out of each of these difficulties if he can conscientiously affirm that he does not accept the orb of five degrees; but in that case I shall want to know what orb he does accept, and how he determines it in each case that comes under his observation. I am not satisfied myself with a hard and fast orb for every planet and every house, but until I meet with some reasonable and satisfactory alternative, I follow the usual custom.

The able astrologer who published Tennyson's horoscope thinks I wrote my article to bolster up the theory of the epoch and re-incarnation. The latter suggestion will, I think, make most Re-incarnationists smile. I published the figures because I thought they were of general interest, and, judging from the comment they have excited, I was right in doing so. I would willingly reply to all the criticism that has been passed, but I am afraid that want of space is an insuperable barrier. So far from "coming round" on the subject of the epoch, I am of the same opinion concerning it as I was twelve months ago. I do not think I am betraying confidence in saying that the last rule on the subject of the epoch, and how to find it has not yet been published, to say nothing of the relation which it bears to the figure for birth.

With regard to the quotation from "*Isis unveiled*." The psychic embryos, or astral models, die out of the invisible astral world, and are born into the physical world as infants, "receiving, *in transitu*, that divine breath called Spirit." A moment's consideration will show that this period "*in transitu*" spreads over nine months. There is nothing in the quotation to show that the Ego enters the body at the moment of birth; it might be at the moment of conception for all the passage states to the contrary. They receive it when they "die out of the invisible world," and they take nine months dying. The *overshadowing* must take place certainly during gestation, but not the full incarnation. That does not happen till about the seventh year of life we are told.

I have not proposed to divide the day into either 26 or 28 parts. I might have gone on into the hundreds and thousands if I had wished, but I stopped short at 25. Why is it "not wise"? Give me either *facts or sound theories*, not mere opinions from either ancients or moderns.

I do not agree with "Raphael's" remarks on the influence of ♄ in ♀ in the horoscope, page 126. ♄ is ♀ and ♄ ♄ and ♀ ♄. This and the presence of the ♄ in ♀ ♀ ♄ in twelfth house, and ♄ in ♄ in eighth house, ♄ ♄ ♄ ♄, are quite sufficient to account for the events without putting them down to the mere position of ♄ in ♀. The rising position of ♄ ♄ ☉ would make the man fiery in temperament.

"Raphael" made what I consider to be a similar mistake in the natus on page 483, Vol. II. He puts down the native's bad end to  $\mathcal{J}$ , lord of the fourth being in  $\mathfrak{M}$ . Surely the fact that  $\mathcal{J}$  is  $\square \odot$  and  $\mathcal{L}$   $\mathfrak{H}$ , the latter in the M.C., are sufficient to account for it. And for the dissipation and misfortune, we have  $\mathcal{H}$  in  $\mathfrak{M} \square \mathcal{L}$ ,  $\mathcal{M} \square \mathcal{F}$  from a double watery sign, and  $\mathcal{M}$  going to opposition of  $\mathcal{J}$  and  $\odot \square \mathcal{M} \square \mathcal{J}$ . These are sufficient evil aspects and positions without putting it down to the presence of  $\mathcal{J}$  in  $\mathfrak{M}$ , cadent or not cadent. LEO.

### HOW NOT TO TELL THE TRUTH.

DEAR SIR,—Your contemporary has grossly and deliberately misrepresented facts in his publication for December. In July, he says, "Until the writer (meaning himself) enlightened 'Raphael,'" &c., and again, "'Raphael' subsequently struck out of his *Ephemeris* the column of 'Equation of Time,' but forgot to thank the writer for the correction." Now what does this mean? That until his letter appeared in the *Spiritualist* of November 16th, 1877, I was using in error the "Equation of Time"; I will now prove beyond a doubt that he is entirely wrong, and that he *knew* he was wrong when he laboured so hard to defend himself in the December part.

On October 16th, and again on November 2nd, 1877, letters appeared in the *Spiritualist* from Mr. Massey, respecting a map he set on October 15th, 1877, 11.55 a.m. On November 9th I wrote, "I rather think Mr. Massey has made an error in the erection of the figure. He gives the time as October 15th, 11.55 a.m., clock time (which I consider *mean* time); this, with the 'Equation of Time,' which is not necessary to be used with my *Eph.* or *Zadkiel's*," &c., &c. On November 16th, his letter appeared, and in that very letter, he quotes *twice over* my remarks that it is not necessary to use the "Equation of Time" with my *Eph.* or "Zadkiel's." Yet, in July last, he asserts that I was labouring under a mistake until the publication of his letter on November 16th, and forgot to thank him for the correction! His remarks, therefore, in his July and December Magazines, are entirely *false*.

I also think that what he says about my asking him to compute the *Eph.* for 1880 is *incorrect*, and I challenge him to publish a verbatim copy of my letter. Again, he says the explanation in my Almanac for 1878, respecting the omission of the column of "Equation of Time" is almost word for word like his letter of November 16th! Nothing of the sort. There is only one way of explaining the "Equation of Time," and it is more likely he took his explanation from my *Eph.* than *vice-versa*. Why? Because the MS. of my *Eph.* was in the hands of my printers by the 30th July previous, and that of the whole Almanac by the middle of August, and if he will write to Nisbet & Co., 25, Jamaica Street, Glasgow, they will tell him so. And if he will apply to Mr. Catty, Great Eastern Street, E.C. (who was my publisher at that time), he will tell him that in no year was the day of publication later than the 16th of October.

I will now leave him to writhe in the mire of his own untruths; leave him to shake hands with his old friend and "fibber," Chaney. I do not ask him to apologise; *gentlemen* always apologise without asking. I sincerely regret to use so much of your valuable space about so unworthy a subject, and for this I apologise.

Faithfully yours,

RAPHAEL.

## Answers to Correspondents.

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- "SCORPIO."—Of the three kinds of Directions: Post-natal, Pre-natal, and Epochal, some persons are influenced more by one kind than the other, and in some cases, *all* the three kinds operate. We have *not yet* been able to formulate rules as to which act in individual cases. Each student should work out all three, and note results, sending particulars to us for tabulation. It is by this method that the problem can be solved and rules formulated. Thanks for writing.
- "EQUATION OF TIME."—"Raphael" has answered the aspersion in the preface to his 1893 *Ephemeris*, and in this issue, which see.
- "ANGLO-INDIAN."—The 27 lunar asterisms (or mansions of the moon), are given in the *Brihat Jataka*. We may publish them later on; but have not personally investigated them.
- A. ELSON.—We cannot insert your letter as it is written on both sides of paper. All letters for insertion must be written on one side of paper only. Will you please note this?
- A. B. (Allahabad).—Very many thanks. It shall be inserted, commencing in March issue.
- "ENQUIRER."—"Sepharial" has gone abroad, but he will contribute as usual very shortly.
- "NOVICE."—Yes, certain colors are "in evidence" at various periods of the day, and largely affect mundane affairs. This is not given in *any* author, and we shall have something to say on the subject shortly. Your remark clearly proves you are not a "novice," for to our knowledge only three English astrologers are cognisant of it. We had it in the first instance from a "Rosicrucian" ("R.C.F.")
- F.G.G. (Chicago).—Many thanks for the "Vorspiel." Will write you in a few days.

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### THE HERBAL CORNER.

BY EDWIN CASAEL.

- "AMICUS HUMANI GENERIS."—1. You eat too quickly; have meals too frequently, or read at meals, which frequently causes apparent specks floating before one's eyes. Will become dyspeptic unless you speedily act more in keeping with common sense. 2. Cannot say without Figure of Birth. 3. Ground Ivy will cure.
- "DERNIER RESORT."—Boil a pottle of onions to a pulp, then add half-pint of juniper tea (made by pouring boiling water on two ozs. of juniper berries). Let them steep 10 minutes, and strain. Procurable of any chemist for one penny, or may possibly grow in your neighbourhood. A wineglass three or four times daily will cure in a week. After cure, take one dinner each week of boiled or roasted onions; will keep you well, and your "*last resource*" will be successful.
- "A LOVER OF ASTROLOGY."—In danger of fatty degeneration of the heart. Avoid all fatty food, eat wholemeal bread, and take more exercise. Must exercise self-control.

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*Other Correspondents have been answered through the post.*

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## Lessons in Mundane Astrology.

(Continued.)

### THE SECOND AND THIRD HOUSES.

IN Mundane Astrology the second house has signification of the financial condition of the community, whilst the third has reference to the postal, railway, telephonic and telegraphic services, and their relations, *e.g.*, Scotland, Ireland and Wales.

Notice any planet that may be in the house, the sign on the cusp, and the planet that rules such sign, no matter whether such planet be a malefic or benefic, for such planet is the significator of wealth for the period of time ruled by the figure. Should the ruler of the sign upon the cusp of the second house be *in* the second house and in his own sign free from affliction, such period will be fairly good financially, but if the other planets are likewise favorably disposed, by casting good aspects to such planet, such period will be satisfactory from a monetary point of view, but should a malefic or malefics be there, out of their dignities and afflicted, there will be many failures, financial stagnation, and the revenue will be poor; a probability of panics in the share market, with general depression.

Should an intercepted sign be there, the ruler of such sign must be considered equally with the ruler of the one on the cusp, but in whichever house an "intercepted" sign occurs, interceptions and obstacles will hinder progress in matters ruled by such house. Jupiter is a general significator of wealth, and must be considered in connection with finance.

The same rules apply to all the houses, according to matters signified by the house, and by the planet who has a general signification thereto.

The third house ruling the departments before mentioned,

Uranus may be considered as affecting railways, the postal, telegraphic and telephonic service; Mercury for matters relating to letters and papers generally; the Sun for heads of departments; Mars to railways, &c.

Now to proceed from theory to practice. We beg to refer the student to page 64 (Vol. I.) in the figure for the Sun's ingress into  $\simeq$  23rd Sept., 1890, where Saturn will be seen on the cusp of the second house afflicted by Uranus, we predicted as follows: "The position of Saturn is evil for the revenue,"—and on page 135 (Vol. I.) will be found a notice of the fulfilment of the prediction.

In the figure for the eclipse of the Moon, 16th Nov., 1891, at Vienna, Mars and Uranus were both in the second house, and in consequence there was a panic in that city.

In the figure for the New Moon, May 26, 1892, page 534, we state "much expenditure and fraud are probable, as the affliction of Jupiter and Venus point to this." This was well borne out on page 568, for on June 8th, 1892, the "Oriental Bank" collapsed, and about that period there were many failures. Now if we look at the figure, we find Moon ruling the second house in the twelfth, in conjunction with Neptune, semi-square Jupiter and Venus, the latter planet being on the cusp of the second house. We could give many other instances from our pages, but think that as regards the second house the foregoing will suffice, and we will now turn our attention to the third house.

If the student will kindly refer to page 64 (Vol. I.) he will find Uranus is in the third house in semi-square to Saturn and sesquiquadrate to Neptune, Mercury is likewise there in close square to the Moon, and we stated, "the position is evil for telegraphs, railways, post offices, &c., many cases of fraud will crop up, and the outlook in this department is unsatisfactory."

This prediction was fulfilled to the letter, *vide* page 135, for as we stated Uranus in third, &c., is evil for railways, it is a remarkable fact that the Taunton and Edinburgh collisions occurred at the time when the Moon arrived at the conjunction with Uranus in the third house. The Taunton collision took place at 1.40 a.m., at which time the malefic Saturn was rising.

Again, on page 346, Saturn and Mercury are on the cusp of the third, and we predicted matters governed by the third house (railways, the post office, &c.) will suffer severely, death, crime, and distress will here be prominent. The prognostication was

fulfilled, see page 404, for the number of railway accidents, especially in France (*vide* page 404) was remarkable.

Yet again, on page 373 (the figure for the total eclipse of the Moon, 16th Nov., 1891), Uranus will be found in the third house (also the Sun), we remarked, "the third house threatens railway accidents and trouble in the post office." Now refer to page 424 where the fulfilment of the prognostication occurs. On Nov. 21st, W. Dawson was arrested and charged with stealing letters from the post office, containing value to the amount of £2,700. On Nov. 16th, railway accidents occurred at Upper Sydenham and Kendal, and one at Birmingham a few days later.

One other case, see page 60, present volume, Jupiter is retrograde in the third, we predicted "the railway and postal service should benefit this month," and in proof of the truth of our prediction, if reference is made to page 117, the benefit here shewn was brought about when the Postmaster-General announced certain concessions to postmen who had been punished for agitation for higher wages, and also our prediction of "busy times in literary circles" (page 83), and "benefits in postal circles" (*vide* the Quarterly Figure, page 60), have been well borne out. The "Missing Word Competition," originated by Mr. Pearson, of *Pearson's Weekly*, and imitated by many of his contemporaries, has about doubled their circulation, and caused excitement in journalistic circles, and, in consequence, the post office has derived enhanced revenue from this source.

The significance of Jupiter being retrograde in connection with the "missing word" competitions, and the amounts in question being seized by the authorities, bears out the fact that when events or things are promised by a retrograde planet, it either falls short of accomplishment, or some barrier occurs to prevent its being perfected.

In our mundane figures, the majority have trouble shewn in connection with this house especially, and students are advised to give these figures careful attention, as want of space precludes us giving as many details as we might do, and they will find it a comparatively easy branch of astrological research, and possessing much interest, inasmuch as it solely pertains to everyday occurrences in this mundane world.

## The "Celestial Periods" of the Planets.

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WE purpose placing before our readers an extract from Raphael I. *Manual of Astrology* on the "celestial periods of the planets." As this work is getting extremely scarce, and doubtless few of our readers possess a copy, it will be doubly welcome to them, as it may enable them to investigate these periods, so that they may find personally whether this mode of directing is what Raphael I. claims for it.

We may at once say the theory is "not new," although Raphael deserves every credit for the terse way in which he has embodied it.

We shall subterfuge a few remarks at the close of the extract, and trust all students will investigate these "periods," and let us know for tabulation and publicity what the result of their experience is.

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### THE CELESTIAL PERIODS OF THE PLANETS.

(From Raphael's *Manual*, 1828.)

The "wise man" has declared that "there is nothing new under the Sun," and hence it is almost certain that the ancient astrologers were well acquainted with the author's discovery; although it is not absolutely unknown to the present generation, but has never been divulged in any manuscript or printed book whatever. Ptolemy in his *Centiloquium* (*Aphorism LXXXI.*) has these remarkable words: "Times are reckoned in *seven ways*, viz., by the space between two significators,—by the space between their mutual aspects,—by the approach of one to the other,—by the space between either of them and the place appropriated to the proposed event,—by the descension of a star with its addition and diminution,—*by the changing of a significator*,—and by the approach of a planet "to its place."

It is the latter "changing of a significator" to which the author claims the reader's attention, since he has found that in addition to the art of "directions," *each of the wandering stars or planets has a complete period of its own, entirely distinct from every other motion which it may acquire either in the zodiac or in the world.* The "changing" of these planets from sign to sign, and thus



forming various *configurations* with their actual places at birth, or with the luminaries, produce events in many instances of equal magnitude with "directions," and in some instances producing the most *powerful* good or evil fortune as the testimonies may warrant, nay, they frequently increase, accelerate, or retard the time of *primary* directions. To this cause may be also assigned that seeming power of *transits* over the places of the luminaries or other signifiers.

The foregoing observations will be best exhibited to the reader's view by

A TABLE OF THE CELESTIAL PERIODS OF EACH PLANET, AS SOLELY APPLICABLE TO NATIVITIES.

Planets.	Celestial Period.	Motion per Year.	Motion per Month.	Time each planet by direction takes in forming a Periodical aspect, either with its own place, or any other star, accounted from birth.			
				Yrs. Mth.	Yrs. Mth.	Yrs. Mth.	Yrs. Mth.
♃	30	12° 0'	1° 0'	* 5 0	□ 7 6	△ 10 0	8 15 0
♄	12	1 sign	2° 30'	* 2 0	□ 3 0	△ 4 0	8 6 0
♅	19	19° 0'	1° 35'	* 3 2	□ 4 9	△ 6 4	8 9 6
♆	19	19° 0'	1° 35'	* 3 2	□ 4 9	△ 6 4	8 9 6
♇	8	45° 0'	3° 45'	* 1 4	□ 2 0	△ 2 8	8 4 0
♈	10	36° 0'	3° 0'	* 1 8	□ 2 6	△ 3 4	8 5 0
♉	4	3 signs	7° 30'	* 0 8	□ 1 0	△ 1 4	8 2 0

♃'s celestial period at present not fully discovered, but supposed to be 84 years, and 7 degrees per year. (? Ed. A.M.)

It is presumed that the student or attentive reader will find no difficulty in understanding the foregoing table; the first column has the character of each planet whose *celestial period* is years, and months, is noted in the succeeding columns; and for the sake of facilitating the calculation, the time each planet takes *in forming an aspect with its place at birth*, is also set down. By these means the process of using the above is comparatively simple and easy.

THE EFFECTS OF THE PERIODICAL DIRECTION OF ♃.

♃ being thus directed to the radical place (or place at birth) of the ☉ is decidedly evil, and that period of life unfortunate, causing discredit, loss of honor, losses in trade, and if the ☉ be

hyleg, severe illness; to the ♃ the evils are increased, and in addition to them many deaths and troubles amongst relatives are certain; to ♀, great trouble through women, disappointment through love affairs, &c.; to ♁, troubles in business, through writings, youthful persons, &c.; to ♂, accidents; and to ♃, losses of money.

---

#### THE EFFECTS OF ♂ BY PERIODICAL DIRECTION.

♂ produces a variety of evils, at the time, as evil as ♃, but whereas those of ♃ are frequently anticipated and prolonged for nearly six months before and after the actual state of the direction, so those of ♂ soon cease. The nature of his effects are similar to the above, except in nativities he causes love intrigues, or marriage when aspecting ♀, and quarrels when aspecting ♁ in his periodical circuit. It is a singular and undeniable fact that whosoever has ♂ and ♀ *in aspect* at birth, is involved in a love affair in his *nineteenth* year. This is solely caused by ♂ returning to his own place every nineteen years.

(To be continued.)

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The deaths of Major Elphinstone on Jan. 19th, and Sir W. Barttelot, M.P., on Feb. 2nd, bears out other predictions on page 102, and in the case of Major Elphinstone, who was a favorite with the Queen, has affected Royalty.

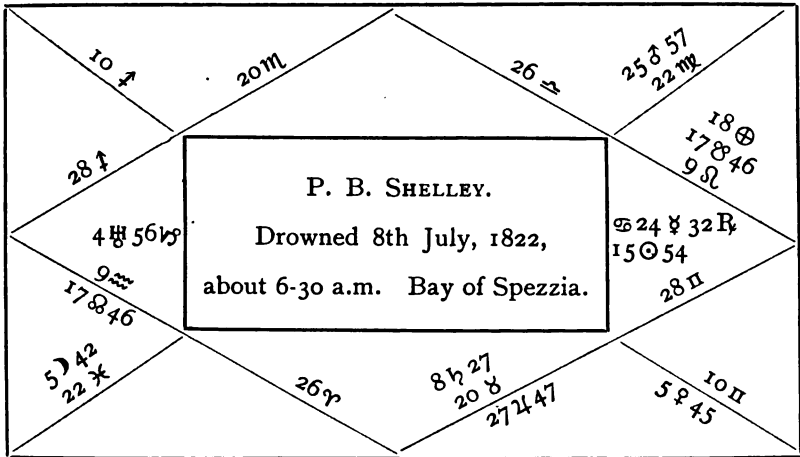
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As we have pointed out for some time past, the third house has been under a cloud. As is now well-known, it rules railways, post offices, &c., and the excitement consequent upon increased rates for carrying goods is adversely affecting commercial men.

\* \* \* \* \*

**SIGNALLING WITH MARS.**—Sir Robert Ball, in a recent paper, makes short work of the surmises as to the possibility of the communication of inter-planetary signals between the earth and Mars. We are accustomed to see ships signalling by flags. But what would have to be the size of the flags by which the earth could signal to Mars, or Mars signal to the earth? To be effective for such purpose each of the flags should be at least as big as Ireland. No Brobdingnagian's arms would be mighty enough to wave the flag on Mars which we should be able to see here. No building that we could raise, even were it a hundred times more massive than the Great Pyramid, would be discernible by the Martian astronomer, even had he the keenest eyes and the most potent telescopes of which our experience has given us any conception.

## Terminus Vitæ.—Percy Bysshe Shelley.



THE poet Shelley was drowned whilst yachting in the Bay of Spezzia. The above figure is drawn for the time at which the poet's friend, Trelawney, saw the yacht overtaken by a heavy squall. The weather cleared up a few minutes later and then the vessel was no longer to be seen. As Shelley was no swimmer, this figure must show the position of the planets at the time of his death, within a very few minutes.

Shelley's horoscope of birth was given in *Fate and Fortune*, and a comparison of the two figures will show that the same sign of the zodiac was rising at his death as at his birth, and that the Moon and Mars were in the same houses in each figure.

We think that the general course of his short but brilliant life can be readily traced in the death figure. Jupiter, lord of the ascendant, is in the fifth house in parallel declination with Venus, and the two planets are not far separated from the conjunction. The fifth house corresponds to the sign Leo and indicates the heart with all its affections and impulses leading to pleasure and pain. Here we have Jupiter and Venus ruling the ascendant and mid-heaven in this house, which strongly emphasizes its importance in his life and character. It is a very characteristic position for him who had *Cor Cordium*, "heart of hearts," written

on his grave-stone. He was one of the most warm-hearted, affectionate and loveable of men. One writer says of him, "Unselfish to a superhuman degree . . . he preached no creed he did not practise, believing in the sacredness of love, and valuing only the rights and duties common to all men. The ties of life were held fast or broken asunder by him according to the dictates of his heart, these dictates being often mistaken by him (I am not sure the word mistaken is the right one, but I do not find a better) for the laws of nature." Jupiter is strongly placed and well aspected, but Venus has the square of the Moon, indicating the trouble which befell him through his two children by his first wife; he was deprived of the custody of them by the Lord Chancellor.

Mars is in Virgo in the ninth house in trine to Jupiter. This position of Mars in the ninth is strongly suggestive of his very unorthodox religious opinions. He was expelled from Oxford for publishing a pamphlet on "The Necessity of Atheism," and we read of Moore ("Tommy who dearly loves a lord") cautioning Byron against associating on friendly terms with an unpopular atheist like Shelley. After Shelley's first marriage he visited Edinburgh with his wife, and on that "penitential day called the Sabbath," Shelley would sit in one of the formal church-pews and stare amazed, and either sink into depths of sighing despondency, or break into a shriek of wild, eldritch, uncontrollable laughter, followed by abrupt departure amidst a universal scowl from the offended congregation."

The eccentric wanderer, Uranus, was rising at his death, and it was certainly shown very strongly in his life and character. As a youth he was fond of electrical and chemical experiments, and the amusing tale of his "raising the devil" at Eton is well known. Later in life Shelley wandered restlessly about in England and the Continent, never staying in one place long, which accords well with the influence of Uranus. His occult experiences have often been related. Two months before he died he saw Byron's dead child, Allegra, rise up out of the moonlit sea, clapping her hands and laughing joyously, and beckoning to him. On another occasion, Shelley's double, or astral body, was distinctly seen by Byron and others to walk into a little wood, near Lerici, when he himself was some miles away. Once he said his own double appeared to him and behaved in a peculiarly melodramatic fashion. All these things accord well with the position of the

eccentric and occult wanderer, Uranus, rising in good aspect to the Moon and Saturn.

Those of our readers who are in love with the part of fortune or the Dragon's unfortunate tail, may be pleased to notice that these two are situated in the eighth house close to the place of Shelley's Sun at birth.

For his two marriages we find a double sign rising and another setting; two signs and two planets in his house of marriage; Venus in a double sign; and the Moon, signifying the wife, and part ruler of the house of marriage, also in a double sign. The Moon is in the second house (money) in square to Venus in the fifth (children and schools), and in accordance with this we note that he made the acquaintance of Harriet Westbrook, his first wife, through her being at his sister's school, she was only sixteen at the time, and was the medium of conveying certain sums of money to him from his sisters, when he had offended his father, and supplies had been cut off. His marriage with her resulted in the confiscation of his allowance for a time. Shelley and his first wife both died by drowning, and we find here the Sun and Moon in watery signs.

The nature of his poetic faculty, highly imaginative, dreamy ideal and enthusiastic, is, we should say, well described by the parallel and proximity of Venus and Jupiter, and their presence in the fifth house.

---

On page 102, in reference to the lunation of Dec. 19th, we predicted (for Melbourne) grave scandals, trouble with foreign relations, and many changes. The forecast is amply fulfilled, for Reuter telegraphs, "Owing to the defeat of the Government in the Legislative Assembly last night on the Hon. J. B. Patterson's motion of want of confidence, the Ministry to-day tendered their resignation to the Earl of Hopetoun, the Governor"—and more recently for family reasons the Earl of Hopetoun has left Melbourne for England.

\* \* \* \* \*

On page 137 we predicted, "The health of the people will be unsatisfactory; another outbreak of influenza, especially affecting the head is to be feared." Our forecast has, unfortunately, been realised, for the malefic visitant is again in our midst. It takes various forms, and the principal phase of this visitation is shooting pains in the head, as those who, like ourselves, have been affected by it, can bear testimony to. There have not been so many fatal results as when it last visited us, but it is quite severe enough, for a subscriber informs us there are 59 away at once from the West End store in which she is engaged.

## The Horoscopy of the Bhrigu Sanhita.

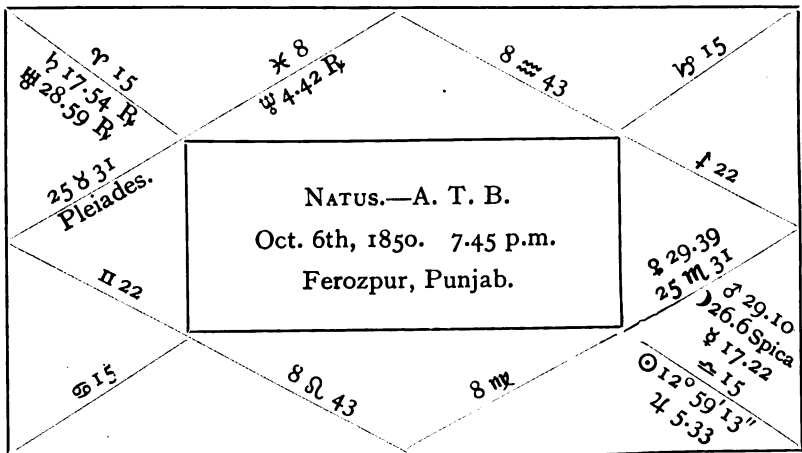
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AS from recent issues of the *Astrologers' Magazine*, I see you are evincing an interest in Hindu Astrology, I wish to offer some remarks on certain Sanscrit horoscopes in the possession of a Pandit in Meerut. These horoscopes are known by the name of Bhrigu Sanhita, as they are supposed to have been written by a Rishi of that name, and his disciples, many centuries ago. An article appeared in the November number of the *Theosophist*, for 1887, regarding them, and saying they were supposed to be 144,000 in number, giving only the horoscopes of those persons born between the Himalayas and the Vindhya range in Central India. Being interested in the matter, and having myself been born in the Punjab, I obtained in 1888 a translation of my horoscope from Pandit Rama Prasad. Happening to be at Meerut early in 1891, I went with Pandit Rama Prasad to visit the Bhrigu Sanhita Pandit in Meerut City. He appeared to be a young man of no great education. He said that the manuscripts had been in possession of his family for ages, that many had been lost or destroyed, and the remainder his uncle had re-copied out some years back. I saw in the place a number of large boxes, full of loose leaves, tied together, written in the Devanagiri letters. Some horoscopes were very short, not more than one leaf. These, Pandit Rama Prasad said, were the horoscopes of those who died early in life, and the longer the life the longer the horoscope. He also said that from the construction and peculiarities of the Sanscrit, these manuscripts could have been written hardly more than 1,500 years ago. He is, in addition, of opinion that these horoscopes were tasks in astrology, set by the Rishi Bhrigu for his pupils; he himself writing out the first few pages and then giving them to his chelas (disciples), to fill out and amplify in detail, so that while the first few pages are invariably correct, the rest of the horoscope would be full of errors. These horoscopes are held in great esteem throughout Upper India, where they are considered wonderfully correct, and the Pandit receives a fair income from copying fees. If these horoscopes are fraudulent, it can only be from the co-operation of Pandit Rama Prasad with

the Meerut Pandit. But no Theosophist will ever admit the possibility, as Pandit Rama Prasad is held in the very highest esteem by them all.

After this explanation, I may say something about my own horoscope. To begin with, I will first give my own horoscope, as it has been made out by "Zadkiel," and then a few pages of my horoscope from the Bhrigu Sanhita.

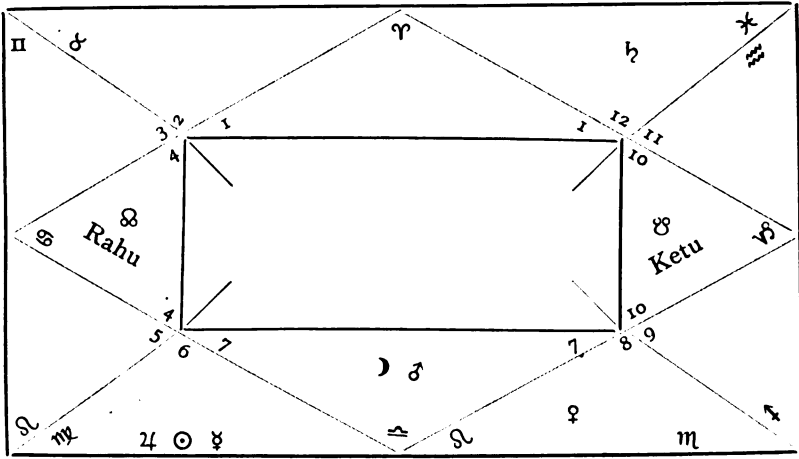
R.A.M.C., 20 Hrs, 44 M, 33 S, 88 or  $311^{\circ} 9' 13''$  in Arc.  
 Long.  $74^{\circ} 34'$  E. Lat.  $30^{\circ} 57'$  N.



	Latitude.	Declination.	Right Ascension.	Meridian dist.	Semi-Arc.
☉ ...	*° *' ...	5° 7' 56" S...	191° 56' 45" ...	60 47 32 ...	93° 5'
☽ ...	4 51 N ...	5 33 12 S ...	205 58 24 ...	74 49 11 ...	93 21
♃ ...	2 25 S ...	9 6 26 S ..	195 3 41 ...	63 54 28 ...	95 31
♀ ...	3 33 S ...	23 33 55 S ...	236 37 18 ...	74 31 55 ...	74 50
♂ ...	0 11 N ...	11 0 59 S ...	207 10 34 ...	76 1 21 ...	96 42
♃ ...	1 7 N ...	1 11 33 S ...	185 32 14 ...	54 23 1 ...	90 43
♅ ...	2 47 S ...	4 27 32 N ...	17 33 56 ...	66 24 43 ...	92 41
♁ ...	0 35 S ...	10 34 57 N ...	27 8 50 ...	75 59 37 ...	96 26
♁ ...	0 48 S ...	10 32 11 S ...	336 50 59 ..	25 41 46 ...	83 36

The writer, at page 276 of the *Astrologers' Magazine*, Vol. I., on "The Moon," will here get a horoscope where the Moon is in the sixth house, in Libra, and departing from conjunction with the fixed star, Arista (Spica), which he says he has never yet come across. If he wishes, I can send him another horoscope, with the Moon in the sixth house, in Taurus, in conjunction with

Neptune and the Pleiades. Mr. Chas. Hatfield will see that Neptune in this horoscope is in the tenth house, in (his own?) sign, Pisces, and "Alan Leo" will see that Uranus is very powerful as well. And, for the latter's information, I may also say that while Uranus was transiting the sign Libra, misfortunes came upon me in never-ending battalions, and wrecked my life.



In the original the houses are not numbered, nor are the signs of the zodiac given. It must be remembered that Rahu is the Dragon's head, and Ketu the Dragon's tail. It will be seen that this horoscope does not quite agree with "Zadkiel's," but perhaps the difference can be explained from the fact that in Hindu Astrology, the Sun does not enter the first point of Aries till the 15th April, instead of the 20th March. I now proceed to quote the more interesting portion of the Bhrigu Sanhita, the phraseology being somewhat quaint, as the translation from the Sanscrit is fairly literal. Besides, the original Sanscrit runs in slokas, a species of blank verse.

The birth takes place when the sign of Aries is on the horizon, the son of Sinhika (Rahu) sits in the fourth mansion; on these accounts the birth takes place in a good, well-known family of renown, having position, honor, and means, and having all good qualities. From the time of birth, affluence increases in the father's house, the conjunction has effect like the Moon during the bright fortnight.

Up to the 48th year, the effect of the conjunction is dim, just like fire covered with dust, which never glitters, the conjunction



giving him position in life remains dim. The wealth in his treasury is not proportional to what the world thinks of him, and he has not all the income that is possible in any business to have. Up to that time, the conjunction causes poverty, diseased constitution, precarious life, the anxiety of wealth and profession. Beginning from the 49th year till he reaches the 74th, he will during this space, O Sukra (name of the pupil learning astrology under Bhrigu Rishi), become the forerunner of wealthy people; the conjunction of worldly position will have full effect, and poverty will go to destruction.

In the mansion of the enemy (sixth) sits the Teacher of the Gods (Jupiter), with Mercury and Sun. He must be known to have many enemies; men of his family, his kindred, and many others, will cause him anxiety and pain during pleasure. But my dear boy (Sukra), in the end they will all disappear like the insect in the fire, he will have pain, but the pain will pass off, disease will not make room in his body.

In the seventh mansion, know the son of earth (Mars) conjoined with the Lord of Night (Moon). This conjunction in the horoscope is determined to be the giver of pain, and the killer of sexual desire.

In the eighth mansion, know the son of Bhrigu (Venus); full age is 79, and there are, Oh boy (Sukra) four causes of untimely death, which might give death in the midst. If protected from these full age will give him pleasure; if not, death will come before time, and the horoscope will become useless. Therefore, happiness will result from effort; if not, it will be just the reverse.

In the tenth mansion, know the Ketu, he creates breaks in worldly position.

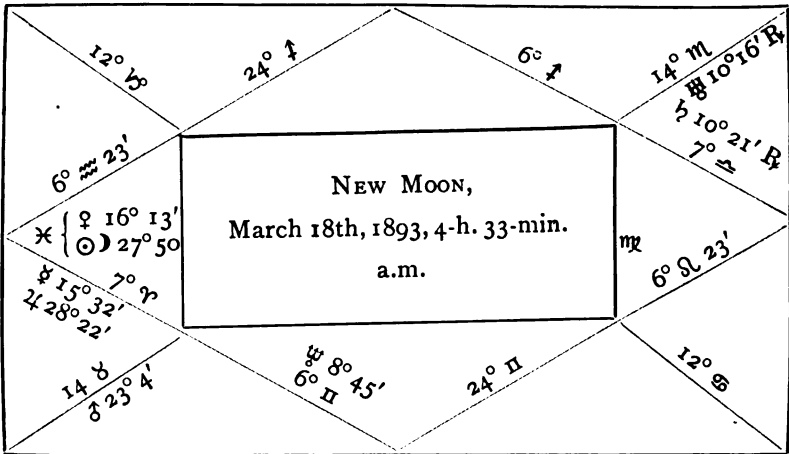
In the twelfth mansion, know the son of the Sun (Saturn); he will be born a spendthrift.

The time of the birth is 34 gharis, 3 vikalas, 40 vipalas, and 28 trutis, with these planets, and this is the measure of time; the conjunction of the horoscope is named Vija Prabhu (Lord of Victory). Let him who is born during this conjunction be fortunate and powerful.

*(To be continued.)*

## Mundane Astrology.

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**A**T the New Moon nearest the vernal equinox the planets are located as above. From the position of Jupiter, in the second house, we judge satisfactory finance, but as Mercury (in the second) is opposed by Saturn, panics and cases of swindling will be experienced. There will be notable deaths, especially amongst the aged, and even Royalty may not escape. Serious railway accidents are deduced from the position of Mars, and as he is sesquiquadrate aspect to Saturn, such accidents will be attended with fatal results. Fraud in departments ruled by the third house will be discovered. Scenes of lawlessness and numerous outrages will again be rife in our sister isle, and the law will have to be rigidly enforced.

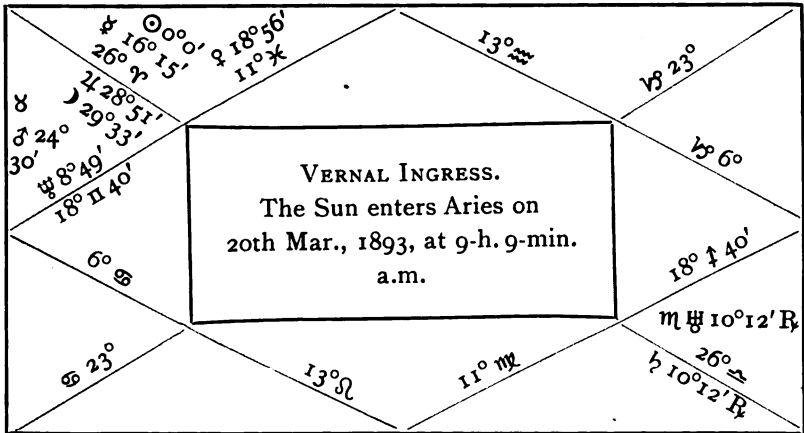
Neptune is close to the fourth cusp; it may adversely affect the ground landlord and owners of mining royalties, &c. Let us hope it will, for it is time they bore their share of taxation.

The religious world will feel the effects of Uranus on the ninth cusp, and alarming fatalities and accidents at sea will occur.

At Berlin foreign relations will be strained, and some strange deaths will occur.

At St. Petersburg, warlike rumours and probable differences with the powers.

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The above figure shows the planetary positions at the moment of the Sun's entry into Aries. As a "common" sign ascends, the figure is considered to bear rule for "six" months. It is worthy of note that the ascendant is the ruling degree (nearly) for London. No planet is angular, and many would not consider the figure important, yet as the twelfth house is tenanted by four planets, the allotted period will by no means be a quiet one. It will be noticed the Moon is "changing her sign," applying to the semi-square of Venus, then opposing Uranus, and as the Moon is entering the ruling sign of Ireland, and she signifies the populous, exciting debates on the Home Rule Bill will occur probably ere these remarks (penned on 29th January) are printed. Ill-health will be unfortunately largely experienced by the people, and much sickness in the higher circles of society. The twelfth house continues under a cloud. Mars is evil (being in  $\delta$ ) and being in sesquiquadrate to Saturn his malevolency is increased; much crime, especially in Ireland, troubles and scandals in connection with hospitals, lunatic asylums, work-houses, &c. Anarchists will cause trouble. Trade should be good. A marriage of note will take place at St. Petersburg and scandals in high circles will cause excitement. An explosion at a public building is very probable.

New York will prosper financially, but some notable deaths will occur.

At Constantinople much scandal will be rife, and accidents at a place of amusement will cause concern.

## The Limitations of Astrology.

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THAT Astrology, in its present stage of development, has not attained to the dignity of an exact science, is a mere truism; one has only to listen to the conflicting opinions expressed by the various schools of Astrology to convince oneself of the fact. There is probably no living Astrologer who accepts with humble, lowly, and submissive heart every single axiom that has been handed down by the ancient writers. We are all agreed that if they had only known of the existence of the eccentric wanderer Uranus, not to mention Neptune and the asteroids, they might have seen reason to hesitate before ascribing important events to the influence of the head and tail of the Dragon and the part of fortune. Indeed, in our jubilant exultation at the consciousness of possessing knowledge which was denied to our astrological forefathers—some of whom, by the way, must have been only ourse'ves in a previous incarnation—the unfortunate Dragon, like Jove vanquished by the patience of Prometheus and the mystic power of Demogorgon, is in danger of sinking back into the bottomless pit of forgetfulness. The part of fortune, is, it is true, occasionally trotted out to answer trivial questions relating to money matters and horse racing, but it is strictly warned off the course of genethliology, as if it had been guilty of low and underhand conduct; though I should like to say that I have never yet been able to understand *why* a certain thing should be true in horary astrology and untrue in the horoscope of birth. To me all modern pronouncements on this subject, and in this direction, are surrounded with an atmosphere of doubt and suspicion.

I start with this point simply that the errors and imperfections shown by Astrologers in the past have been due to their necessarily limited acquaintance with the facts of the science. There is no blame to be ascribed to them on account of their ignorance; it was no fault of theirs that Uranus was unknown to them; but although they are free from blame, it is none the less true that their limited acquaintance with certain facts was quite sufficient to vitiate their judgment in certain minor details. This being so, it is only reasonable for us to wonder and speculate as to the manner in which the Astrology of to-day will be found

wanting when judged by the more enlightened minds of our descendants. They will surely have knowledge on points which are obscure to us, and they will see clearly where we are only groping in the dark.

Now, in what directions are modern thought opening up, and what are the questions which are agitating the most speculative minds of to-day? The question as to whether there is that in man which can survive death; whether there is any principle of immortality in man, I cannot stop to discuss, although it is the one question which has seriously agitated a great many minds in the latter half of this century. Assuming that the existence of the true man is independent of the mere physical body through which he functions, and which he wears for the space of one earth-life, I wish to ask what bearing this has upon the Astrology we have hitherto known. That Astrology has turned almost wholly upon the horoscope drawn for the moment of physical birth. Room has been allowed in the writings of the ancients, it is true, for a consideration of the astral influences at work at the moment of conception, and modern writers have occasionally referred to the same subject; but in spite of this there is little, if any, evidence in print that the question of the horoscope of conception has been studied in a manner likely to satisfy the modern enquiring mind, which doubts all things. The word "conception" is that which is generally used, but it is needless to remark that the only figure ever drawn is that for coition; the time of conception it is not possible to ascertain. I do not wish to deny the efficacy of either of these figures, they may possibly be of considerable importance, but I do desire to point out that they relate wholly and entirely to the physical plane, the plane of the mere animal body which man wears, but which is certainly not itself, man, any more than a violin is the music which is played upon it.

My Theosophical readers, of whom I believe I have several, will understand me when I say that I divide man, as we know him, into the immortal Ego and the transitory coverings through which that Ego manifests. The Ego itself (not himself or herself, for sex belongs to the transitory part of man only) is immortal, and, on its own plane, quite independent of that physical body which to us is so exceedingly precious. The coverings through which it manifests are more than one; the best known to us is the body in which we live, behind which is the astral body, the vehicle of man's life energy. None of these are immortal, none

of them endures consciously for more than one lifetime ; they are dissipated into their constituent elements after death. And yet it is upon these mortal and perishable elements of man that the whole fabric of modern Astrology is built. What the ancient and mediæval initiates knew they kept to themselves ; but that which the exoteric horde of uninitiated Chaldean, Egyptian and Christian Astrologers have handed down to us deals solely and entirely with the ephemeral and transitory body of man and its temporary accessories. Up to quite a recent date the Astrology of the outer world has been purely materialistic, for it has left the immortal Ego of man wholly out of account. To the average Astrologer, a man has been a creature engendered, conceived, and born, exactly as the higher animals are. The methods of Astrology have been in no wise different for the immortal man and the perishable animal. Man, with his immortal and eternally self-conscious Ego, has been placed on an exact equality with the lower animals ; dragged down to a level with the brute. .

It matters little whether we adopt the Esoteric Philosophy and regard man as a re-incarnating Ego, who lives a countless number of lives on this and other globes, or whether we are guided by the curious allegorical medley in the Kabala, and the three incarnations, or whether we agree with the majority of Westerns that the human spirit has a beginning in its one life on this earth and is immortal in the future only. In either case, there must be some definite time when the Ego first comes into contact with the germinating plasm which is to form the foetus and afterwards the child, unless we adopt the view of an astrological friend of mine, who solemnly declares that the immortal spirit of the child is generated by the parents in exactly the same way as the physical body is. Putting this very materialistic idea on one side, it is, I should imagine, undeniable that the time when the Ego first takes up the reins of power, directly or indirectly, with regard to its future habitation, the yet unformed body, must be one of the most highly significant and important moments in its whole career, for the space of that incarnation. Whence the Ego comes and whither it goes we need not ask, neither is it useful to enquire what duration and extension are to an immortal spirit, to whom time and space are not in our sense of the words. It is sufficient for us to feel certain that the Ego must be present, must inspire the forces working in the physical material, for otherwise nothing can be born but a dead child, or an idiot, or a monster.

When is this most important moment? When is the physical inspired by the spiritual?

No authoritative answer has yet been given to this most important question. Three answers are obviously possible; the first overshadowing of the physical by the spiritual may take place either at conception, or during gestation, or at birth. The objection to the latter alternative lies in the fact that if the overshadowing does not take place until birth, the Ego can have no opportunity of influencing the formation of his future body; he is prevented from moulding it to suit his needs. This objection is fatal, for it cannot be supposed that the selection of a physical body is at all haphazard, or a matter of chance. The very fact that the appearance of the body is some index of the character of the Ego who inhabits it shows that he has had a hand in moulding it, even if common-sense did necessitate such a conclusion. We are therefore driven to the conclusion that the first overshadowing of the physical by the spiritual antedates birth; it must occur either at conception or during the period of gestation.

Against the theory that the overshadowing takes place at the moment of conception, the objection is advanced that the development of the mere physical body does not require the presence of an immortal Ego. Animals are conceived and born with perfectly developed bodies, without the intervention of any such Ego, why then should there be any hard and fast law of association in the case of man? It is true that the presence of an Ego is necessary to bestow human intelligence; but there is no reason to suppose that it is necessary in order to set in motion the mere physical and astral forces which are involved at the time of conception. Why should the incoming of the *spiritual* Ego depend upon processes which are taking place upon the *physical* plane? If the Ego is to influence in any way the formation of his future habitation, then it would seem to be necessary for the incoming to take place at an early stage in the embryological development, but short of this proviso it seems difficult to assign any reason why such incoming should take place at any one definite moment rather than another; indeed, it would appear that much must depend upon the nature of the Ego itself; upon its degrees of evolution, and upon the kind of influence which the Great Law (Karma) permits it to exert in the formation of that body.

LEO.

(To be continued.)

## Notes on Recent Events.

Mr. Gladstone, as leader of the House of Commons, rose in his place at 3.43 p.m., on February 13th, to move for leave to introduce the Home Rule Bill. At that time the eleventh degree of Leo was rising and Jupiter was exactly culminating in  $21 \quad \Upsilon \quad 41$ , in sextile to the Sun on the cusp of the eighth house and in square to the Moon in the sixth. These positions we regard as highly characteristic of the event. The culmination of Jupiter in Aries, the ruling sign of England, promises the right hon. gentleman a considerable measure of success, especially as the Sun is in good aspect. The afflictions come, firstly, from the presence of Mars in the mid-heaven in Taurus, the ruling sign of Ireland, and going to the opposition of Uranus; and, secondly, from the Moon, which is separating from the square of Saturn and applying to that of Jupiter. It hardly needs an astrologer to predict from these positions that the Bill will encounter the sharpest and bitterest hostility, that goes without saying; but at least it is satisfactory to note that the planetary indications are quite in accord with the political. The Moon was at  $18 \quad \text{♃} \quad 34$ , and on Mr. Gladstone's ascendant. The culmination of Jupiter shows that the Government is stronger than some might suspect, but the square of the Moon (ruling the twelfth) to Jupiter, and the square of Venus (setting) to Mars, in the mid-heaven, shows that the Bill is hardly likely to pass both houses.

The first Home Rule Bill was introduced on the 8th April, 1886. Jupiter in the present figure is where the Sun was then. The Moon was then in Gemini in square to a retrograde Mars in Virgo. The aspects were much less favourable than in the present figure.

The New Moon, on 18th January, fell in Mr. Gladstone's ascendant, and at the winter's ingress the same sign was rising with both luminaries in it.

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We understand that the sale of *Raphael's Almanac* this year exceeds 160,000, and that the circulation of his *Ephemeris* approximates 10,000 copies, which is 50 per cent. more than it was a few years ago. This is testimony of a large increase in the number of students of *Astrologia sana*.

\* \* \* \* \*

Parliament met at 2 p.m. on the 31st January. A figure for the time shows  $12^{\circ} \quad \text{♄}$  rising, and  $10^{\circ} \quad \text{♃}$  culminating. The Moon is at  $5 \quad \Omega \quad 26$  in the second house, opposing Mercury in the eighth house, and the Sun on the cusp of the ninth. Here we have a picture of the opposition which will be displayed by the aristocratic party, signified by the Moon in Leo, to the Government. The Sun, representing the Government, is weak in the democratic Aquarius, the only benefic aspect being the trine of Saturn. This favours reforms and legislation connected with land, and money derived from property, and as Saturn rules the ninth house, it will strengthen the hands of the Government if they attempt to disestablish the Church in Wales and Scotland. The Moon in the second house, opposing the Sun and Mercury, and squared by Uranus, shows trouble over the Budget and the Money Bills, but as the Sun disposes of the Moon, and Saturn throws a benefic aspect to both luminaries, defeat may be averted, though it will come near. The square of Uranus to the luminaries from the fifth house may, perhaps, point to trouble over the Local Option scheme, but here again Saturn renders aid by his trine from the cusp of the same house. Uranus is in a "liquid" sign. Venus, setting, preserves our favourable relations with foreign countries, though three square aspects would threaten disturbance.



The passage of Mars through Aries, the ruling sign of England, and his conjunction, with Jupiter therein, has brought about the characteristic and predicted result, namely, the strengthening of English influence abroad, with special reference to martial affairs. The increase of the British force in Egypt resulted from a political move against us on the part of the Khedive, which was quickly checked.

In the last quarterly figure, Venus was culminating in the centre and east of Europe, and was in trine to Mars. This has been followed by two Royal weddings; that of Princess Marie of Edinburgh and Prince Ferdinand of Roumania, at Vienna, on January 10th, and another at Berlin, on January 24th.

\* \* \* \* \*

On January 10, with Mars in opposition to Saturn, occurred the resignation and subsequent reconstruction of the French Cabinet. The presence of these two planets, each in a congenial sign, Mars in his day-house, Aries, and Saturn in his exaltation, Libra, prevented their opposition having such evil effects as attended the last, in 1891, a record of which may be seen in the first volume of this magazine.

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Jay Gould, the millionaire, died at New York on the 2nd of December last, at about 9.15 a.m. The early part of Capricorn was rising, Saturn ruling the first and second houses in sextile to the Sun. Mars in the second, but in trine to Venus (ruling fourth, property), and sextile to the Moon. Consumption of the lungs caused death.

\* \* \* \* \*

Mr. J. G. Blaine, the American statesman, died at Washington of heart failure, induced by Bright's disease of the kidneys, at 11 a.m. on the 27th January. The Sun, Moon, and Saturn were in trine to each other; the Sun culminating, the Moon on the cusp of the second, and Saturn in the sixth, significant of an eminent career. Uranus, setting in square to the Sun, may be compared with the opposition he had to encounter; not always successfully.

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## Letters to the Editor.

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Letters of general interest alone are inserted. Correspondents desiring reply must please enclose a stamped addressed envelope.

All correspondents should give full name and address, not necessarily for publication, but as a token of good faith.

N.B.—Writers of signed articles are alone responsible for the opinions therein contained.

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### FAIR (?) AND RESPECTFUL CRITICISM.

DEAR SIR,—Allow me to support "Raphael" in his statement that Mr. Pearce grossly and deliberately misrepresents facts.

On page 95 of his book, after alluding to the Callao horoscope, he states, "Even when 'Aphorel' attempts to cast the horoscope for a place nearer home he is considerably out of his reckoning, e.g., his published horoscope of Sir Augustus Harris, whose ascendant he made out to be *Aquarius* instead of *Pisces*, at 6 a.m., 18th March, 1852, at Paris."

As the readers of this magazine will know (*vide* my letter on page 24 in August, 1892, issue) I did not cast the horoscope in question, but in support of my contention (and "Raphael's") that "Zadkiel"

*deliberately* misrepresents facts, I would refer the reader to page 175, Vol. I., of this magazine, from whence the following is extracted:—

“We regret to announce that the natus (Harris) on page 147, is incorrect, and can assure our numerous friends and subscribers that although ‘to err is human,’ we shall endeavour to have everything in our magazine correct and in order. Having done what all right-minded people should do under similar circumstances, we now give the reading,” &c., &c. This was published in March, 1891, and I contend that Mr. Pearce wilfully withheld stating the correct horoscope had been given in the *A.M.* pages, as he was fully cognisant of the fact.

The “*amende honorable*” having been made 15 months prior to Mr. Pearce’s public utterances, *it was clearly his duty to have stated the whole of the facts and not misrepresented them as he has done*, and yet, notwithstanding this, on page 127 he coolly states, “I should be sorry to do an injustice to ‘Aphorel’ *inadvertently* (the italics are mine), and I would not do an injustice, intentionally, to anyone.” If this is not doing injustice *intentionally*, what is? He has yet to withdraw his imputations against me, but whether he has the moral courage to do so remains to be seen; personally, I care not—the facts, as all astrological students know, are clearly stated above.

One other point, in reference to the Duke of Edinburgh’s natus. A correspondent of his (☉ in ♏) has compared this map, erected by Mr. Pearce, with that in this magazine, and this clever (?) individual states, “allowing for the fact that the *A.M.* does not profess to calculate to seconds, almost every calculation is erroneous, and in the case of the declination of ♁ and ♃ (note this) north and south are reversed. On making this discovery (?) I parodied the words of David, and said, ‘Is not the hand of ‘Aphorel’ in this?’” &c. Passing over his personal remarks anent myself, I will quote he and Mr. Pearce another axiom, “Be sure your sins will find you out.” He had better try and find out which are northern and which are southern signs, and Mr. Pearce (by admitting such blunders in his correspondent’s letter, which he ought to have looked into before he published it), *should publicly apologise*, if he means what he writes as to fair and respectful criticism, for I contend he knew, or should have known, his correspondent’s statement as to the declinations was untrue. It seems another correspondent drew his attention to this, but yet Mr. Pearce has not adopted the usual courteous course, probably for want of space in his last issue (?).

I am perfectly willing, nay, glad to have my statements criticised by Mr. Pearce or anyone else, but what I insist on is, that facts should not be misrepresented, as Mr. Pearce has done, and continues to do, and I am not the only one who takes exception to his *modus operandi*, for both “Sepharial” and “Raphael” likewise do.

I do not deem it necessary to apologise for thus encroaching on your valuable space; if truth is to be disseminated, misrepresentation and falsehood must be pointed out.

Fraternally yours, APHOREL.

DEAR SIR,—I disagree entirely with the remarks of “Leo,” respecting the cusps of the houses. Will he kindly say which part of a mundane house is the strongest? The beginning, the middle, or the cusp? I say the latter. Does “Leo” suppose that 5° after the culmination of power it is all gone and the effects running another way? Perhaps the best way to consider this point is the following:

Calculate the number of degrees between the cusp of one house and another, and when a planet has passed *one-third* of the distance consider it as in the next. The degrees allowed in my *Key* for signs of short transit are really not enough, and if I had substituted the above rule it would have been better, and altogether more accurate, according to my experience. The above will explain the points to which "Leo" took exception respecting the cusps of the houses.

If ♌ is *not* the fall of the ☉ I have something yet to learn. The influences of the planets increase and decrease *gradually*, not violently. There is no partition wall between any of the signs or mundane houses.

Of course, if we have not got full particulars respecting the Epoch its another thing. Up to the present, I believe in no Epoch prior to conception, which act sets in motion a host of other influences.

"Leo" has lost sight of my original contention, which was, that to set a figure for an Epoch when the child was yet imperfect was stupid, for it seems it is not perfect until born, when it receives "that divine breath called Spirit, which completes the perfect man." Of course, if H. P. B. wrote *enigmatically*, I may be wrong, but I contend that, whether right or wrong, I have simply put a common-sense interpretation upon her words.

When we consider how keen the perception of some children is at four, and how dull others are at ten, we may reasonably suppose that the seven years of "Leo" must be a moveable term. He asks "why is it not wise" to alter the planetary hours? I reply, because we do not understand them. A similar case occurred a short time back with the *exaltations*, but the subject was wisely dropped.

What "Leo" means by my remarks on the influence of ♃, page 126, I do not know. I simply remarked that ♃ drove more people mad than ♁; of course, of course, the aspects which he mentions helped to produce the insanity, but ♁ is one of the very worst signs in which either ♃ or ♀ can be placed.

Respecting the map on page 483, Vol. II., ♃ in ♁ showed just such an end as the native had, and all the aspects which "Leo" cites, except those to ♃, had nothing to do with it. It is only right to suppose, that the more the lord of the fourth is afflicted or otherwise by *aspect*, the better or worse will be the result. This is a point I should never dream of disputing.

Yours faithfully,

RAPHAEL.

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#### ANCIENT AND MODERN MEDICINE.

SIR,—On looking over the article upon the above subject, I observe that the author does not seem to be very careful in designating, and classing the different herbs therein mentioned; and as such a want of care or knowledge is likely to bring the *Astrologers' Magazine*, if not Astrology, into ridicule, perhaps you will permit me to point out a few of the errors most noticeable.

In the January, No. 30, Horseradish (*Cochlearia Armoracea*) is designated *Colchicum Autumnale*, and placed under Scorpio, while in the December, No. 29, Saffron (*Crocus Sativa*) is also designated *Colchicum Autumnale*, and placed under Leo. Again, in the January, No. 29, Meadow Saffron (*Colchicum Autumnale*) is designated *Colchicum* and placed under Scorpio. Culpeper places this herb under Saturn.

Peruvian Bark (*Cinchona*—in honour of the Countess of Cinchon, who first introduced it into Europe) is designated *China*; Balm

(*Melissa Officinalis*) is placed under Sagittarius. Culpeper declares this under Cancer.

There are numerous other confusions of a similar kind I notice, but my time will not permit me to examine nor enter into, but I trust I have pointed out sufficient to draw attention to the errors so that it may lead to their correction.

I am, &c. b9

[NOTE BY CASAEL.—I find one or two errors have crept in the above article to which, perhaps, I had better draw attention. I have inadvertently given Horseradish wrongly in Latin, it should be "*Cochlearia Armoracia*." I have given it the sign Scorpio—experience is worth all theory. I have not only Robert Turner, but Culpeper, who give it to Mars, and I assign it the sign Scorpio. Thomas Bertholin says it will dissolve stone, so I have a third string to my bow. I do not follow blindly any writer, what experience and reason tells me is true that I accept. No man is infallible, so I am willing to learn and am learning daily. When radish is not used as a condiment it is unparalleled for all ailments of the private parts. Even Culpeper says, "For the gravel, stone and urine they are good physic." Secondly, Saffron should be *Crocus-Salivus*. My kind readers will bear with me when I assure them I have no time to revise more than the main or vital portions. My heart has been cheered with thanks from several patients already. As I cannot keep letters, those persons who may write a second or third time are requested to state their case fully each time they write to prevent error.]

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## The Herbal Corner.

BY EDWIN CASAEL.

"**YEOVIL.**"—Is suffering from Jupiter in Aries, producing a great irritation on scalp which can be cured in one month if he will beat up an egg and apply it to the scalp three times a week, well rub in for 15 minutes, then wash with tepid or cold water and dry; after cure dip the head in cold water every morning.

"**HARMACHIS.**"—Should have written me privately, having the Moon in Scorpio and Mars in Pisces ruling the ascendant (students will understand it quite plainly). Avoid indulgences to the heathen deities, Bacchus and Venus; had you done so, would not be suffering now. To cure, must use a cool unstimulating diet, eat freely of onions cooked or uncooked (see instructions to "*Dernier Resort*," in February magazine, *as to onions*). A cold bath daily, take life gently, avoid all excitement, cultivate cheerfulness. I would drink skimmed milk, whenever thirsty, avoiding tea, coffee, beer and spirits. Broom tea and Dandelion juice expressed from the roots will accelerate the cure; a slight current of electricity along the lower portion of the spine will benefit, Asparagus will also benefit you. I see no reason why you cannot be cured and speedily with self control in all things. Tincture Digitalis r<sup>x</sup> and Tincture Dulcamare r<sup>x</sup> would do as well as Broom and Dandelion.

J. O. D., New York.—I am surprised at your communication, I think my offer was explicit enough. I cannot be the beck and call of those persons who would occupy my time out of curiosity. Suffering humanity I am willing to relieve; take care of your head. *Actæra Racemosa* will benefit you.

C. D. and P. B.—See answer to J. O. D.

*Other Correspondents have been answered through the post.*

# The Astrologers' Magazine.

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## True and False Astrology.

(From "The Path," June, 1889.)

WHEN the difficulty of acquiring a knowledge of Astrology is considered, it is not to be wondered at that so few in our day are proficient in that science. The rules appear designedly abstruse, as if to discourage ordinary students from entering a field that is reserved only for certain favored ones. In order to calculate an event in the life of a person with any degree of precision, one must know geometry, plane and spherical trigonometry, as well as astronomy, to say nothing of the complicated system of astrologic deductions involving all the others above mentioned. According to Steele's *Sciences*: "The issue of any important undertaking and the fortunes of an individual were foretold by the Astrologer who drew up a horoscope representing the position of the Sun, Moon, and planets at the beginning of the enterprise or at the birth of a person. It was a complete and complicated system, and contained regular rules which guided the interpretation, and which were so abstruse as to require years for their mastery."

So too, in his preface to the *Grammar of Astrology*, Zadkiel says: "The art of Nativities requires many years of patient experimenting before it can be well understood and practised with certainty and satisfaction. The art of Atmospherical Astrology, (weather forecasting), and also that of Mundane Astrology, (the fate of nations), alike demand much time to penetrate the arcana, and a good education to follow their practise."

The condition of this age being not only material and practical, but also superficial, it follows that a difficult and visionary science like Astrology can meet with little or no encouragement from ordinary students. Young men acquire at college a smattering of many sciences, few of which are ever called into requisition in after life. And, especially in America, if they do here and there dig deeper into one mine of knowledge than another, it is solely with a view to immediate financial reward. The practical

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takes precedence of everything else. The highest mathematics, according to the popular notion, consists in the adding up of bank deposits or the figuring of interest on mortgages. There is little room or favor for a study which has "no money in it," especially when so much valuable time is "wasted" in learning its principles. Besides, it must be confessed that Astrology is not regarded as exactly the proper thing in orthodox society. Church people generally, while they join the materialists in contemptuously denying its truth, yet retain enough of the flavor of bigotry to discountenance the study of the science as being based on heretical ideas.

Thus is Astrology hemmed in on every side. The result is that there is no single avowed astrologer of note in the Western hemisphere to-day. In Europe the situation is not much better. Since the death of Lieut. W. R. Morrison (*Zadkiel*) in 1874, there has been no one of general reputation with a pretence of honest astrology in London. It is true that there is another *Zadkiel* in Morrison's shoes, but his lucubrations, as judged by the annual almanac issued in his name, are disgusting to a sincere believer in star-influence. For example, let us take the predictions of *Zadkiel's Almanac* thus far for the year 1889. Under the heading "Voice of the Stars" for January we find the following:

"The martial star of Old England which has been dimmed for so long past, now begins to shine with its wonted lustre again, so that the energy and patience of her children will be soon rewarded. The solar eclipse of the first day of the month will be visible in North America; we shall soon hear of trouble in some of the north-western States, and earthquake shocks about the 97th degree of west longitude. The Central Pacific railroad will meet with some misfortune. The partial eclipse of the Moon, partly visible here on the 17th inst., will be quickly followed by excitement and temporary depression on Change. News from Russia will be warlike, albeit the internal state of that country will interfere with the ambitious projects of the military and Slav parties."

Under the heading of February, *Zadkiel* says:

"Mars, by his transits, brings trouble on the Czar of Russia and the King of Italy early this month, and those monarchs will do well to keep out of danger and avoid warlike proceedings as far as possible. News from India, Burmah, and Afghanistan will be of evil import; strife and privation will afflict several provinces. Some great public scandal will be rife in London about the 5th inst. In France the Anarchists will be very active and mischievous this month."

It would, indeed, be a loss of time to quote any further. Sufficient to say that, aside from the announcement of the solar

and lunar eclipses (which were, of course, generally known and looked for), not one prophecy among the above has come true. The Central Pacific railroad did not meet with any misfortune, nor was the news from Russia at all warlike in January. Neither in February did Mars bring trouble on the Czar of Russia or the King of Italy, nor was the news from India of evil import, nor were the Anarchists particularly active in France. On the other hand, we cannot help wondering why this precious prophet did not give us some hint of what actually did occur in those months. For instance, he might have alluded to the Archduke Rudolph's tragic suicide, to the Panama Canal failure, to the disastrous end of the Parnell sensation, to the abdication of King Milan, to the remarkably mild winter in America, and a few other happenings of general interest, as to all of which he is silent.

I think that the above extracts are enough to show that the present Zadkiel is a pretender. And yet the original owner of that pseudonym was not by any means entirely above reproach. He wrote a *Grammar of Astrology* which was designed to accompany William Lilly's *Introduction to Astrology*, and which is, in fact, bound up with the latter in one of Bohn's volumes. Now, a grammar ought to be plain sailing for the student, and with some little help perhaps, at the start, from a proficient, he should be enabled to follow the rules laid down, and arrive at satisfactory results. But I defy anybody to make head or tail of Zadkiel's rules. He leaves out certain essential points, without which one cannot bridge the chasms continually appearing in the mathematical calculations necessary to reach requisite solutions. Both Lilly and Zadkiel appear to have purposely given out incomplete teachings, just about as if they were trying to eat their cake and keep it too, or in other words, to sell their book and yet not really let anyone into their secret.

But, through good and bad report, through false and true teachings, Astrology itself remains unchanged. The mild radiance and subtle influence of the planets continue to extend across the tremendous abysses separating this world from others, through the conducting ether, and the lives of individuals continue to tally with the positions of the various planetary bodies as calculated with reference to their position at the time of birth. The science of nativities has been corroborated over and over again, in fact, by everyone without exception who has made a careful and unprejudiced examination of the same. All of the objections that

naturally arise in the mind of the new investigator have occurred to many others for some thousands of years past, and have all been satisfactorily answered. It is not possible, for instance, that so profound a thinker as Kepler could have practised Astrology and believed in it, without having studied it in every aspect. Let us, at least, give him the credit of possessing common sense. Recent astronomers generally maintain an obstinate silence on the subject of Astrology, preferring not to run counter to the current of modern materialistic thought, yet some could be named who hold a high place in scientific circles, and who are, secretly, believers. Proctor, it is true, in his *Myths and Marvels of Astronomy*, attempted to deride star-divination, but his efforts were not very successful in that direction. Anyway, he was a time-server. In always aiming to popularize astronomy *and himself*, he did not hesitate to cater to the popular and churchly ideas on astrologic subjects. But even he directed his attacks mainly at Horary Astrology. The latter is a parasite that has become attached to the science by long association, but is in no way a part of it. As long ago as Lord Bacon's time efforts were made to rid the science of this offender. Said Bacon :

“But we receive Astrology as a part of physics, without attributing more to it than reason and the evidence of things allow, and strip it of its superstition and conceits.”

This is the Keynote. Let us take what we find to be certain in this science and eject what is unworthy or unreasonable. The doctrine of nativities requires no argument simply because it invariably corroborates itself. Horary Astrology, however, is and always has been extremely chimerical. The only reason it has ever been permitted to exist is because it gives the professional astrologer (one who peddles out his prophecies at so much per prophecy) a wider field for the exercise of his imagination and thereby increases his revenues. As there may be some readers who are not acquainted with the astrologic terms, I may explain that Horary Astrology is the Astrology of the “hour”; in other words, it answers questions as to the immediate outcome of any particular business in which the seeker may be engaged. Thus it professes to tell a speculator whether to buy or sell stocks, a lover whether he shall gain the object of his choice, a plundered householder where to recover his stolen property, etc. Now, these are all temporarily of great interest to the questioner, but to what a ridiculous insignificance do they sink when brought into



relation with the tremendous spaces and majestic influences of the solar system! Common sense should crush this miserable and impertinent horary falsehood under its heel. Indeed, it carries predestination into the most trivial affairs of life, and binds us irremediably to fatalism if believed in.

The doctrine of nativities, on the other hand, is one of the grandest of which we can conceive. It is not that the planets are brought into a certain position simply for the benefit or injury of individuals. The star influence is perpetually the same, except as it is modified by distance and the relations of one planet to another. Hence, a person born under a certain combination of time and place receives a certain kind of planetary influence, which gives him to a limited extent the direction in which he is to travel through life. But this is not predestination. Far from it. Whether born as a monarch or as a peasant, whether the brain be mediocre or specially gifted, whether the physical formation be strong or sickly, the individual still has the opportunity of spiritual growth—and improvement, subject only to the modifications of Karmic law. Anyone who has read King Oscar's pathetic and noble essay in the *Nineteenth Century* for February, can there see that the struggle of the monad towards a higher spiritual plane is as well exemplified as in the life of the obscurest artisan.

The directions of Astrology, taken in relation to the planetary positions at time of birth, refer exclusively to material events. They indicate periods of sickness, financial misfortune, marriage, worldly success, death. Even these may in many instances be nullified by interposing an active opposition of the will. But they do not touch the life of the inner man, who is thus left free to develop into a higher or retrograde into a lower state. A blacksmith may thus become as spiritually perfect as a college professor.

Looked at in this light, Astrology is seen not to interfere with the harmony of natural law, but is, on the contrary, one of the most useful illustrations of the unity that pervades not only our own little world but the entire universe.

G.E.W.

*Chicago, March 25, 1889.*

At their nearest approach to the Earth the planets are yet at about the following distances: The Moon, 225,000 miles, Venus, 25,000,000 miles, Mars, 34,000,000 miles, Mercury, 48,500,000 miles, the Sun (he is reckoned as a planet in Astrology), 90,000,000 miles, Jupiter, 400,000,000 miles, Saturn, 800,000,000 miles. Just imagine all these uniting their influences, at the command of an astrologer, so as to decide whether a man ought to purchase a new hat or not, or to indicate for him the whereabouts of a lost dog!

## Astrological Leaflets.

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WE have much to be thankful for. Our magazine started under favourable auspices, and notwithstanding powerful opposition and the knowledge that periodicals hitherto devoted to the hoary science had stranded, we nailed our colours to the mast and went ahead. As usual there were plenty of croakers, "You will be lodging in Queer Street," said one Job's comforter. "I give you three months' existence," said another disciple of Thomas. "Don't you know how long the *Attractor* lived?" said another sweet specimen. "Be warned by the follies of others, and let well alone," croaked another bird of ill-omen. Yet, knowing all this, we had faith in our science, and by the *election we made for commencing* the undertaking, we knew success would crown our efforts, and we have been much cheered and gratified by the sympathy and encouragement we have received from *all parts of the world*. Our sales are steadily increasing, and adopting the suggestion of several of our lady subscribers, we have had a leaflet printed for distribution, and any friends who may be willing to circulate these, we should be pleased to send a few upon receipt of request. As our readers know, our fourth volume will shortly commence (next August), and if *each* reader would get us *one fresh subscriber*, Vol. IV. would commence with a monthly issue of 10,000 copies. It only wants a little kindly interest to do so. It was suggested by an able astrologer some eighteen months ago, a sustentation fund should be started in connection with the *Astrologers' Magazine*. We are glad to say this is not needed, as the magazine is a paying concern, and considering the fact that Raphael has sold 10,000 Ephemerises for 1893 *already*, we hope soon to find the 10,000 are incorporated amongst the privileged ones who take the *Astrologers' Magazine*, and considering that 160,000 of Raphael's Almanac have already been sold, there is no reason why, *in time*, six figures monthly (or 100,000) should not be reached. For the sake of the science, and, of course, ourselves, may the six figures be speedily accomplished, but, kind reader, do not forget "the many *can* help one." Query, *will they?*

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There have been many exciting debates as we predicted, although many sceptics may say that anyone could have foretold this, which is of course true. Anyhow, we place it on record for the benefit of posterity.

## The "Celestial Periods" of the Planets.

(Continued.)

### THE EFFECTS OF ♃ BY PERIODICAL DIRECTION.

♃ is of course as benevolent as the others are evil; over the ☉, which is once every twelve years, he produces eminent friends, prosperity, and honorable acquaintance; over the ♃, marriage, or gain by a woman; over ♀, the same; over ♃, gain in business; over ♂, in a male nativity, friends; in a *female* horoscope, courtship, or marriage; over ♃, renewa old acquaintance. His effects are palpable, and is the cause why every *twelfth* year is found greatly to resemble each other in beneficial effects.

### THE EFFECTS OF THE ☉ BY PERIODICAL DIRECTION.

The ☉ is an *active* significator in every horoscope; naturally, the significator of honor and credit; and accidentally, of life and health. His being directed to the ☉, ♃, ♃, ♃ or ♃ of ♃ or ♂ by his period of nineteen years, is decidedly dangerous. His ☉, ♃, ♃, ♃, quintile, Δ, and bi-quintile to ♃ or ♀ is fortunate. Of course everyone who has ☉ afflicted *at birth*, every nineteen years has a serious illness or peculiar trouble, as he then returns to his radical place.

### THE EFFECTS OF ♀ BY PERIODICAL DIRECTION.

♀ is benevolent, but in a slighter nature than ♃; her aspects are worthy of notice, but are rather transitory.

### THE EFFECTS OF ♃ BY PERIODICAL DIRECTION.

♃ over the places or ♃ or ♃ of ♃ and ♂ is decidedly evil, and his passing the place of the ♃ generally causes journeys. In other respects the nature of the planet he passes must be judged.

### THE EFFECTS OF THE ♃ BY PERIODICAL DIRECTION.

The ♃ is a powerful significator, and by her quick motion, going through *three* whole signs per year, she produces those numerous *inferior* events of life, both in good or evil; which, however light they may appear to be, do not fail to cause much passing annoyance, or transitory benefit; her effects are frequently anticipated nearly three weeks, but seldom prolonged. This is difficult to account for, except by a rather abstruse strain of reasoning, but this very anticipation is a *proof* of her real effects by her periodical circuit.

To calculate these periodical aspects the student needs nothing more than to take their distance between their *places* at birth, and their *aspects*, or conjunctions, with the opposing or benefitting stars; thus, were a native to have the ☉ in 16° ♉ and ♃ in 16° ♉ at birth, at fifteen years of age ♃ would be in 8 to the ☉, and at the age of thirty years he would pass over the *place* of that luminary; each of these would be decidedly evil.

#### OF PROGRESSIVE DIRECTIONS.

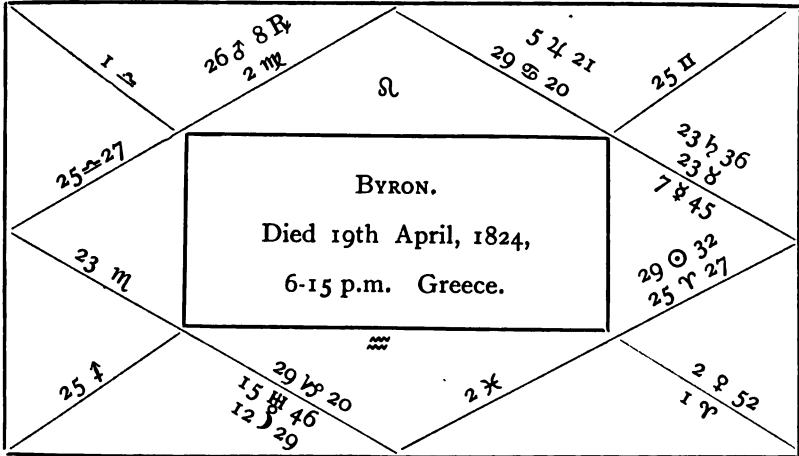
These directions have usually been termed "secondary" by modern astrologers; for what reason does not appear plain, since it may rather be said that they merit the name of PRIMARY, on account of their palpable effects over the life and fortune of every native. If any error has arisen in observing their effects, it must have been through failing to take in, in the scale of reasoning, the natural state of the planetary places at birth, for it must be well observed that if the ☉ at birth be in *good* aspect to ♃ or ♀, the effects of any and every evil direction are proportionally weak, and should the ☉ or ♃ be very weak or afflicted at birth, the good aspects by direction of a planet or star will have but a trifling effect either way. For want of observing these preliminaries, and blindly judging by certain (so deemed) infallible rules, the science has met with that blame which should only have been attributed to its injudicious professors.

(*To be continued.*)

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The affliction of the mid-heaven by Uranus in the quarterly figure for December, seems to have acted more in France than in this country, for the scandal attaching to the Panama Canal revelations has brought low several prominent men. In this same figure the indications were rather contradictory, for although the mid-heaven was afflicted the two luminaries were rising, which is a strong position, and the lord of the mid-heaven was well aspected. The misfortune seems to have fallen upon the French Government, and the good luck to Mr. Gladstone's administration, for the ministerialists won more than one bye election and were unexpectedly successful in several divisions in the House of Commons. Why should the good and evil influences have been separated in this manner? It is difficult to answer. It only shows once again how right Madame Blavatsky was in maintaining that a knowledge of national cycles was indispensable to the astrologer. Just as individuals have horoscopes, so have families, tribes, cities and nations: and as lunations and ephemeral aspects operate differently with different people, so their influence varies with different nations.

## Terminus Vitæ.—Lord Byron.



THIS map shows the planetary and zodiacal positions at the time when Lord Byron is reported to have died at Mesolonghi, 38° 24' N., 1-h. 26-m. E. The time of death as given in the biographies appears to be trustworthy. In the Hon. Roden Noel's life of the poet we read—"It was about six o'clock in the evening of the 18th of April, when he said, 'Now I shall go to sleep,' and these were his last words. . . . After lying another four and twenty hours in a state of unconsciousness, partly under the influence of narcotic drinks, he opened his eyes at a quarter past six in the evening of April 19th, and then immediately, during a terrible thunderstorm, the storm-loving spirit took flight." The thunderstorm accompanying death was probably caused by the trine of Saturn and the retrograde Mars; the Sun was entering the stormy Taurus.

Probably the first thing to strike the reader's eye in this figure will be the position of Jupiter in Cancer in the ninth house, an appropriate indication of great literary success, the planet being in sextile to Mercury and square to Venus. Libra is rising, a properly poetic sign, but it is open to doubt whether the next one, Scorpio, would not have fitted his character better; the greater part of Scorpio is in the ascendant. One would have

thought too that the position of Jupiter would have indicated less hostility to religion and less bitterness of satire than the "Vision of Judgment" showed. Still it is said that with all his fondness for posing before the public as a terribly bad man, Byron never wished nor tried to cut himself adrift from Christianity. "Mary," cried Shelley on one occasion, in mock despair, "I am afraid Byron is no better than a Christian after all." Mercury and the Moon both influence the ninth house by sign, and they are in mutual trine, showing the intellectual ability. The affliction of Mercury by Mars and of the Moon by Saturn and Uranus are quite in accord with the sarcasm of some of his verses, and with the melodramatic gloom and atmosphere of darkness with which he strove to surround himself in the eyes of the public.

His poetry was wonderfully popular, he leapt into fame at a bound and his name was a great one all through his life, even with those who regarded him as of the "Satanic" school. We doubt if the indications of popularity in this figure are quite so strong as the facts would justify; we have the Moon in trine to Mercury, and the Sun ruling the mid-heaven angular in sextile to Jupiter in the ninth, but the Moon is afflicted and the position of the Sun in the western angle is hardly typical of a great fame.

The two rulers of his ascendant, Mars and Venus, are near the opposition, Mars being retrograde and Venus in her detriment. There cannot be much doubt that these positions are characteristic of the man, and taken in connection with the affliction of the Moon, also in her detriment, agree well with the most unhappy upshot of his marriage. According to the generally received rules, however, the presence of the Sun in the house of marriage, and well aspected, should have had an important modifying influence upon him; but this we find a difficulty in tracing in his life. It is true that his connection with the Countess Guiccioli, though unlawful, is said to have had a decided influence for good upon him, but it is not easy to regard this as the correspondence of the Sun's position.

The position of the Moon in a movable sign in conjunction with Uranus, shows his much travelling by land and water. The position and aspects of Mars, ruling the second house, are quite in accordance with his well-known generosity, extravagance and carelessness of money.

His personal appearance is described as follows:—"His hair was auburn, his complexion very fair, his eyes large, blue-grey

and luminous, his lips voluptuous and well-formed. Scott and Coleridge both agreed about the wonderful beauty of his face."

Possibly the position of the Sun in the seventh house may be explained as having reference to the enemies he aroused, for he satirised royalty unmercifully. It is a little uncertain whether Mars is to be regarded as on the cusp of the twelfth house, for we imagine the exact time of death cannot be guaranteed to a minute, but if it is there it would accord with the malformation of one of his feet; the twelfth house governs the feet, and Mars is in the opposite sign to Pisces.

The presence of Saturn in the eighth house, and the affliction of the Moon by Saturn and Herschel, agree fairly well with the nature of his death, which was from rheumatic fever incurred by getting wet through when riding. The bleeding which the attendant surgeons made him undergo against his will ("damned set of butchers") also assisted. It is stated that he would certainly have been offered the crown of Greece had he lived; he was fighting for that country when he died.

Although this chart contains much that is very significant of Byron, yet we think it is hardly so typical of the life, as some of the others we have published in this magazine.

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The Registration Bill was introduced in Parliament on February the 20th, with the Moon in conjunction with Jupiter, a very fortunate day. The Local Option Bill was introduced on February the 27th, a less auspicious time, for the Moon was leaving its house, Cancer (a watery sign), and was not well aspected. The second reading of the Home Rule Bill is put down for March the 13th; the Moon will be again on Mr. Gladstone's ascendant as it was on the day when the Bill was first introduced.

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Those readers who have noticed references in our pages to the occult teaching that the true Ego of man does not become permanently linked to the brain mind until about the age of seven, should peruse the discussion on this subject in the *Vahan* for March. Most of the contributors seem to accept the theory as reasonable. One remarks, "The intuitional and metaphysical ability of children may be nothing more than the stamp left on their intellect by the higher Ego in a previous incarnation. Their highly metaphysical remarks may be nothing less than the phonographic repetitions of a wise old age in a former life." But Brother Mead, who is nothing if not cold common sense, flatly denies that children ever are metaphysical, that is, capable of registering ideas pertaining to the true maniac plane. They may receive psychic impressions, he says, but no higher; and we incline to agree with him.

## The Degrees of the Zodiac Symbolised.

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WE have from time to time received letters from correspondents as to the symbolification of the zodiacal degrees that have appeared in our pages; "are they reliable?" It is impossible for us to say whether they *all* are, inasmuch as we have not a personal knowledge of 360 different persons who may have been born with a different degree ascending.

We are aware that our contemporary in answer to a correspondent stated "they were unreliable and misleading," yet in spite of this broad assertion, we have applied them in many cases with gratifying and satisfactory results. We will give a few instances.

The poet Shelley was born when  $27^{\circ} \dagger$  arose, the symbol "a beautiful star of the colour and size of the planet Venus, situate about  $50^{\circ}$  from the mid-heaven, it shines brighter and brighter, then it suddenly disappears. A mighty genius, a poet, painter, or musician, promises great things, but dies before middle life." The reader is referred to "Sepharial's" able delineation of this horoscope in *Fate and Fortune*, and in the first volume of this magazine, and it is worthy of remark that in his death figure (*vide* March issue, page 175) the  $28^{\circ} \dagger$  ascends, and the symbol gives "death through violent means, an accident, etc."

Edison was born when  $5^{\circ} \text{m}$  ascended, the symbol being "a trefoil; faith, hope, and charity are the characteristics, a projector of new schemes for the benefit of the race." Is not this borne out?

Mr. A. J. Pearce, the compiler of the *Text Book of Astrology*, was born when  $10^{\circ} \dagger$  ascended, the symbol being "cross swords, a person always at variance, and involved in quarrels and broils." This is indeed verity.

The late Prince Imperial has  $10^{\circ} \text{w}$  ascending, symbol, "a noble person, a true knight such will be; a defender of the defenceless, a benefactor of the poor and indigent." This was in keeping with his character.

"Aphorel" had the  $10^{\circ} \text{m}$  ascending at birth. Symbol, "a mariner's compass, great intuition, fond of secret studies; one who will make discoveries." Perfectly true.

The late Princess Alice has  $10^{\circ} \text{v}$  rising; the symbol denotes "a person who will occupy some singular position in life, one whose career will be remarkable, if not unique; noted for its daring and hazardous exploits."



“Sepharial” had  $25^{\circ}$  † rising at birth; the symbol, “a man in a balloon, with dark clouds beneath him.” Denotes an experimentalist, an investigator of the imponderables, one whose life will abound with trials, but success will ultimately crown his labours.

From the foregoing examples it will be seen that there is verity in *some* at all events, and when the symbols of the 360 degrees are completed, students will be afforded an opportunity of testing them individually; but as we always have said, and continue to draw attention to, is, to find out by individual experience, and not be led by the nose by “authority,” which in astrological matters we have often found misleading.

The degrees and symbols of Taurus will be continued next month.

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### A Fateful Prediction.

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**I**N the fateful year 1895, about October—November, an appalling calamity will fall upon the British nation, and there will be weeping and wailing in high places. The Union Jack will be half-mast high, the drums will be muffled, and the bells will toll, for the storm will come and the British oak will be uprooted; the mourners will go about the streets, the song and dance will give way to the funeral dirge, the glory of England will have departed, for the silver cord will be snapped asunder, if we read the astrological omens correctly. The end will be ushered in by an accident, and that suddenly, about the period we have written. (*Che sara sara*).

What are the aspects in force at the period we name? Let the student work them out for himself.

A warning note reaches us from the Orient. It says “A Mlechcha (outcast or European) lady, ruling over the earth, will die in the year Manmatha, when the Sun enters Tulá Râsi (*i.e.*, October—November, 1895). She will die accidentally. Her territories will then gain the name so that the Sun will never set upon them.

This bears out our prediction, and although there are adverse directions *before* the period we name, which *may* cause dissolution before the time we give, should our Queen ward them off the terminus vitæ will be ushered in, October—November, 1895.

(*Tempus omnia revelat*).

## On the Signs of the Zodiac.

(Concluded from page 91.)

THE threefold division of man's constitution, as illustrated in that of the zodiac, consists in what has long been known as the tripartite nature of Spirit, Soul, and Body. When dealing with these principles, the hermetic philosophers have likened them to the Sun, Moon, and Earth respectively; wherein also the relationship of father, mother, and son is instituted and implied. For the world of souls is, they say, an ideal matrix, in which the spiritual and paternal influx of divine ideas is received, and thence bodied forth in the visible universe.

Such was the generation of Horus, the Egyptian man-god, or ideal Microcosm, born of the virgin Isis (the soul of nature) by emanation from Osiris. In the sulphur, Mercury and salt of the mediæval alchemists, we see a representation of the same general idea of the triune nature of man. Philosophically, we regard the mind as being the essential *man*,\* a centre of consciousness, from the modifications of which, all perceptions have their origin, equally with the concomitant sensations, emotions and thoughts.

Of this unit of consciousness there are two aspects, by which the coquition of subjective and spiritual and objective and material things can be affected; and these, viewed in connection with the primary principle of consciousness, constitute, with it, a trinity.

The fixed, mutable, and volatile signs of the zodiac are thus regarded in relation to man's constitutions. But it will be further observed that by a threefold division of the zodiac we obtain the four "elements" under a threefold aspect. Thus *fire*, represented by ♁ ♋ and ♏ has this trine nature, which it gets by association with the things of the threefold world, in the pervading *spirit* to which fire corresponds.

The same analogy holds in regard to the other elements, all of which have their three aspects, represented in the zodiac by as many signs in each trigon or triplicity. As fire corresponds to Spirit, so air corresponds to Mind, water to the animal Soul, and earth to the Body; and in each of these there are three degrees, as has been seen above.

Of these four principles, obtained by the threefold division of the zodiac, two are immortal, the spiritual and rational; and two are mortal, the passionate and the physical. Their three aspects

\* Sansk. *man*, to think; hence *manas*, mind.

correspond to the absorptive, circulatory, and secretive processes in the body of man, and to analogous processes in Nature, and the Universe as a whole. In the nervous system they are represented by the sensory, motor, and sympathetic ganglia. Among mental faculties they are seen as perception, reason, and memory.

Reduced to a tabular diagram, the above divisions may be viewed at a glance. Thus :—

CORRESPONDING STATES.		VOLATILE.	MUTABLE.	FIXED.
FIRE.	Formless Immortal.	Spirit $\nu$ <i>Intuition.</i>	Spirit $\dagger$ <i>Introspection.</i>	Spirit $\Omega$ <i>Belief.</i>
ETHER.		Mind $\triangle$ <i>Perception.</i>	Mind $\Pi$ <i>Reason.</i>	Mind $\approx$ <i>Memory.</i>
AIR.				
VAPOUR.	Formative Mortal.			
WATER.		Soul $\ominus$ <i>Feeling.</i>	Soul $\times$ <i>Emotion.</i>	Soul $\eta$ <i>Attachment.</i>
SLIME.		Body $\psi$ <i>Absorption.</i>	Body $\nu$ <i>Circulation.</i>	Body $\delta$ <i>Secretion.</i>
EARTH.				

In considering the above diagram, allowance must be made for the scarcity of terms by which to indicate corresponding states in the several principles. Thus, the word "belief" is intended to convey a spiritual state of a definite nature corresponding to the permanent possessions of the mind, which we call "memory," but appertaining to the most internal recesses of man's constitution. To the extent that spiritual operations are manifest in embodied man, they are comprised under the one word "religion;" and differences of spiritual state consist in the religious beliefs which persuade the highest devotions of various individuals; and on these beliefs the whole life of a man, when harmonious in itself, is seen to depend. Hence the use of the word in this connection.

I have now gone through some of the chief divisions of the zodiac, treating them in a higher and wider sense than is possible in merely technical observations, and showing at least some aspects of the astral philosophy; sufficient, I hope, to encourage others among your readers to undertake a more complete study of this sublime subject for themselves.

SEPHARIAL.

## Lessons in Mundane Astrology.

(Continued.)

### THE FOURTH AND FIFTH HOUSES.

**I**N this branch of Astrology, the fourth house signifies the landed interest, and the Opposition party to the Government. If no planet be located in this house, note the ruler of the sign on the cusp, and how aspected, judging accordingly. This house denotes the "finale," and in figures for opening parliaments, businesses, etc., do not overlook this.

We will give one or two instances from our pages. Saturn was on the lower meridian on July 6th, 1891, at the moment of New Moon; from this position we stated, "Saturn being exactly on the lower meridian brings some obstacle and difficulty in the way of the Government, matters will not be all plain sailing" (*vide* page 273, vol. 1). That the judgment was sound is beyond question, for "the opposition of Saturn from the lower meridian has coincided with the showery weather which ushered in the luration, and with the loss, by the Government, of the Wisbech election" (*vide* page 317, vol. 1).

In the figure for the luration, March 28th, 1892 (page 490), Uranus will be found in the fourth house. In consequence, we predicted "the water monopolists will have cause for uneasiness." During the period ruled by the figure, the water companies were in bad odour, and the water supplies of London, and the heavy rates, were the subject of much discussion. This house may be aptly termed the "house of explosions," for if a malefic be there and afflicted, or if the luration occurs there, explosions will result. In connection with this (*vide* page 511), there was a mine explosion in Belgium.

At the November New Moon (page 372), Saturn and Mars were both in the fourth house for St. Petersburg (opposing the tenth), and accordingly we said this position was "less favorable to the Government" than the influences in Western Europe, and it was well borne out, for during November a political conspiracy was discovered in Russia, and many persons arrested (*vide* page 425).

It will doubtless be fresh in the reader's mind that the taxation of ground rents has been brought prominently forward more than once of late, and the mundane figures shew it. The

student may peruse with advantage a note on page 133, vol. I, in reference to this house.

The fifth house has reference to children, schools, the pleasures and amusements of the public, etc.; in connection with this portion of the figure, the planet Mercury may be considered as affecting scholars; Venus, girls, children, and women; and the Moon, the multitude. Care must be used in dealing with Mercury, because of the mutability of his nature. Example:— In the figure for the New Moon, November 1st, 1891 (page 372), Mars will be found in the fifth house, in semi-square to Venus in Scorpio, and Saturn is also there. The aspect between the two former planets, especially as Venus is in Scorpio, would denote low morality, and, as both the malefics are in the fifth, trouble upon matters belonging to this house was presaged. When Mars travelled to the place of Venus, there were many disgusting cases of cruelty to women, and some severe sentences were passed by the magistrates. There were many accidents to children at schools, besides many casualties and minor accidents to them in other places.

(To be continued.)

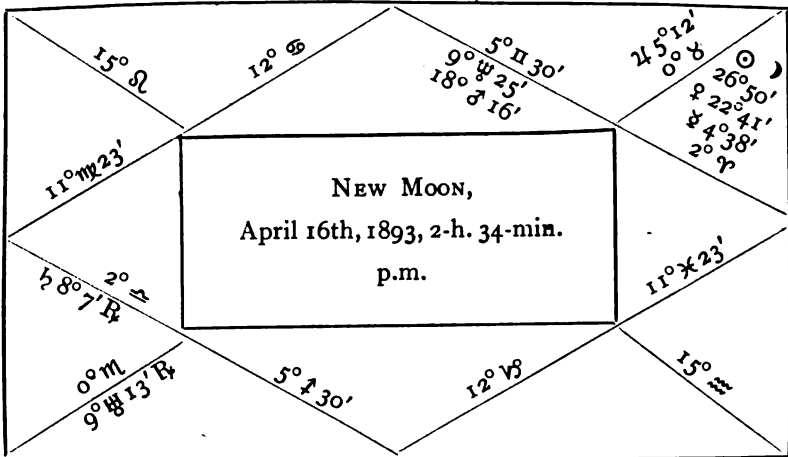
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Lord Tennyson's play, "Becket," was performed for the first time at the Lyceum theatre, on February the 6th, when the Moon was in Libra, the house of Venus. Is it anything more than a coincidence that the Moon was also in the fifth house of the late Laureate's horoscope, certainly a significant position for the event? One would imagine that the influence of a natal figure ceased with the death of its owner.

\* \* \* \* \*

A few months ago a writer, when dealing with the Empress Frederick's nativity, remarked that "Those astrologers who mix up *horary* with genethliacal astrology are shown to be mistaken by the strong constitution of the Empress, for, according to their erroneous ideas, Jupiter, lord of the nativity, being combust in the eighth house, would presignify death in infancy." It is very good of this writer to invent an imaginary rule and then to attempt to floor us with it. As a matter of fact the Empress's figure is very significant if interpreted in a common-sense manner, and the "combust" nonsense left out. Jupiter, lord of the ascendant, is in conjunction with the Sun, showing that the husband would be powerful, and of good disposition, and the marriage fortunate. Their presence in the eighth house, with Mars in the seventh, coincides precisely with the premature death of the husband; while the fact that they are disposed of by Mars and the latter angular, agrees well with the martial talents of the late Emperor. Moreover her Sun and Jupiter are in conjunction on the cusp of his ascendant.

## Mundane Astrology.



THE planetary positions at the moment of New Moon for this month are given above. The student will at once observe the angular position of Neptune and Mars. This position does not imply a peaceable time for the Government, on the contrary, exciting debates, inflammatory speeches, and much ill-feeling in parliamentary circles. It is worthy of note that Mars is on the ascendant in the figure for the vernal equinox (☉ in ♈), and this will excite the discontented, and will probably produce a riot, turbulence, or demonstrations amongst the unemployed, or anarchists, and a conflagration in the metropolis is very likely, as it is almost on the ascendant of London.

Ireland will not yet settle down, although the presence of the greater benefic (Jupiter) points to this, it must not be overlooked that Uranus is in close opposition from the third house; this will act adversely on the departments ruled by the third and ninth houses, and the clergy will be in bad odour during the month. Saturn ♄ and afflicted in the second house is unfavourable for finance; an important "bubble" will be blown and pricked. Bills of mortality will be heavy, for Asrael strikes high. There will be much sickness, and many accidents. It will be a troublous month.

There will be much ill-health in St. Petersburg, great sorrow will affect the populace. Finance very much strained, and a notable death will occur.

At New York, much excitement ; an alarming accident, probably an explosion.

As this is an ecliptic New Moon (invisible in England), countries where it is visible will feel the effects of it, notably South America, and we shall hear of trouble, and serious trouble, in that portion of the world.

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## The Horoscopy of the Bhrigu Sanhita.

*(Continued from page 181.)*

**I**N the month of Aswin, when the day begins with the first lunar day, and after it comes the second, on Sunday, when the Moon is in the mansion of Chitra, the birth takes place in the family of a Manna. (The Bhrigu Sanhita, as well as the Blavishyat and Bhagavat Puranas, in giving the future rulers of India, call Englishmen, "Manna," and England, "Mânâ Desh." Perhaps, at that time, the principal British tribe was of this name, of which we seem to find traces in Menai, Mona, and Isle of Man. The English rule is fated to last 300 years (in India), with 11 sovereigns. During the years 18 and 19 he gets salary from the Government, and after that goes to foreign parts. He eats everything, is of white color, and given to flesh and wine ; he is outside the pale of the Varnas (the four castes), a follower of the Lord, and has a faith in Him. He gets a wife during the time from the 27th to the 30th year. During the years 32 and 33, he will have the birth of a son ; during the 36th and 37th years another son will be born.

From the 36th year the position of the planets becomes inauspicious, and destroys Government employment. In the 38th year, devoid of Government employment, having anxiety on that account, and as to when his fate will be auspicious, having small income and great expense, and having at that time taken up the profession of a farmer, my words will go to the ears of his friend, during the time when the Sun passes from Sagittary to Leo. After this, they will go to his own ears ; if, after hearing them he puts himself to action, the filial (?) conjunction will have no break, and the conjunction of worldly position will bring happiness,

poverty will go to destruction, and then, with fair means, he will be happy, his position and honor will become high, and the land will give birth to gems for him. The family thereupon increases, and everywhere is happiness and wealth.

This man will be versed in the learning of the English, and the Sanscrit will also give him wealth and desire. He will be spirited, fortunate, victorious, and brave; he will be honored, and will appreciate the goodness of others; he will love; be lovely, and of fair features. He will have learning and good behaviour; he will be wise and have all good qualities. He will not have full comfort until he performs expiatory ceremonies. He will reside and wander in foreign parts, and have anxiety as to employment and service. He will have a calm mind, and good conduct; sometimes he will lose himself in anger, and will be calmed down again of himself, like a cloud which has given out its water.

He will have middling hands and feet, middling stature (I am 5 ft. 9 in.), and deep understanding; his limbs will be proportionate, and he will be quick, loving, fair-spoken, and wise. He will be loving and beloved, fair-looking, victorious, and having auspicious features; virtuous by nature, and ever to virtue inclined. His mind, although sometimes going out of the pale thereof, ever returning thereto, as if a thorn were extracted. He will be averse to giving charities, and will lose too some of his children (God forbid). He will be born on the right side of the river Kalindi (the present map of India does not show this river), and the left of Vyasa (Beas). In the seventh year he will go to England for education, and at that time his parents will have fear of the rebels in the Madhya Desha (middle country); after that they will again have position and extolment of virtue. This man will conduce to the fame of his family, and will be a light to the family.

In his palm will be the wealth-giving line, a little removed from its proper place. The fish near the wrist will be without fins, and incomplete. The lines of honour, victory, father and mother, and another, are also there; the line of age is broken in his hand in four places, each of these points to a likelihood of breach in the uninterrupted course of life. Also there is the line of worldly position having a break. The lines of male progeny are seven, those of female progeny, four, both complete and broken. There is also the line which gives residence in foreign lands. The line of wife is one-and-a-half. There are two lines



of learning having branches, and there is the line which indicates disease, and the one which checks charity. In the foot, too, is the line called *Bhalaga*, but under the skin, this indicates that the man will sometimes go by carriage, at others by foot. There are, my boy! various other lines, too, in his palm, such as the one which causes breaks during pleasure, and which gives poverty (I cannot say anything as to the correctness of these lines, as Hindu palmistry differs from our own, and I am unacquainted with it).

The cause of the good and bad of this world, for all men must be known to be the deeds of other births, says Sukra. In the former birth what sinful deeds did this man do? Tell me that, O great Yogi (Bhrigu Rishi), that I may know the three times.

(To be continued.)

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*Please Note.*—The "STUDENT'S CORNER," by "Raphael," also his contribution "A Man with two Nativities" (held over for want of space), will commence in our next issue. We are sure our students will find this "Corner" useful.

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## Notes on Recent Events.

On February 8th, at 6 a.m. the steamer *Trinacria* was wrecked off Cape Villano with the loss of 34 lives. On that day the Moon was in conjunction with Uranus in the watery sign Scorpio.

\* \* \* \* \*

A correspondent writes that the poet Shelley probably died about ten minutes earlier than the time we gave in the last number of this magazine. We are uncertain whether the statement can be substantiated; we took the time we gave from a reliable biography. The point is not of very great importance, for it would not make much difference to the figure; it would bring the cusp of the ascendant closer to the position at birth, that is all. The figure as we gave it must be correct within a very few minutes.

\* \* \* \* \*

The time of the Prince of Wales' birth is given in Zadkiel's *Handbook* as 10-h. 48-m. 12-s. and the ascendant as 25 † 27. In Zadkiel's *Legacy* they are given as 10-h. 48-m. a.m. and 27 † 34. In Pearce's *Science of the Stars* they come out as 10-h. 48-m. and 27° † 37' 15". Possibly the Prince is like a cat and has nine lives, with a different horoscope to each of them. We are respectfully reminded that an alteration of four minutes in the time of his Royal Highness's natus will not nullify all his past directions, but only those to angles. This is quite correct, but how comes it that the inaccuracy of the directions to the angles was not discovered until the native was over 50 years of age? it does not say much for the scientific accuracy of the method of directing used. Mr. Pearce gives two

important directions to angles for the time of the native's father's death, can it be possible that these were erroneous after all? if so, how can we be certain that similar directions in other horoscopes, which appear to be significant and remarkable, may not be also erroneous?

The directions which Mr. Pearce gives for the Prince's illness in 1871, are sufficiently remarkable to be worth noting. The arc for the illness he gives at  $30^{\circ} 1'$ . The Sun was hyleg and was by direction in parallel declination with Saturn  $29^{\circ} 43'$  and Uranus  $30^{\circ} 6'$ . How comes it that with this tremendous affliction the native did not die? Mr. Pearce says, "Happily the Sun was near enough to the par. dec. with Jupiter to save life." And yet he gives this par. dec. as measuring to  $35^{\circ} 7'$ , that is to say it was not due until *five years after* the illness. We hope there is "Orb" enough here to please the most exacting. If we got no better result than this with "Sepharial's" method, we should frankly confess to a failure.

\* \* \* \* \*

We have given elsewhere the death figure for Lord Byron. He was born at London on the 22nd January, 1788. His natus is usually given as 1.18 a.m. with  $7^{\circ} \text{m}$  rising. A figure for this time is very plausible in some respects because it brings Mars, lord of the ascendant, the Moon, and Uranus into the ninth house, and the sign Scorpio is generally considered to describe him fairly well. But a letter is extant from his friend, Trelawny, stating that Byron once said that he was born at two o'clock *in the day*. Most people would understand this to mean 2 p.m. and at this time  $4^{\circ} \text{e}$  would be rising with Mars in the ascendant at  $11 \text{ } \ominus \text{ } 58 \text{ R}$ , Saturn and Venus would be in conjunction near the cusp of the mid-heaven. The figure is rather significant of him in some respects, but it is difficult to feel certain as to whether this was the true time of birth.

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## Letters to the Editor.

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Letters of general interest alone are inserted. Correspondents desiring reply must please enclose a stamped addressed envelope.

All correspondents should give full name and address, not necessarily for publication, but as a token of good faith.

N.B.—Writers of signed articles are alone responsible for the opinions therein contained.

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## EXALTATIONS.

SIR,—“Raphael” refers to the fact that discussion was dropped on the subject of the exaltations. My only reason for dropping it was that I had said all I had to say. Personally, I regard the proposed exaltations of Mercury in Aquarius, Jupiter in Capricorn, and Mars in Virgo, as very probable, though I do not pin myself to them in a dogmatic manner. “Raphael” says that when Mars is in Virgo, the native leads a bad life, and comes to a bad end. I have met with a number of cases of Mars in Virgo, and in every one of them I find martial activity evidenced. I know a family of four persons, three of them having this position; of the three, two sons were medical students, and the daughter married a surgeon. The other, who had

not Mars in Virgo, was the only one who showed no such martial influence as this. Whenever I find a person with Mars in Virgo meeting with severe misfortunes (whether his own fault or not), I always find some cross aspect to account for it. For instance, a medical student with this position had to give up his profession, through no fault of his own, and he had  $\delta \text{ } \delta \text{ } \text{h}$  in  $\text{m}$  at birth. Napoleon I. shewed the martial traits very strongly with Mars in Virgo, but then he had  $\delta \text{ } \angle \text{ } \text{h}$ , and  $\square \text{ } \text{J}$ , with  $\text{h}$  in the M.C. to account for his end. The poet Keats had  $\delta$  in  $\text{m}$  and was a surgeon. Madame Blavatsky had  $\delta$  in  $\text{m}$ , and the fearless, combative nature was strongly marked in her. In the figure on page 483, vol. II., the native, with  $\delta$  in  $\text{m}$ , "was a chemist by profession," which again is a martial occupation. His Mars was afflicted, and he had all three malefics elevated.

I notice that an able critic combats the suggestion that the exaltation should be a dexter sextile or trine to the house. He thinks it unlikely, and gives as his reason that " $\text{m}$ , the exaltation of  $\text{m}$ , is not only in sinister  $\ast$  to its diurnal house  $\text{m}$ , but in  $\square$  with its nocturnal house  $\text{m}$ ." This is rich indeed! Outside a few faddists, I should like to know how many astrologers have any confidence in the three signs mentioned being the houses or exaltation of Uranus? Mr. Pearce once grew virtuously indignant over the publication of descriptions of persons produced by Uranus rising in the various signs of the zodiac. If a number of Uranian cycles must elapse before we can be sure of such descriptions, I should like to know how much longer it will not take to feel certain of such difficult matters as house and exaltation? I think the astrologer will show the greatest amount of wisdom who accepts these with extreme caution. In fact I wholly refuse to believe that such a matter can be really decided outside occult initiation. It is easy to determine that a planet has strength in a certain sign, but what possible means can we employ to decide whether such strength is due to the day house, night house, or exaltation, or to some different cause altogether? I am an agnostic on this point, and I think that is the true scientific attitude.

LEO.

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## Answers to Correspondents.

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"TERRA."—We cannot open our columns to a discussion as to the shape or size of the Earth; whether the orthodox statements are correct or not, does not have much interest for our readers or ourselves, we cannot alter its shape, and whether we like it or not must put up with it. Our space is too valuable to waste upon useless discussion which cannot be productive of any good, and as our Magazine is *solely* astrological, and we are not "hard up" for matter, we must decline to entertain your idea, yet please accept our thanks for writing.

"CAZIMIST."—(1) The ancient astrologers considered a planet when within 17 minutes of the Sun ("in cazimi"), as a very powerful position. (2) If any astrologer has stated that Sun conjunction Jupiter in eighth house (unafflicted), would cause "death in infancy," put the promulgator of such a doctrine down as an inane quack. It would take a lot of affliction to overcome such a powerful position.

- PR. MEAD.—Thanks for yours. We have no space at present, but retain data. We think the new form of map you send is too elaborate for general use.
- J. O. A., A. P., AND OTHERS.—The symbols of the degrees of zodiac, as we understand it, are thus considered: 15 minutes before and after relate to the symbol; for instance, 16°✕ symbol (crossed swords), this is related to the space contained from 15° 16'✕ to 16° 15'✕ and so on of the others.

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## The Herbal Corner.

BY EDWIN CASAEI.

J. T. D.—Has Jupiter retrograde in Leo, is suffering with the heart and liver, complains of sleeplessness and other ill effects from *la grippe*; having cured myself three times with *Gelsemium semper-virens*, which will cure in from three to seven days; taken in time, one need not be prostrate more than two or three days. Seven drops, five times a day in a little water, will drive out all ill effects speedily of this tiresome scourge. It is also a good remedy for the heart, as *Gelsemium* has the united action of Aconite and Belladonna. The sleeplessness can be cured by Tincture Coffæ 1<sup>st</sup>, seven drops in a little water on retiring to rest, or the aroma of a hop pillow will produce sleep, having a most soothing effect and is non-injurious to health. A Turkish bath once a week will benefit the liver. A good portable Turkish bath can be procured of Ellis, 46, Farringdon Road, so that one can enjoy the luxurious effects in your own home with more privacy than a public bath, other advantages I need not mention. Avoid rich food, pork, geese, ducks, shell-fish, pastry, etc. I think care in diet will rectify your liver. If you desire herbs, Agrimony or Camomile will cure.

DIABETES has the ♄ in Virgo rising, and quite a young man; should never have been troubled in this way, *entirely his own doing*. Must leave off all stimulants and drink nothing but skim milk if he desires a cure. A cold or sponge bath daily will considerably help. A nutritious diet of animal food, well masticated. Decorticated meal bread will, I think, do as well as the special bread sometimes used; no vegetables or starchy food. You are not in a serious state yet; a little Sarsaparilla Tea say 1 oz. chips to a gill of water, a teaspoonful seven times a day will be all the medicine required with *self control*.

SCORPIO.—See answer to "Dernier Resort" in No. 31; repetition will be nauseous to the readers. Your friend must send figure or no reply.

Some persons are asking where to get genuine herbs, I have found C. H. Hassell, 21, Peel Street, Manchester, correct up to the present.

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"The Limitations of Astrology" will be continued next month.

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**Prognostications: based upon the Ruling Sign.**

ARIES.

**T**HIS sign is ruled by Mars, and is of the fiery triplicity, moveable, dry, and choleric. It renders the person born under its influence straightforward, ingenious, frank, disposed to leadership and command, enterprising and industrious, courting difficulties with a view to conquest, generous, even to extravagance, determined, aspiring, active, man'y, enthusiastic in religion and politics, subtle, combative, and often bigoted, though generally speaking, progressive in his tendencies; liable to change his views and object, but at all times enthusiastic in the pursuit of a prevailing idea. His tastes are disposed to be fastidious in many things. The native will desire to shine, to gain honours and prominence, but will have difficulties, equal only to his own courage and determination. Where the military tendency is present, due to a conjunction or aspect of Mars and the Sun, or the angular position of Mars, the native is on the road to success. The powers of the Aries person are more versatile than profound, and he is more successful in executive mental work, more capable of command than organization; often a strong reformer, but more destructive of existing orders than constructive of new ones. The temper is quick, vivacious, fretful, and capricious. Eloquence of a declamatory, and some a violent kind, is given by this sign. Where there is much smoke the fire burns long, but here it is all flame, and the anger of the Aries man is a thing of the hour only. Quick to anger, but soon pacified, the native does not bear long resentment.

The destiny will be changeful. Not unfrequently, the native possesses estate in the country, and has an aptitude for farming (8 in the second). He gains wealth by marriage, but will have difficulties through females in connection with his monetary affairs, may be a legal suit. In the pursuit of industries he is successful.

L

He is likely to be an only son, or to become such from the demise of a younger brother. In early life he will have difficulties in connection with his business, and disputes in the family, and if the Sun be below the Earth, he will lose his father early. Journeys will be caused by family matters, or by reason of disputes and enmities. He will be disposed to ballooning or climbing of high mountains.

The family will have trials, and there will be danger through relatives at 7, 19, 31, and 43 years of age. The native, by excess or rashness, will be liable to a short life and violent death. Unforeseen events impeding his progress will cause grave dangers. In the married state there will be strife and danger of divorce or separation. The sign gives few or no children, but should any live they will rise to good position and receive honours. The native is likely to marry early, and there is likely to be disaffection and inconstancy as a consequence.

The maladies to which Aries predisposes are intestinal disorders, inflammation, cholera, accidents to the head, feet, and hands, and some affection of the eyes.

The native will travel by sea, and will probably make discoveries, and become noted for his explorations.

The profession or trade will be of a creditable and elevated kind, but will afford many difficulties, and will be insecure and liable to reversals. Some strife in connection with the occupation, and jealousy consequent upon the office held by the native is almost certain. Persons born under this sign are predisposed to the army, law, exploration, and mining.

Friends will cause success in the profession, and if the Sun is above the Earth, the native will rise to eminence through his supporters. Friends will be numerous and steadfast, but feminine influence must be carefully watched, or treachery will cause trouble.

There will be many enemies, and many causes for jealousy and strife, but such will not last long.

N.B.—These prognostications are based upon the inherent nature of the character denoted by the rising sign, in relation to the indications afforded by the profectonal succession of the signs, and their significations in connection with the houses they govern.

SEPHARIAL.

*(To be continued.)*

## Lessons in Mundane Astrology.

(Continued.)

### THE SIXTH, SEVENTH AND EIGHTH HOUSES.

THE sixth house signifies the sickness or otherwise that may be anticipated, and it also refers to the navy. If benefics be there unafflicted the health of the community will be good, or *vice versa* if malefics be there. It is as well to consider the first house in connection with this when judging of sickness.

Here follow some examples :—

On page 229, vol. 1, Uranus will be found on the cusp of the sixth house in the figure for the lunation, from which position “Raphael” predicted sickness. It was a true forecast, for the influenza trouble was widespread, and affected all classes of the community, *vide* page 263, but inasmuch as Venus was in the sixth house at the May eclipse (page 228), signs of abatement were apparent (*vide* page 289).

Again, on page 372, a heavily tenanted sixth house will be found, from which we predicted very much sickness and distress in the land, and the accuracy of our forecast was verified, for in November, typhoid fever was prevalent, with slight renewal of the influenza, predicted by “Raphael” and others (*vide* page 425).

Some further instances will be found on pages 438 and 501, to which the student is referred.

The seventh house is the house of public enemies, war, marriages, and our foreign relationships. Mars therein and afflicted, or in fact any malefic, will have special references to enmity, war, and foreign relationships, whilst Mercury will cause activity in those matters. Venus and the Moon may be especially noted as to the marriage rate. The Sun's aspects when posited herein must be considered.

Let the student refer to page 110, vol. 1, he will find Saturn on the cusp, and Uranus in the house; bad news from abroad, trouble and difficulty was presaged from these positions, and it was borne out in the Anglo-Portuguese difficulty in connection with the South African Company (*vide* page 190).

Again, in the lunation figure, page 201, and in the map for the vernal ingress on previous page, Mars is setting, and we stated our foreign relationships will be unsatisfactory. It was amply borne out, as a perusal of the events detailed at foot of page 238, vol. 1, will testify.

Again, on page 228, in the eclipse figure, Mercury is on cusp of the seventh house in sextile to Jupiter, and from this position

it was presaged, "There will be much excitement in connection with our foreign affairs; some foreign difficulty will be brought to a successful close, and credit gained thereby." The Anglo-American agreement as to the Behring Sea question was signed, and a renewal for six years of the famous Triple Alliance was made (*vide* page 293).

On page 297, Venus will be found in seventh afflicted by Uranus; unpleasant scandals were predicted. A crop of divorce cases well bore this out (page 329).

Other matters affecting this house will be found on pages 329, 360, 391, 424 and 566, which students may peruse with advantage.

The eighth house is the house of mortality; the usual rules must be applied. Refer to page 255, vol. 1, notice the planets, &c., in this house. We predicted "some prominent persons will die suddenly," and "the death of Royalty will occur during the rule of this eclipse."

Mr. W. H. Gladstone, ex-M.P., and Sir Chas. Foster, M.P. died (*vide* page 320), and the Earl of Lytton died suddenly (page 423). The death of the Bishop of Carlisle (page 423) bears out the prediction on page 373.

The prediction as to death of Royalty was verified in the death of the King of Wurtemberg (see page 369).

On page 391, vol. 2, we predicted "two notable deaths"; examine the figure well, it was fulfilled in the death of W. G. Wills, the dramatist, and Don Pedro (*vide* page 432).

Finally, on page 466, we predicted from Saturn's position, "an eminent character, advanced in years, stoops to fate." The death of Viscount Hampden, the late Speaker of the House of Commons, died at Pau, at the advanced age of 78 (*vide* page 512).

Here are reliable facts, easily capable of verification by those interested. We could give numerous other instances, but forbear. We will next consider the ninth house in a similar manner.

(*To be continued.*)

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The Oxford and Cambridge boat race was rowed on March the 22nd. The start was made at 4h. 34m. 30s. p.m. Cambridge were the challengers and, therefore, the ascendant of the figure for the time would represent them. Virgo was rising, and Mercury, the ruler, was in opposition to Saturn. The seventh house, representing Oxford, the victors, had Venus and the Sun therein well aspected.



## Termini Vitæ.—Various.

**M**OST of the death figures we have hitherto published have been fairly characteristic of the persons to whom they belonged, so far, at least, as character, fortune, and manner of death go. In order that no erroneous impression as to the nature of the astral influences operating at death may be conveyed to our readers, we now give notes of an assortment of cases, some of which are by no means as significant as might have been expected.

(1) The REV. C. H. SPURGEON died at Mentone, after a long illness, at 11.5 p.m., the 31st of January, 1892. The third face of Libra was rising with Herschel in the ascendant in Scorpio. There was certainly a blend of eccentricity in Mr. Spurgeon's character, and this planet is not averse to the affairs of religion, though we should imagine that it is not often prominent when coupled with such rigid orthodoxy as was Mr. Spurgeon's. The Moon, Venus, and Jupiter, were in close conjunction in Pisces in the fifth house; this conjunction in a congenial, watery sign, is a suitable testimony to his imaginative power and sympathy, and would have much to do with the character of his oratory. The figure hardly speaks of such a great career as was actually his, for Saturn is the only planet above the Earth. He was born in Essex, 19th June, 1834.

(2) JAMES RUSSELL LOWELL, poet, humorist and ambassador, died, at Cambridge, Mass., on the 12th August, 1891, of sciatica, in the house in which he was born. Saturn and Mercury were rising in close conjunction in Virgo, in sextile to the Moon in Scorpio in the third, and in opposition to Jupiter. The rising planets shew great learning and a nature capable of deep thought, but liable to irritation and anger at times; it does not strike us as being a particularly felicitous description of him. He married twice, and the double sign Pisces is on the house of marriage, with Jupiter afflicted therein. For his public occupation as ambassador, we have Mercury, the lord of the tenth house, rising; the Sun, too, is in Leo in conjunction with Mars. Venus is also in Leo, a well-known poetic signature, seen at Shelley's birth and Tennyson's death.

(3) ROBERT BROWNING, poet, died at Venice at 10 p.m., 12th December, 1889.  $1^{\circ} 11'$  rises with Saturn at  $3^{\circ} 11'$  in square

to Venus in the fourth at  $4^{\circ} 7' 55''$ , and  $24^{\circ} 8' 9''$  culminates. The Saturnian depth of thought was pre-eminently characteristic of Browning's poetry, and therefore the rising position of the planet here is somewhat appropriate; Venus, Mercury, and the Sun are in the fourth house, with the Moon in trine to the two latter from Leo in the twelfth. The presence of the Moon in Leo, well-aspected, may perhaps describe the poetess whom he married; and the affliction of Venus by Saturn her premature death. Mercury is in close conjunction with the Sun and well-aspected. The trine of the Moon to the Sun and Mercury would coincide well with his success and his great abilities, and the presence of the luminaries in the twelfth and fourth agree with the fact that his fame, although considerable, was not of that universal nature which the Moon in the tenth house would have signified.

(4) CHARLES BRADLAUGH, died between 6 and 6.30 a.m., 30th January, 1891, London. If we take a figure for 6.15 a.m.,  $10^{\circ} 18'$  rises and  $16^{\circ} 11'$  culminates. Mercury is rising in  $\text{♊}$ , and the Sun and Jupiter are within the ascendant in  $\text{♋}$ . These, we think, are fairly characteristic positions. Mercury rising shows his mental ability and strong common sense, as well as his talent for speaking and debating, while the square of the Moon shows the opposition he encountered. The Sun and Jupiter rising are quite in accord with the considerable success which attended his efforts, for from very poor beginnings he rose to be a universally respected Member of Parliament, with a name not confined to England. Mars in the second house in opposition to the Moon is, we should imagine, well applicable to his pecuniary fortune; the position of Mars in Aries recalls the fact that he was once a soldier. One position in the figure rather surprising is the position of Uranus in the ninth house. Venus rules the ninth, and is on the cusp of the twelfth. He was born 26th September, 1833.

*(To be continued.)*

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On March the 21st, with the Sun entering Aries—the ruling sign of England—Mr. Fowler introduced the Parish Councils' Bill into the Commons. It met with a very favorable reception, and will probably be passed. The Moon was in Taurus, its exaltation, that day. On March the 27th, with the Moon in trine to the Sun from Leo and Aries, a vote of censure was proposed against the Government, but it came to nothing. On the same auspicious day an enthusiastic meeting of the supporters of the Government was held at the Foreign Office.

## The Degrees of the Zodiac Symbolised.

(CONTINUED.)

- 8 16°.—Two white cows are standing together in a jungle; behind them is a tiger ready to spring.

It denotes that one born under this sign will have many advantages in early life, will make a prosperous marriage, but through a false sense of security will afterwards come to ruin and sorrow. It is a degree of *relaxation*.

- „ 17°.—A man swimming in a river against the current and making no progress.

This symbolizes a life of toil without much fruits; the misdirection of effort through ignorance of natural laws; a straining after that which Nature has not designed, and consequent failure in life. The native will be unpopular, moving against the stream, and by much exertion, hurting himself alone. It is a degree of *futility*.

- „ 18°.—Two bulls are seen fighting together.

It denotes a petulant and warlike character, who is ever ready to take up arms with the slightest cause. Danger by one's own hand as much as by that of opponents is threatened. The native will make many enemies. He who takes to the sword perishes by it. It is a degree of *strife*.

- „ 19°.—A woman, lightly clad, is lying in a field, surrounded by violet-coloured flowers.

It denotes a gentle, inoffensive, but weak nature, inclined to indolence or hopelessness, and thus while Nature is luxurious and fertile, and all around speaks of wealth gained by industry, the native remains in a poor condition for want of determination. It is a degree of *incompetence*.

- „ 20°.—A crow, or raven, stands upon a water-pot.

This indicates a designing and crafty nature, planning mischief even in regard to harmless things, but one who will find himself reflected in his own designs, and will eventually injure himself thereby. It is a degree of *envy*.

- „ 21°.—An owl, perched on a tree, in the branches of which a snake is coiled.

It indicates a silent, watchful disposition, inclined to caution, method, and thrift, but liable to assaults from unexpected sources, which will overthrow many carefully designed plans. It is a degree of *anticipation*.

- „ 22°.—A field of rich grass in which stands a tree. A swarm of bees encircle the tree.

It indicates one whose efforts will be successful, and whose diligence will lead to the acquisition of money and friends. Industry and thrift will be characteristics of the native, and success will come by those qualities rather than by unexpected favours of Fortune. It is a degree of *utility*.

8 23°.—A king sits upon a throne; behind him stands a figure, veiled in black. It signifies one who will suffer misfortune in the height of his career, and whose fall will be dangerous in proportion to the height he has attained. The native will be too apt to depend on his own powers, and will essay feats which are beyond his natural powers. Ambition will lead him into dangerous positions, and at a weak moment he will fall. Let this be taken as equally affecting his physical, moral, and social welfare. It is a degree of *collapse*.

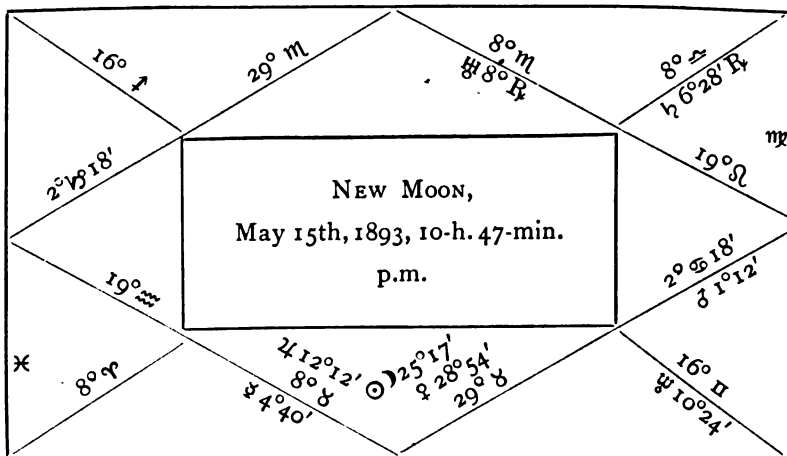
„ 24°.—A bed of a dried-up river, wherein crows (black birds) are feeding.

It signifies one who will take his course through useless tracks, and by too much trust in others will suffer depletion. Yea, though all his life long he may minister to the wants of others, yet, in his advancing years, he will be abandoned to the mercy of wayfaring and deceitful men. This illustrates virtue misapplied. It is a degree of *decline*.

The question which was at issue between two of our contributors as to whether the true Ego of man enters the body at birth with the child's first breath has at last received some attention in the columns of the *Vahan*. Two out of the three replies to the question seem to incline to the opinion that the reception of "that divine breath called spirit" is a gradual process and has reference not to one particular period only but to "the entire process of descent into the physical world," beginning, we presume, with the emergence from Devachan, and ending when the child has reached the period of moral responsibility. The editor's reply seems to indicate that he has not clearly apprehended the question, for he refers the reception of the divine breath to the "embryonic stage," which is rather vague.

There is another question in the *Vahan* dealing with the origin of the Linga Sharira (astral body). When Subba Row—a most learned metaphysician—stated this to be formed of Prakriti (matter or substance), and Shakti (force or energy), he was, in our opinion, referring to the dual origin which it has in common with all other things from energy and substance, or desire and astral matter, or father and mother, or positive and negative. All manifested units, without exception, are dual in their nature, and have a father and mother line of heredity. The Linga Sharira is, therefore, the child of mental action (including both the intellect and the passions) as father, and astral matter as the mother.

## Mundane Astrology.



FROM the indications in this figure, momentous and exciting events will occur during the month. The positioning of Uranus in the tenth in opposition to Mercury and Jupiter from fixed signs, augurs an unfavourable time for the powers that be; sudden and serious troubles will fall upon them. Our colonial relations are much disturbed, Mars setting is decidedly unfavourable for peaceable measures, but it is hoped fighting will be avoided. The fourth house (landed interests, gentry, opposition to the Government) will be affected during the month, embittered discussions affecting our sister isle still occupies valuable time, the taxation of land will probably be prominently brought forward. From Saturn's position on the cusp of the ninth we augur accidents or explosions; clerical matters will be brought prominently forward and adversely commented on.

At St. Petersburg, Saturn culminates. Trouble of a serious nature affects Russia, and, as Saturn rules the second house, we judge it will fall upon straitened finance.

At New York, the seventh house is heavily tenanted; foreign relationships are the reverse of satisfactory. Disturbances and probably an explosion will occur.

The Welsh Disestablishment Bill, and the excitement it has caused in clerical circles, may, astrologically, be referred to Jupiter in the ninth house in the lunatory figure, 16th February, 1893, in semi-square to Neptune. This is another proof in favour of closely observing this mystic planet.

## The Limitations of Astrology.

BY LEO.

(Continued from page 187.)

BY "incoming" I do not mean the actual entry of the Ego into the body of flesh, for the Esoteric Philosophy holds that the connection between the Ego and its body, so far from taking place either at conception or birth, is not really full and complete until about the seventh year of life. Before that age there is no moral responsibility, because the link between the two is not sufficiently close. By "incoming" I mean merely the *overshadowing* of the physical material by the Ego. A ray issues forth from the immortal flame (the Ego), and shines down on to the physical plasm. The Ego is not able to work upon the physical plane at all, except indirectly, through this ray. When the child grows to years of responsibility the flame may itself descend into the physical body; but at the period I am considering, the body receives nothing but the radiation from the flame. I repeat that an infant differs but little from an animal, except in being illumined by this radiation from a flame which itself has not yet descended into the physical body.

Those who are acquainted with the philosophy of man as taught by Theosophy cannot help acknowledging that, if true, it must have a most important bearing upon astrology; it is, therefore, well worth considering carefully. It makes, to begin with, a very marked distinction between the immortal Ego, the true man who was never born and will never die, and the temporary coverings with which he clothes himself and through which he manifests again and again in his long series of lives upon this globe. The true Ego is so completely beyond the material plane of our existence that it is not too much to assert that in himself he is wholly unaffected by the influence of the stars *as we know it*. That influence begins and ends in its action upon the temporary coverings, the "coats of skin" with which he is clothed and under which he hides himself from view, and which together form the "lower quaternary," to use the Theosophical name. The Ego himself is a "triad" and is immortal, his temporary and changeable personality is a "quaternary" and is mostly mortal and perishable. The whole forms a septenary

unit which is comparable with the seven sacred planets, the seven sounds, and many other series of seven in nature.

The planetary influence, I have said, begins and ends with the temporary quaternary (physical body, astral body, &c.), but it is still true that there is an astrology applicable to the immortal Ego, though it is not the astrology with which we are acquainted. "The star under which a human entity is born, says the occult teaching, will remain for ever its star, throughout the whole cycle of its incarnations in one Manvantara. But *this is not his astrological star*. The latter is concerned and connected with the *personality* (quaternary), the former with the *individuality*" (triad).\*

Bearing in mind the distinction thus drawn between the individual Ego and his temporary personality, let us go on to notice the manner of his incarnation. A long interval usually elapses after death before the Ego is again called upon to take up the burden of another life upon earth. That interval is a long and blissful rest, and comes to all men, good and bad alike. Its length varies greatly, but in itself it is purely spiritual; the Ego is, for the time being, completely shut off from all return to earth, wholly severed from all the lower and baser attractions of sense which once exercised so great an influence on his personality, his lower nature, his dead quaternary. He has risen above the sphere of the Moon, and the planets no longer toss him to and fro upon the waves of happiness and misery; their influence if latent, is withheld, at least in the manner in which it is exerted upon us here on earth.

Presently the time draws near for re-birth, the hour for reincarnation strikes, and he again turns earthward, voluntarily, of his own free will. The state of rest between two lives is called Devachan, and during this Devachanic state I have said that the influence of the planets is so completely spiritualised as to be practically non-existent. But as soon as ever Devachan is ended, the Ego once more comes under the sway of planetary-law. It is said by those whose psychic senses are far more developed than in majority of men, that to the disembodied Ego all sense of time and space is lost or at least revolutionized. It seems to our minds that there must be some definite hard and fast moment when the Ego leaves Devachan and comes down on to the astral plane, preparatory to taking upon himself the respon-

\* *Secret Doctrine*, vol. I., p. 572.

sibility of physical existence again; that there must be some moment when we can picture him as in the Devachanic state, and the next moment when he will have left that state. To the Ego himself the conception is probably so radically different to this and so far removed from our thought that it could hardly be represented in human words. But the fact remains, nevertheless, that we picture it to ourselves as a critical moment between two contrasted states, the relatively passive Devachanic state, during which the planets are inoperative, and the relatively active astral state during which the planets again begin to affect him. Let any astrologer consider carefully the meaning of this critical point in the anti-natal history of the Ego and think over what it implies; and he will speedily see that for the Ego it must be the most tremendously important change in his whole career for the space of one incarnation. He has for a more or less lengthy period been free from the lower influences of the planets, and he is now at a critical moment coming under their power again. Can there be any doubt whatever that the sidereal currents operating during this great change, which are indicated by the planetary aspects and positions, must exercise a more potent determining attraction for good or evil upon him, than they can at any future moment of the life upon which he is entering? His lower nature has been wholly dormant and is now awakening under certain definite astrological positions, in harmony with the good or evil destiny (karma) he has earned for himself.

The elements of the lower nature which then awake into active life are called Skandas. After death "they remain as *Karmic effects*, as germs, hanging in the atmosphere of the terrestrial plane, ready to come to life, as so many avenging fiends, to attach themselves to the new personality of the Ego when it re-incarnates."\* They wait upon the threshold of Devachan like jailors, ready to pounce upon their prey as soon as he emerges from that higher realm where they cannot control him, and descends to the astral plane on which they are actively potent.

Again, we are told that "at the moment he is re-born on to Earth, the Ego, awakening from the state of Devachan, has a prospective vision of the life which awaits him, and realizes all the causes that have led to it. He realizes them and sees futurity, because *it is between Devachan and re-birth that the Ego regains his*

\* *Key to Theosophy*, p. 154.



*full manasic consciousness, and re-becomes, for a short time, the god he was before, in compliance with Karmic law, he first descended into matter and incarnated in the first man of flesh.*"\* According to my interpretation of this passage, the "prospective vision" and the regaining of "full manasic consciousness" occur "at the moment he is re-born on to earth," in the sense in which the exit from Devachan is a re-birth on to the lower planes, those in close contact with our earth life. It is this moment which determines his future career (so far as it can be determined by retributive Karma), because the yet-unconquered and uncontrolled elements of his lower nature then awake into activity; he sees the causes which have produced them in the past, and he sees the effects that will follow them in the future; that is to say, he sees his own past and future. To suppose that this vision occurs to a helpless infant a foot and a half long, at the actual moment of physical birth, seems to me absurd; therefore place it between the Devachanic awakening and physical re-birth; but I do not put this forward as anything more than my own interpretation of the passage, subject to correction. The sinking into re-birth is the passage downward of the radiant consciousness of a spiritual Ego through successively darker, grosser, denser and more impure states of matter; and the critical turn downwards is evidently taken when the Ego steps over the threshold of Devachan.

(To be continued).

\* *Key to Theosophy*, p. 163.

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Mr. T. R. Thompson, of Leicester, has been summoned by the police for practicing astrology, and has been convicted. The sentence pronounced is a fine of £10, or two months' imprisonment. The defendant paid the fine. Should any of our readers feel disposed to assist Mr. Thompson financially, Mr. Hales, proprietor of Cook's Hotel, Leicester, will be happy to receive and acknowledge subscriptions. Those interested in the case will find particulars in the *Leicester Daily Mercury*, of 22nd March.

It is to be regretted that these trivial prosecutions crop up from time to time; but, as the law now stands, there is no help for it, and anyone who practices astrology, professionally, is liable to prosecution. We sympathise with Mr. Thompson, and commend his case to our readers' consideration.

We may here mention that diplomas in astrology, &c., are emanating from a town in the midlands. The circular says: "Candidates are required to give proof that they possess the gift for which the diploma is sought. As regards astrology, students are best without a diploma, inasmuch as it is illegal to practice it professionally."

# The "Celestial Periods" of the Planets.

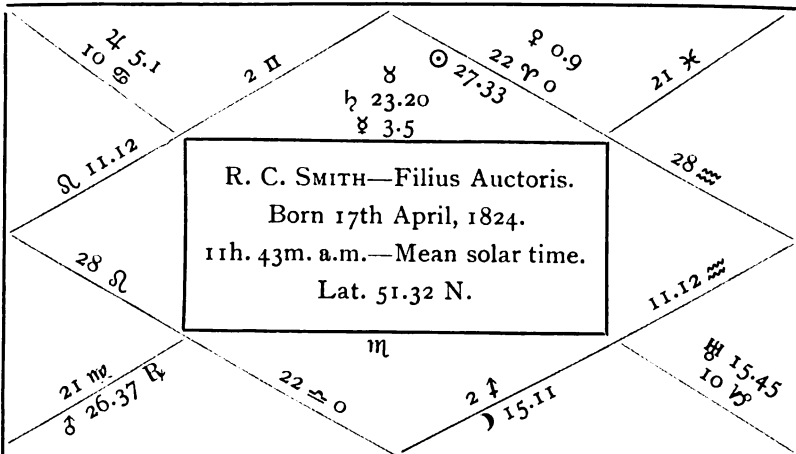
(Continued.)

**J**ULIUS FIRMICUS, a celebrated old author, speaks highly of these directions, which *he* calls *primary*, wherein he says, "That the ☽ being in ♋ and full of light was carried towards the beams of the ☉." The expert astrologers of the East use no other method but this for calculating nativities.

The author thinks fit, however, to term them *progressive*, as they certainly exhibit the true diurnal progress of the heavenly bodies.

The true method of calculating these important arcs is exceedingly simple, and consists in nothing more than taking out from the Ephemeris at birth, the places of each planet for every succeeding day, *accounting a day's motion of the heavenly bodies for one whole year, and two hours' motion for every month.*

Thus, in the scheme of the nativity which follows, the ☽ on the 17th day, twenty-two hours after birth, formed the complete ☐ of ♂, which caused a most violent inflammation of the chest and lungs, requiring surgical aid, and attended with imminent danger, at eleven months after the birth, and it is also worthy of notice, that during the first six months of the infant's life it was continually afflicted. The student will observe that the ☽ *by period*, met the ☐ of ♂ six weeks after birth, the ☌ of ♃ at four months old, the ☐ of ☉ at five months and three-quarters old, and that the ☽ was applying *uninterruptedly* to the ☐ of ♂ by progressive direction during the greater part of the first eleven months, which were certainly sufficiently powerful to produce so many months' illness.



Again, the student must not only observe what aspects the luminaries form with each other, or with the good or evil stars at birth, but the aspects they form with the actual *places* in the radix; and in this respect even the *change* of the superior planets must be accounted, which no former author has yet mentioned. Thus, for instance, in the nativity of a certain person, the ☉ at birth was in ♈ 22° 51', and when ♀ by progressive motion came to that degree of the zodiac, at so many *years* after the birth as there were *days*, the native married, and in the child's nativity above, at eight days and nine hours *after* the birthday, the ☽ will be in ♁ to ♌, which answers to eight years and four months-and-a-half of the child's life, when he will be in danger of a violent scald or burn, and in his sixteenth *day* after birth corresponding to the sixteenth *year*, the ☽ will be in ♌ with ♃ in ♄, which will be productive of amazing friends, happiness, and *good fortune* in various ways.

Another occurrence which has already taken place in the aforesaid child's horoscope was occasioned solely by the *periodical direction* of ♃, and will serve to show the excellence of this method, for by accounting the distance between the place of ♃ at birth, and the ☽'s ♁ in 15° 11' of ♋, it is found to be nearly 22°, which denotes 22 months, ♃'s motion being 1° per month, at which time the infant received a violent fall which caused a fracture of the *os humeri* (or collar bone), for observe the aspect took place in ♋ which rules the shoulders, but which was not dangerous, as ♃, by the same method, was in 0° 0' ♎, within orbs of the Δ of the ☉ (Hyleg), and ♀ by her periodical aspect was exactly in 22° 40' ♋, in close ✕ to the Hyleg; the ☽ by her motion in 0° 11' of ♁ in ✕ to ♃, another preservative; but ♄ had progressed to 1° 38' ♎ in ♁ to the place of ♃ in ♁, the sign which rules the extremity of the neck, another testimony that an accident was likely.

The author gives other examples in the directions which follow the nativity of King George III. and Queen Caroline, for which the reader is referred to *Raphael's Manual*, of which we can offer two copies. In *Fate and Fortune* "Sepharial" alluded to this method of directing. He states, "Can anyone who has made a study of the system of directing by Planetary Periods, give us the true period of Mars?" Ptolemy (Lib. IV. cap. 10), gives the period of Mars as 15 years, the Sun as 19, while "Raphael," the would-be discoverer of the "Planetary Periods," gives both as 19 years in the *Manual of Astrology*.

In reply to this, a correspondent replies (*vide* page 79, *Fate and Fortune*), that the 15 years' "period" of Mars is more correct, according to his experience, than the 19 years as given in the *Manual of Astrology*. The Sun should be 19 years the Metonic Cycle.

The following is the complete table as given by him.

♁	...	180 years	...	2°	per year	...	10'	per month.
♃	...	90 "	...	4°	"	...	20'	"
♅	...	30 "	...	12°	"	...	1° 0'	"
♄	...	12 "	...	30°	"	...	2° 30'	"
♂	...	15 "	...	24°	"	...	2° 0'	"
☉	...	19 "	...	19°	"	...	1° 35'	"
♀	...	8 "	...	45°	"	...	3° 45'	"
♁	...	10 "	...	36°	"	...	3° 0'	"
♃	...	4 "	...	90°	"	...	7° 30'	"

"Sepharial" then states, "The student will notice on pp. 35 to 52 of *Lilly's Introduction to Astrology*, the 'least years' ascribed to ♃, ♄, ♂, ☉, and ♀, correspond to the above *periods*. Mercury's least year is given as 20 years, and the Moon's as 25 years."

The subject of "periodical direction" is an interesting one, and although at present very vague as regards interpretation, it is extremely easy of application, and no doubt capable of great developments."

As the student will readily see, this form of directing is extremely simple, and we advise one and all to test it in their own case, for we have not the slightest doubt that it will repay any time and labour that may be devoted to its elucidation, and we shall be especially pleased to hear what our students have to say about it. We have great expectations from the astrological pursuits of many of our student-readers, and shall willingly ventilate their views on the matter in our pages as far as space permits.

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PROPHET BAXTER'S SEANCE. — The prophetic soul of the Rev. Mr. Baxter was allowed full play at the Memorial Hall, when a prophetic conference was the order of the day. The walls of the meeting-place were decorated with a choice selection of Mr. Baxter's pictorial prophecies, and the speeches of the rev. prophet, "Bishop" Richardson, of the Reformed Episcopal Church, and other gentlemen, were in harmony with the pictures. Mr. Baxter and his fellow-prophets confidently expect a big European war during the present year, and they have fixed "the Second Advent" for 5th March, 1896 (*Morning Leader*, 7/3/93).

Prophet Baxter is very kind, but, as he is not an astrologer, we do not advise our readers to "take houses on short leases," or treat his prophetic utterances otherwise than "wordy and jocular." He is an old offender, like another prophet (!) we could name.

## The Horoscopy of the Bhrigu Sanhita.

(Continued from page 213.)

**B**HRIGU says—In the last life, O Sukra! he did various deeds. I shall tell thee in brief, a story full of wonders. In the former birth this man was on the right bank of the Gaudak River, the lord of a hundred villages, an ornament to the warrior caste. He was, my dear boy! called a Rajah, renowned in his own and other lands (Tirhoot, or Nepaul). He was charitable and virtuous, desirous of salvation and dutiful. He was blest with pleasures of wife and children. Victorious and brave, he kept the learned happy by charity, and the gods by sacrifices. He propitiated them for the obtaining of wealth and desire. Once upon a time, with his mind turned to hunting, with mail and gauntlet, he went into a thick forest full of deer and tiger, and going there, killed boars, deer, and tigers, in their very lairs. As he sent forth the sound of his bow, he saw a deer there, and fled after it. The deer, from fear of his life, fled away, and was no longer seen. The warrior, cast down, sent forth an arrow at random on the track of the sound to kill that deer. By that arrow was pierced through a valued cow with her calf. Then was there in the forest a very great and fearful noise. The Muni, the owner of the cow, on hearing that noise, came out, and seeing the cow in that plight, wept with very great pain. With tears falling on his hands, the holy man, cursing, spoke thus: Sinful man! be thou deprived of salvation for the next three lives. Pass thou out of the pale of the four Varnas (castes), making no discrimination in food, uncharitable, losing thy children, having diseased constitution, be thou not born in the family of the kings. Having thus cursed him, the Muni returned to his abode, and the warrior, on coming there and hearing that curse, paid it no attention, full proud was he of his virtue; nor did he do anything for the removal of that sin. Of a sudden, death was caused by a bowel complaint. On account of his virtues he lived in heaven, and on account of his vices he lived also in hell. Then when the effect of virtuous deeds was about to finish, he came back to earth. The birth took place in Aswin, the bright fortnight, when after the first lunar day, the second had set in, on Sunday, when the Moon was in the mansion of Chitra.

I now skip many pages, which profess to give a detail of my life, for each period of two years. It is most inaccurate, full of obvious generalities, and quite uninteresting. I quote a few pages in the middle, which are slightly more interesting, as dealing in detail with expiatory ceremonies. Pandit Rama Prasad considers this a later interpolation, and of no efficacy whatever. Of course I have made no attempt to carry them out, as you can no more cheat Karma than you can cheat the Devil. Besides one should take his punishment like a man, and get it over.

“He will have anxiety on account of desire and wealth, and will be subjected to mental strain. During the time the Sun goes from Sagittary to Leo, my words will go to the ears of a friend, then to his own ears too, and hearing them, he will be astonished. He then, too, will have doubts, and will be miserly in performing expiatory rites. Oh Brahman (Sukra)! hide my words, and give them not to a vicious, cruel, and sinful man, and especially to one who may not be faithful to his marriage bed.” It is to be given to a calm, devoted, virtuous, and strong-minded man. In the Kaliyuga, sinful and wicked men will speak ill of my discourses, doubting as to whether my words be false or true. When the ceremony is being performed then, too, will there be great impediments caused by bad men, in whom his vices have taken shape. His own mind will give rise to the question: May I, or may I not do it? Therefore let him check all these thoughts, and with application do it.

Sukra says—“What charity ought then to be given, and the worship of what great soul ought to be performed, that it may cause him full comfort? Tell me that, O Thou! having penance for thy wealth.”

Bhrigu says—“Let him have made a leaf of gold of two palas (six-and-a-half tolas; the rupee, a silver coin equivalent in size to a florin, weighs one tola); it must be hexagonal and of pure gold, seven fingers broad on all sides. It must be whole and unbroken, and made at an auspicious time, and looking beautiful. Let him write according to rule in the midst of that, the name of the Lord. It must be surrounded by the algebraical symbols of protection, desire, and effort; and having on both sides the symbols of auspiciousness and life. Let this be covered up with yellow silk, and then the ceremony of evoking life (*pratishtha*) be performed. Place it then in the house of the Lord, let the following mantra (evocation) be repeated before it. Let him for

this purpose elect calm priests of his own faith, such as may be averse to cohabitation with women other than their wives, may have no avarice, and be lords of their appetites." Here follows mantra, which there is no use quoting.

"Repeating this mantra for 600,000, or 300,000 times, let that leaf be given to a fit man, who may worship it for seven months, be a man of family and painstaking temperament, the knower of the laws and rules of the ceremony of expiation. On the four ceremonies being performed, he will be delivered of all sins."

I must now skip a great many more pages, and end by giving the last page of the horoscope.

"In the 75th and 76th years, full of all comfort, he will enjoy great power. Power will increase by the increase of wealth of every description. Full of power and enjoyment he will wax like the Moon. Confirmed in virtues, full of comfort, he will shine in the interval. From the second to the ninth month there will be great income. Then the aspect of the stars must be known to be auspicious, there will be great accumulation of wealth. Full of every kind of wealth and comfort he will be happy, and there will be regal splendour. During other months there will be happiness, and he will be devoted to purifying studies.

"In the 77th year, full of all comfort, in the second fortnight of Phalguna (February, 1927), the second lunar day, the first three hours, he will die, and will again be born in the family of a Kshatriya (warrior caste). Confirmed in virtue, he will be a great Rajah, born in a pure family. If the expiatory rite is performed, everything will take good effect. If there is no ceremony everything will be reversed. This is the description of the first mansion, the body, self-given, with brevity. About other mansions a good deal has been said. Hearing them, but little is left to be known here."

I have read two other horoscopes from the Bhrigu Sanhita, and find there is a great sameness about all three, although a different incident from last birth is given in each. In one case, the man was a ruler of fifty villages, and a Pandit came, and deposited with him a great gift of money he had received from a rajah, and went away. After a long interval he returned and demanded back his deposit. The man was ready to give it back, when his son came and threatened to commit suicide if his father gave back the treasure. The man, fearing his son would kill himself, refused to pay back the money. The Pandit, on this,

gave way to despair, and, on leaving, cursed the man, saying that in his next birth he would be born in a poverty-stricken family, which would not become wealthy till he was twelve years old. In the other horoscope, the man was a general, and after a successful battle in the neighbourhood of the Vindhya Hills, set fire to a forest to complete his victory. Unfortunately, a Pandit kept a boy school in that forest, and most of his boys got burnt in that conflagration. The preceptor then went to the banks of the Ganges, and consumed with grief and horror, cursed the victorious general. In this horoscope the man's name is given, and also, I think, the period between the two births, but about this I cannot be quite certain. I may here say that I wanted to get from the Meerut Pandit some half-a-dozen horoscopes, both for myself and others, but only two out of the number could be found. About the genuineness of these horoscopes I keep an open mind, as I have not yet sufficient evidence to enable me to make up my mind.

Of the "marvellous astrologer," mentioned on page 120 of your first volume, I have no high opinion. I saw something of him in Calcutta at the beginning of 1891, but none of the predictions he made to me ever came true. The other Calcutta astrologers are not even as good as this man, I doubt if there is a decent astrologer now-a-days in all India. I have made many enquiries but never could hear of one.

A. T. B., F.T.S.

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Our prediction of serious troubles in royal and aristocratic circles (*vide* February New Moon) has been amply borne out in the illness of Princess Christian and Princess Victoria of Wales.

\* \* \* \* \*

BOMBAY ASTROLOGICAL SOCIETY. — "The Bombay Astrological Society," or "The Jotirved Mandal," was established at a meeting held in the Maratha High School by the leading astrologers of the town. Mr. Cowasjee Bahiramjee Goolwalla, an expert astrologer, was in the chair. Mr. Jivanrao Trimbak Chitnis—a contributor to the *Astrologers' Magazine* (London)—declared the Society to have been started for the purpose of promoting the cause of astrology, and advocated that a new system, which would suit the eastern and western climes, should be introduced. The president was requested to testify as to the truth of astrology. The horoscope of Professor Rajaram Ramkrishna Bhagwat was cast according to the Sayan system. The president, quoting several aphorisms from Sanskrit texts, brought the truth of the astral science to the light, and satisfied the learned professor and the audience.





carefully calculated and *corrected*, and the difference in time between the two is just 35 minutes, which is very singular, to say the least. In the map which he sent to me the 6th degree of  $\uparrow$  was rising, and according to the symbolic rendering by "Charubel" it denotes "A man viewing himself in a looking glass. This degree denotes vanity; that he or she who may have this degree ascending at birth will be inclined to be vain of himself, or will devote his energies to some vain pursuit or profitless calling." (See *Astrologers' Magazine*, vol. I, page 130.)

#### A BRILLIANT NATIVITY.

In the February number of his periodical he published the nativity of the Princess Marie of Edinburgh, which he styles a "brilliant nativity," and proceeds (as usual) to quote from an ancient author (Regiomontanus) certain remarks, which other positions and aspects in the nativity entirely nullify. With a female, the chief event in life is supposed to be marriage. This young princess has the  $\odot \square \delta$  from *fixed* signs; does he mean to say that her marriage prospects are *brilliant*? She has also  $\delta$  and  $\eta$  in the second house heavily afflicted, are these brilliant testimonies for fortune and liberty? I hope the next nativity he publishes will have some *sensible* remarks attached to it, so that we may have cause to admire his great and profound astrological skill and cleverness, for, in his opinion, we are all fools and noodles, and he alone is the clever one.

May I ask him to explain why he advises a correspondent of his to cut her hair near the time of the *New Moon*? I will go even so far as to *challenge* him to do it. The date he gives is December 17th, 1892. Just two days *before* the New.

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### Errata.

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- P. 183, line 11, for *populous* read *populace*.
  - P. 187, line 15, insert *not* before *necessitate*.
  - P. 192, line 19, for *salivus* read *sativa*.
  - P. 206, line 21, for *coquition* read *cognition*.
  - P. 207, in the table, for *dormative* read *formative*.
- 

In the figure for the solar ingress on page 183, we state: "Much sickness in the higher circles of society." This is fulfilled in the illness of Mr. Gladstone and the Marquess of Salisbury, besides a host of others of lesser rank in the butterfly world of fashion.

## Notes on Recent Events.

Bournemouth is usually regarded as a town which comes under the rule of the sign Pisces. The Charter of Incorporation of the town was received on the 27th of August, 1890, when the Moon was applying to the conjunction with Jupiter, significant of the prosperity attaching to the town. The Charter was received in the town at 12.15 p.m., when Scorpio was rising, but we do not know at what time it was read out to the assembled populace.

Bournemouth has recently adopted the Free Libraries Act by a very large majority. The first meeting to consider the question was held at 8 p.m. the 25th January, 1893. The figure for this time was not so fortunate as one would expect in view of the upshot. The Sun had the trine of Saturn, and the Moon that of Venus, but the angles were unoccupied; Saturn was in the second house and the Moon in opposition to Uranus. The voting papers were distributed round the town on March the 7th, when the Sun was in Pisces and the Moon in trine from Scorpio. The result was known on the 11th of the same month, when the Moon was in trine to Jupiter. The gentleman who has been the principal moving spirit in the matter had Venus, ruler of the mid-heaven, in Pisces at his birth, and his Sun, by direction, is also in Pisces and was receiving the conjunction of the Moon in February.

\* \* \* \* \*

Her Majesty, Queen Victoria, celebrates her 74th birthday on the 24th of May. Her post-natal directions are as follows:—

PRIMARY.	SECONDARY.	
⊙ P. 8 24 P., 1892	) P. ♂ 24 R., * ♂ R.	= June 1893
„ □ ♃ R., 1894	„ * ♃ P., par. 24 P.	= Sept. 1893
„ □ ♃ P., 1895	„ * ♃ R.	= Nov. 1893
„ 8 24 R., 1897	„ Par. 24 R., par. ⊙ P.	= Dec. 1893
„ Par. ♀ P., 1897	„ * ♀ R.	= Jan. 1894
	„ □ ⊙ R., ∠ ♂ R.	= June 1894
	„ □ ♃ R.	= July 1894
	„ * ♃ R.	= Nov. 1894
	„ □ ♂ P., ∠ ♀ R., 8 ♃ P.	= Jan. 1895
	„ □ ♀ P., par. ♀ R.	= March 1895
	„ □ ♃ P.	= Sept. 1895
	„ □ ♃ R., ∠ ♃ R.	= Nov. 1895
	„ ♂ ♃ R.	= March 1896

These seem to promise a peaceful period in the main during the present year. But the summer of next year brings an evil direction; her health may suffer. The year 1895 seems to be almost uniformly unfortunate. Secret enemies are to be feared, intimate friends will die, and many disappointments will occur to her.

\* \* \* \* \*

We predicted from the position of Saturn and Uranus in the figure for the New Moon, 16th February, 1893, accidents on railways and mining casualties. In connection with this we may mention the appalling landslide at Sandgate; and, as this seems to have emanated from Uranus, it took place suddenly, in a strange and peculiar manner. This is another example of the peculiarity of the occult planet.

\* \* \* \* \*

On the 11th, 12th and 13th of March, Mr. Gladstone was confined to his room with a feverish cold, at first suspected to be influenza. The Moon was passing through the right honourable gentleman's ascendant, and Mars was by transit in square to his place at birth.

As we anticipated (*vide* page 160) Jupiter in semi-square to Neptune has affected the clerical world, for the Disestablishment Bill brought before the House has caused a "flutter" in the ecclesiastical world. The children ask for bread, ye have given them stones, being weighed in the balance are found wanting. Make the most of your sunshine, O clerics, for the storm will shortly come, and where will ye be?

\* \* \* \* \*

In connection with the above the position of Uranus on the ninth cusp in the figure for the New Moon, 18th March, is also significant; and, note, it is in a "fixed" sign.

\* \* \* \* \*

The notable deaths predicted from positions in this figure are borne out in the sudden death of the Duke of Bedford, and Mr. "Abington" Baird, the sportsman.

## The Herbal Corner.

By EDWIN CASAEL.

I am pleased to state letters of thanks are coming in—one from a sufferer of twenty-four years ("considerably better"); another fourteen years ("medicine you advised is having a wonderful effect; you hit the right things; am feeling much stronger").

**BILIOUSNESS.**—Your question is a little irrelevant to the subject, still, as it may interest some readers, I will reply. How can chicory be detected in coffee? "Oliver," F.R.S., says (p. 178): Chicory can be detected in coffee "by adding a little of the suspected mixture to a glass of water. If chicory be present a yellowish tinge will be rapidly imparted to the water." The same author says: "The seeds of cleavers or goosegrass (*Galium Aparine*) are said to have the flavour of coffee when roasted." Not having tried them I cannot give my opinion. I have tried parsnips and a *connoisseur* would be unable to distinguish the difference. A little coffee will not harm you—in fact, as you are liable to eruptions, it will be beneficial, as it is antiseptic. Do not overload it with sugar, or it will not digest so easily. I do not think a little chicory is harmful, though it is annoying to pay coffee price and find a third part of it chicory.

**CANCER.**—Ascendant Cancer, Sun in opposition Saturn from sixth, he having just risen with orb on ascendant; there is no danger of that malignant disease at present; the growth can be subdued by an application of Tincture of *Thrya* (1<sup>x</sup>) applied twice daily, avoiding all salted food or fish till it has disappeared.

**JUPITER.**—Follow directions to "Dernier Resort" in February Magazine. If no better in a fortnight write me.

"THE HOROSCOPE OF THE INFANT DAUGHTER OF THE DUCHESS OF FIFE."—Owing to pressure on our space, the above horoscope and delineation is held over till next month.

*Letters held over till next month.*

The  
Astrologers' Magazine.

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Lessons in Mundane Astrology.

(Continued.)

THE NINTH AND TENTH HOUSES.

THE ninth house has reference to the clergy, the legal courts, and the commercial powers, also (in connection with the third house), scientific and like matters; also, the shipping world. The same rules as given on pages 162 and 169 (bearing in mind the natural signification of the planets, the houses they rule, and the houses they are tenanted), must be strictly adhered to ere deductions are made from any mundane map (or, in fact, any theme of heaven whatever); otherwise blunders will result. For instance, Jupiter, who is a general significator of the clergy, also of the commercial world, is well placed in this house. Equally so is Mercury, who generally signifies the legal profession and the scientific world, but, be careful, for Mercury is a "convertible" planet, so the student must be cautious.

Let us now examine a few mundane figures, and their fulfilment—page 159. Saturn is *near* the cusp of the tenth, but is really *in* the ninth house, and the result of the suggestion as to *which* house the greater infortune were in was proved by results to have been in the ninth, for strikes, &c., affected the shipping world (*vide* page 222), and the loss of the steamer *Utopia* near Gibraltar, with nearly 600 Italian emigrants, may be noted in connection (*vide* page 236), for at Rome the luminaries were in the *ninth* house at the preceding lunation, in opposition to Saturn, and Mars was transiting the place of the Moon in the *ninth* house of the figure for the winter quarter. Venus, on cusp of *ninth* house, was in square to Saturn in the figure for Parliament, and one of the Members (Capt. Verney), was sentenced to twelve months' imprisonment for an offence under the Criminal Law Amendment Act (*vide* page 263).

Again (on page 256), Saturn was in the *ninth* house in the figure for ☉ in ♄ 21 June, 1891, and we predicted: "Saturn's

M

position indicates loss of life at sea, and trouble in connection with shipping." The complete fulfilment will be found on page 320, therefore another *reliable* aphorism may be drawn from the position of Saturn in this house and afflicted. (See also the predictions on page 347 and the verifications on page 403).

On page 373, the Moon will be found in this house, eclipsed. We said: "it brings evil upon all things signified by this house; the religious world will suffer loss, some eminent literary men will die, &c." On page 423 will be found the confirmation, viz.: Earl of Lytton ("Owen Meredith") and Dr. Goodwin, Bishop of Carlisle, died, and on page 450 further evidence will be found in the deaths of the ex-Bishop of Manchester; the literary world lost Davenport Adams and Mrs. Chas. Kingsley; the dramatic, G. W. Wills and Mr. Cellier; the political, Mr. P. A. Taylor, Col. Harcourt, and the Duke of Devonshire. (See also further verifications on pages 352—James Russell Lowell; and on page 547 numerous other distinguished personages).

The tenth house is a most important one, being the house of Royalty, the Government, and the upper circles, and that of the peoples (or kingdoms), honour and reputation. The Sun is the general significator of this house, and when either he is located herein, or Leo or Aries is on the cusp, and the Sun is afflicted, there is trouble ahead. An eclipse falling in this house is exceedingly disastrous. Let us look at a few cases.

Refer to page 180, Vol. I. The luminaries are conjoined in the M.C., afflicted. On pages 200-1 Saturn is therein and afflicted; also in the figures for the eclipses on pages 228 and 255. It is unnecessary to recapitulate what the numerous forecasts were, in connection with the continuous affliction of this house by the greater malefic; suffice it to say they may be epitomised as "disasters, disgrace, and endless misfortune will be rife amongst Royalties, Government, prominent persons, and those in authority." The numerous troubles affecting the Government, and the deaths of many eminent persons will be found detailed on pages 232, 263, 296, and 338.

In the figure on page 416, Leo will be found culminating; we stated: "The luminaries are separating from a square of Saturn; sickness may affect Royalty during this lunation." Not only sickness but death afflicted them, for Prince Albert Victor (the Duke of Clarence) died under the rule of this figure—*vide* our remarks on page 439. We may here call attention to our contemporary

(Pearce), who states he predicted this death, which he certainly did *not* do.

In the figure on page 466, Uranus is on cusp of M.C. R ; he presaged an evil time for the Government, &c. ; on page 506 will be found incidents in relation to the prediction. Again (page 490), we predicted from Mercury's position (culminating), a lively time in Parliament, &c. ; this was well borne out—*vide* page 547.

Another case (page 511), Uranus, culminating in close square to Mars, we predicted : "Ominous for the Government ; Uranus on M.C., in close square to Mars, causes difficulties in Parliament, and dissolution," and it was borne out in every particular, for Parliament dissolved soon after the eclipse (see also Notes on pages 512, 547, 566, and 567, and page 14, Vol. III.).

We may here draw attention to a prediction made by our contemporary as to the dissolution of Parliament ; on page 558, in the figure for ☉ entering ☌, Jupiter, ruling M.C., will be found ascending, and he predicted : "The Gladstonian party and the Separatists will be defeated." Let it be remarked the Conservatives were then in power. This is an exquisite specimen of his vaticinatory or prophetic powers, for all are fully cognisant that the Gladstonian party were *not defeated*, but had a *workable* majority, whereas the Conservatives were "out of it." This is a pertinent example of a public prediction of a most important national event from the one who considers he is the *only* astrologer, all others being noodles. He has now found his judgment reversed by actual facts, but as partisan bias was in every line of his prediction, perhaps the wish was the parent of the thought. Let us teach him a lesson, viz. : "the dissolution was shown distinctly in the figure for the eclipse of the Moon for May, 1892, and the affliction of the mid-heaven in that figure faithfully foreshadowed the fate of the party then in power (the Conservatives). To argue that 'the Sun's ingress is more important than a mere lutation, and that if the two seem to contradict each other—as in this case—one should go according to the ingress and not the lutation,' is very misleading, for, note, in this case, the 'lutation' was an *eclipse*, which holds a far more important position than 'ingresses' in the lands where they are visible, and *no astrologer worthy of the name* would ignore such an affliction as an eclipse in the mid-heaven."

(To be continued.)

## The Law and the Astrologer.

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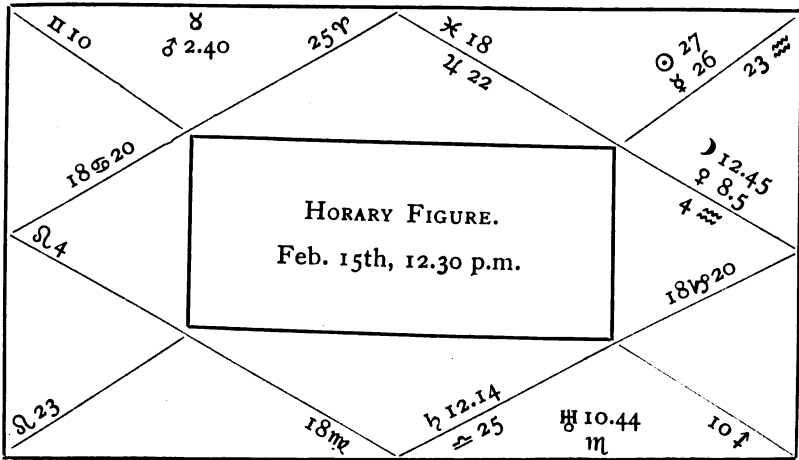
JUSTICE is generally represented as blind and bandaged over both her eyes; but James Alger, who was yesterday sentenced to three months' hard labour, will find little consolation in a justice which has succeeded in seeing his evil-doing while it remains notoriously blind to others who are no whit less culpable than he is. James Alger called himself an astrologer, and his offence consisted in having told the fortunes of fools for the payment of a shilling. In answer to an advertisement inserted by him in the newspaper, a correspondent sent him thirteen stamps and the date of her birth, and received from him a forecast of her future. Wherefore, James Alger has been held guilty of "deceiving and imposing upon certain of Her Majesty's subjects," and has been sentenced to hard labour for three months. Had James Alger been better advised, he could have deceived and imposed upon Her Majesty's subjects at the rate of five shillings a head, and yet not brought himself within the reach of the law. He should have instructed them to send him a specimen of handwriting and have called himself a graphologist, or one of their photographs and called himself a physiognomist. The law which leaps upon the astrologer meddles with neither of the others. What is the difference between the three forms of humbug that it should be seriously recognised in a law-court? Certainly, we do not want to see either the physiognomist or the graphologist "doing time," but if they go free, then ought their colleagues to go free too. James Alger may plead that better men than himself have professed a belief in astrology. The first Lord Lytton was a firm believer in his power of casting a horoscope, and why should not James Alger believe in his own. In any case the law has dealt him out hard measure. One man may kick his wife to death's door and suffer only three weeks' imprisonment; another, who receives one shilling in free payment of a doubtful service, has to undergo three months' hard labour.—*The Globe*, 4/4/93.

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The first earthquake shock at Zante occurred on April 17th, at 7.30 a.m. At this time Mars was exactly rising, and the Moon was in Taurus in conjunction with Jupiter and opposition to Uranus in Scorpio. Taurus and Scorpio are well known as signs producing earthquakes.



## Horary Astrology.



### SPECULUM.

☉	♂	♀	♃	♄	♅
☾	♂	♀	♁	♂	♃
♀	♁	♂	♂	♁	♃

*Question* : Can my brother leave the country with safety?  
Is it safe for him to stay in England?

1.—As the Moon is leaving Venus, a female has urged you to apply to me for my opinion on the matter.

2.—As the Sun, representing your brother, is fixed and not afflicted, I stated he could stay in England with perfect safety.

3.—As the Sun, significator of your brother is placed in the ninth house of the figure, he is evidently bent on a voyage—probably America.

4.—The Sun conjoined with Mercury in his seventh house, a female has prompted him to leave his employment.

5.—As the Moon and Venus have the square of Herschel, lord of the ninth, and Mars hastening to an opposition, he will have a very tempestuous voyage.

6.—As the Sun enters Pisces, a watery sign, on February 18th, I stated to his relative he would leave England on that date.

7.—As the Moon and Venus are afflicted by Herschel in his sixth, the eighth of the figure, his health is not good.

N.B.—He was not intercepted, and set sail on the 18th when the Sun entered Pisces.

E. CASAEL.

## The Limitations of Astrology.

BY LEO.

(Continued from page 229.)

I HAVE now indicated at least four critical points in the history of the reincarnating Ego, each one of which must have great astrological importance. These are:—(1) The time when the Ego, emerging from Devachan, descends on to a lower plane and unites with the Skandas of its lower nature, which there await it. (2) The time when the Ego first commences to overshadow its physical body. (3) Conception. And (4) Birth.

Even if we omit all reference to reincarnation, we only do away with the first of these four, and the other three still remain.

The last two of the four take place upon the physical plane, the first is on a higher plane altogether, and the second is intermediate. It is far from impossible that the first three may sometimes be condensed into one; they may all occur at the same time, namely, at conception. But until our knowledge of the physical, astral, and psychic forces brought into play is very much greater than at present, it is impossible to affirm that such is always the case. What little we do know of the facts of heredity would justify us in supposing that the influence of the Ego upon its physical body must vary widely in different cases. The fact that within the same family one young child may resemble its parents in a marked degree, while another may present scarcely any resemblance, shows that not only do the Egos themselves differ, but the influence of each upon its physical body is capable of great variation. The rule to fit all cases must needs be an elastic one.

Those who are convinced of the reasonableness of reincarnation will find an excellent argument bearing upon this point from the analogy of the first incarnation of the Egos (Manasa-putra) in the Third and Fourth Races. The Egos who then incarnated for the first time in the unintellectual animal men of that period were returning Nirvanees from a past Manvantara; that is to say, they were not newly-created beings, starting with an equality of powers and faculties. Each one had a long past behind him of varied experience, just as each Ego has that is drawn into birth at the present day. They differed in experience,

and therefore in wisdom, as they do still. When the middle point of the Third Race had been passed, "the Sons of Wisdom, the Sons of Night, ready for rebirth, came down." Some of them incarnated completely and at once, and these were the Mahatmas of that day and succeeding days. A second group of them either could not or would not incarnate wholly, they merely overshadowed the lower quarternary, the animal nature; they "projected the spark" only, instead of allowing the whole manasic flame to descend. These formed, and still form, the great mass of humanity. But a third group of them did not even bestow the spark of intellectuality, they did not incarnate at all, but decided to wait.

"*'We can choose,' said the Lords, 'we have wisdom.' Some entered the chhaya [astral body]. Some projected the spark. Some deferred till the Fourth (Race).'*" \*

The student of the Esoteric Philosophy will remember what terrible results ensued because of this decision to "defer till the Fourth Race;" those Egos engendered an evil karma, from which they are suffering at the present day.

Here we have the picture of a host of Egos descending for the purpose of incarnating. They differed in experience and wisdom, and therefore did not all incarnate in the same way and at the same time. We are told that they had, within certain limits, the power to choose the time at which to incarnate. They exercised their free will in the matter, some wisely and some very unwisely.

I find it difficult to come to any other conclusion than that a similar variation takes place at the present day. Those who are wisest will promptly take advantage of their opportunity, and incarnate in such a way and at such a time as to exercise the greatest possible amount of influence over the development of their future habitation, the embryo body. But others, owing to lack of experience or adverse fate, will delay and will not come in until a relatively later period; and such will suffer by having a less harmonious body to work through.

The four critical periods which I have indicated above seem to me the most important and those which must be of the greatest potency; but they can hardly be the only periods of significance in this connection, as a consideration of the planetary

\* *Secret Doctrine*, II., 161.

motions during gestation will show. There is an average of ten lunar months between conception and birth, and therefore ten new moons occur in the interval (in the average case). Now it is more than probable that these ten moons corelate with the seven principles of man, with the seven planets, and other series of seven, as well as with the ten Sephiroth of the Kabala. The ten Sephiroth are frequently mentioned in the *Secret Doctrine*, and the effort to relate these to the seven principles of man and the seven planes of Cosmos may perhaps seem difficult to the beginner. This difficulty will disappear when it is remembered that number seven is composed of  $4+3$ , and number ten of  $7+3$ . Therefore, in order to relate the seven to the ten we must reduplicate the ternary; the latter belongs to more planes than one, as is seen in the fact that the Ego (the triad) in man is capable of rising to the highest spiritual heights and of descending to very low grades of materiality. The quaternary belongs to one sphere only, that of the moon and planets, while the Ego can soar beyond the Sun. We thus reduplicate the ternary element and find that ten is composed of  $4+3+3$ . With regard to the precise order in which the ten (whether Sephiroth or lunar months) are related to the seven, I am afraid it is no use appealing to a learned Kabbalist to help us, for his lips would be sealed, and I do not feel myself sufficiently learned to attempt such a feat. But it remains certain that each new moon during gestation is an "epoch" in some sense, with its own special meaning; and each passage of the moon across the subsequent ascendant and descendant has some particular significance in relation to planets, principles, and Sephiroth. There cannot be much doubt that a careful comparison of the human embryological development with the seven planets, the seven principles, and the seven Races of our Round, would result in adding largely to our stock of knowledge. I believe it is a fact that the internal organs of man develop in the embryo in strict accordance with the development of the Races in the past history of this globe. For instance, we are told that the first two-and-a-half Races on this earth were devoid of sex altogether; then towards the end of the Third Race they became bi-sexual, that is, each individual was androgynous, and then they gradually separated and became as they are now. How the development of the sexual organs in the embryo follows closely in these lines; until the third month (corresponding to the Third Race) it is impossible to tell to which sex the child

will belong. This is a fact in nature which coincides with what we are told of the three signs, Virgo, Libra, Scorpio. These three were originally one, just as in the embryo the passages in the body represented by them are one; and subsequently Virgo-Scorpio was split in two at the separation of the sexes, and Libra inserted, the three signs thus being separate. Fœtal development therefore follows out its ante-type in the zodiac.

In the *Secret Doctrine*, Vol. II., page 28, we are told that: "The Globe, propelled onward by the Spirit of the Earth and his six assistants, gets all its vital forces, life, and powers, through the medium of the seven planetary Dhyanis (rulers), from the Spirit of the Sun. They are his messengers of Light and Life." The seven regions of the earth, the seven groups of men, the seven races, and doubtless the seven principles and the months of gestation, each "receives its light and life from its own especial Dhyani—spiritually, and from the palace (house, the planet) of that Dhyani—physically." We are given some hints as to the relation between planets and Races, and, seeing that the months of gestation repeat the history of the Races in miniature, it is possible that this reference to the planets may throw light upon ante-natal astrology. The First race is born under the Sun, the Second under Jupiter, the Third under Venus, the Fourth under the Moon and Saturn, and the Fifth under Mercury; further than the Fifth we have not yet gone. But I think we must carefully avoid materialising this statement of the relations of Planets to Races too much. There is no occult truth that is not capable of at least seven interpretations and applications, and to seize hold of that one which applies to materialistic astrology only would be to make a great mistake.

At birth the Ego possesses a physical vehicle which is as yet undeveloped and little above the level of the lower animal, the distinction between the human infant and the young of the higher animals only lying in the fact that the former is linked indirectly to an immortal self-conscious Ego, which link will gradually increase until it becomes direct and definite at about the seventh year. This period of seven years "Raphael" supposes to be only an average, not applicable in a hard and fast manner in every case, and he is probably correct.

(To be continued.)

## The Students' Corner.

BY "RAPHAEL."

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REFERRING to what I said in last month's Magazine respecting the Declinations of the Planets, I have now before me two nativities, both for males born respectively on the 7th and 15th August, 1860, and in both cases ♀ is within 2° zodiacally of an ♄ to ♃ from cardinal signs. But when we look at the declinations of these two planets, what do we find? That of ♀ in ♍ is about 15° N., and of ♃ in ♏ 28° S., so that the difference in declination is just 13°; hence, the ♄ will have very little effect, and had it been a ♅ instead of ♄ the influence would have been *nil*, because when these planets were apparently in ♄ they would have been actually 13° apart, and, of course, out of orbs, ♄ and ♀ are the only planets that vary so much. Next to these is the ♃, then, occasionally, ♁, and, lastly, ♀, ♄, and ♃. Therefore, the student should never overlook the declinations when judging an aspect, and in the case of directions, this is even more important.

I have frequently been puzzled to know why declinations have an influence. Suppose ☉ is 13° S., and ♄ 13° N.; they are considered in P. yet they may be in no aspect *zodiacally*, and it is doubtful, in my mind, if such a P. would operate, for bear in mind, that the majority of Parallels are formed about or near the time of an aspect, and when a P. and aspect occur at the same time, it is powerful because the aspect must be nearly or quite *exact*, although a perfectly exact aspect is of very rare occurrence, and, in the case of the luminaries, would result in eclipses, occultations, or transits across the disc.

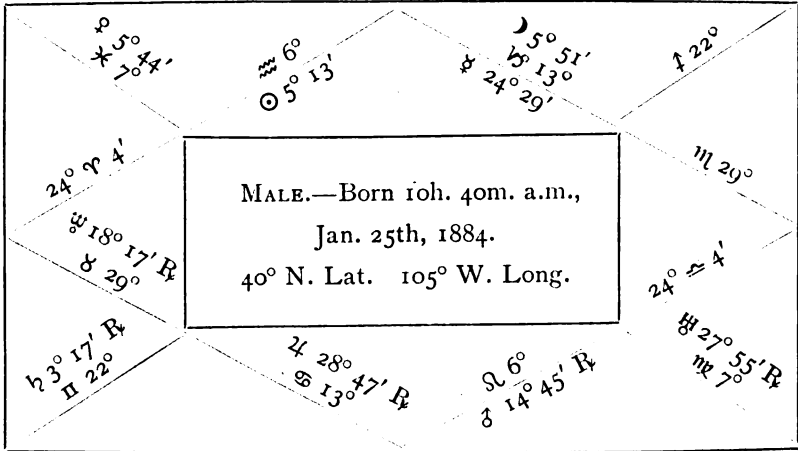
Students should watch the Moon and Jupiter during the coming summer and autumn, and notice them in ♄; they will then have ocular demonstration that the nearest approach of the ♃ to ♄ is something like 5°, hence, when the ♃ ♄ ♄ zodiacally, she will be 5° or 6° to the N. of that planet.

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During April the Sun was very close to the festive Venus in the zodiac. On April 20th, with the Moon in sextile to these two, occurred the marriage of Prince Ferdinand of Bulgaria and Princess Marie Louise of Parma. At the same time the Emperor William of Germany and his Empress visited Rome on the occasion of the Silver Wedding festivities of the King and Queen of Italy.

# A Peculiar Horoscope.

(Page 140, "Astrologers' Magazine.")



## PLANET.

## DECLINATION.

## MUTUAL ASPECTS.

☉	18° S 59'	△ ♃ P ) P ♃
☾	18° S 35'	□ ♄ P ♃ * ♀ P ♄
♀	17° S 46'	△ ♀ ♂ ♃ ♃ P ♃ )
♁	10° S 47'	□ ♃ * ♃ ♃ ) ♃
♂	20° N 42'	□ ♄ ♃ P ♃
♃	20° N 58'	* ♀ * ♃ P ♂ ♂ ♄
♂	19° N 2'	* ♃ △ ☉ P ☉ □ ♀ P )
♁	1° N 33'	* ♃ ♃ ♂ △ ♄
♄	15° N 35'	□ ♂ ♃ )

## PERSONAL DESCRIPTION.

**A**RIES rising, with ♂ its ruler in ♈ in fifth, produces a medium sized person, large bones, sharp sight, long countenance, swarthy complexion, coarse hair, one of a firm, active gait.

## DISPOSITION.

♂ ruler of ascendant, in the fiery sign ♈ in fifth seems to point to an enthusiast in outdoor games or games of an excitable character. ♃ P. ♂ makes him open, free, and generous to excess, and as ♂ is in fifth, he will lose by speculation if he engages therein. He will be fond of music, &c., ♀ \* ☾. ♃ in tenth, ♃ ♀ □ ♀, gives him an original, studious turn of mind, fond of reading, with an inclination for poetry, ♄ ♃ ♀. Whereas, ♄ ♂ ♃ points to much wrangling; easily provoked, and irreligious. ♀ □ ♃ will confirm this latter. ♂ in ♈ shews ambition, while ☉ △ ♃ will endow him with perseverance.

## MENTAL QUALITIES.

♃ P. ♃ gives good abilities, of a sharp, penetrating wit, with ability for occultism, &c., shewn by the  $\Delta$  ♃. The  $\delta$  ♃ will make him irascible, and apt to judge many things in a wrong light and although from the scattered position of the planets one might expect good intuition, I should fancy this aspect of ♃ to ♃ will impair his reasoning faculties. ♃ elevated, inclines to oratory, and I believe the native will take an interest in public matters, with whom he will be a favorite— $\rightarrow$  \* ♀. On the whole good mental qualities; acquiring learning with ease.

## FINANCIAL PROSPECTS.

The  $\odot$  and ♃ elevated in P. points to success in life, and prosperity in general. ♃, as general significator of wealth, and ♃, ruler of second, must be considered. ♃ is principal ruler of eighth, and being placed in fourth, \* ♃ from sixth, points to legacy, probably from an uncle. ♃ \* ♃ will assist this, and with  $\odot$  P. ♃ points to the probability of wealth from the occupation of lucrative and important positions. He will be lavish with his money, ♃ P. ♂, and ♃  $\delta$  ♃ shews financial losses, either from bad business speculation, or through engaging in law. Whilst ♃ P. ♃ shews losses through bad friends, he will, through carelessness, allow them to rob him, and money matters will cause him frequent annoyance (♃ in second).

## MARRIAGE.

♃ on ascendant; ♃ on seventh, and  $\Omega$  on fifth, are virtually barren signs; then again we find ♃ and  $\odot$  afflicted by ♃; all testimonies of a very much delayed or no marriage, and as ♀  $\square$  ♃ it will help to support this, shewing trouble in courtship, and, probably, disappointment.

## CHILDREN.

Should he marry—and this I should advise him not to do, as ♀ ruler of seventh,  $\square$  ♃ and ♃ is afflicting ♃—I see no signs of offspring, as  $\Omega$  occupies cusp of fifth, ♂ being therein, P. ♃, and  $\odot$  in eleventh, in ♃.

## TRAVELLING.

The ♃ in ninth seems to point to some little travelling, more especially as ♃ is in a moveable sign and as ♃, ruler of ninth, is in ♃, the house of the ♃, long voyages should be profitable.

## FRIENDS AND ENEMIES.

The ♃ P.  $\odot$  gives the friendship of powerful persons, or those socially or financially superior. ♃ \* ♃ shews help from eccentric



characters or things, while ♃ ✕ ♀ points to the friendship of people in general. ♃ P. ♁ shows false friends and losses thereby. ♃ P. ♁ the same. The ☉ on cusp of eleventh, weak, points to affected friendship, which will burden rather than help the native. ♀ on the cusp of twelfth ☐ ♁ supports this, showing treachery and deceit.

#### HEALTH.

A fiery sign rising, with ruler thereof in a fiery sign is good, shewing much animal heat. The Sun (Hyleg) elevated P. ♃ shews a strong constitution. I do not think the P. of ♁ to ☉ will affect the health much, at any rate not for a long time, as ☉ Δ ♁. ♃ in sixth in ♃ points to trouble in the bowels or sciatica. ♁ in a common sign P. ☉ and ♃, and ♁ ruler of sixth in ♃ 8 ♃, will favour this theory.

ARTHUR ELSON (Amateur).

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### Termini Vitæ.—Various.

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(5) SAMUEL TAYLOR COLERIDGE, poet, is reported to have died at 6.30 p.m., 25th July, 1834, at London.  $7^{\circ} 59'$  rises and  $13^{\circ} 07'$  culminates. The figure is not very characteristic either of the poet, the theologian, or the eloquent speaker. The ninth house is not occupied, and its ruler, Venus, is in her detriment, Virgo, in the eighth, in square to Jupiter, but otherwise void of aspect. Mercury is in Leo in the seventh, in opposition to Uranus in Aquarius, and sesquiquadrate to Saturn. The luminaries are in mutual trine, and fairly well aspected, but we doubt if genius of any kind could be deduced from the figure. Neither the first nor the tenth house is occupied. His natal figure was a very significant one. He was born at 11 a.m., 21st October, 1772, at Ottery St. Mary, in Devonshire. The 17th degree of ♃ was rising, and  $18^{\circ} 26'$  culminating, with Mercury at  $17^{\circ} 26'$  on the cusp, and the Sun at  $28^{\circ} 34'$  in the tenth, which positions accord well with his great fame as an orator and author. Saturn is at  $9^{\circ} 49'$  on the cusp of the ninth house, indicating the theologian, and Venus is at  $12^{\circ} 09'$  on the same cusp, pointing out the poet. It is not unlikely that this conjunction in Virgo would have something to do with his opium eating practices, although the affliction of the Moon would also be significant in

that direction. The Moon is at  $20^{\circ} \text{♋} 27'$ , in opposition to Jupiter in  $22^{\circ} \text{♌} 51'$ , both in square to Herschel at  $23^{\circ} \text{♌} 16'$ . Mars is at  $27^{\circ} \text{♌} 47'$ . With these positions the reader will be able to erect the figure for himself. The Moon in Leo has much to do with the poetic tendency; and its affliction by Herschel, Jupiter, and Saturn points out the dreamy, unpractical nature of the man, and his incurable want of application and perseverance, which spoils his life. The declinations are as follows:—☉  $10-58$  S., ☽  $10-26$  N., ☿  $5-13$  S., ♀  $6-52$  N., ♂  $21-39$  N., ♃  $19-40$  S., ♄  $9-33$  N.

(6) LORD MACAULAY, died about 7.30 p.m., 28th December, 1859. The figure is very unsatisfactory as a description of his life. Saturn is rising in Leo in opposition to the Moon; Venus is in the sixth house in opposition to Jupiter. We cannot detect a great name or great abilities here, and do not regard the positions as characteristic.

(7) JOHN KEATS, poet, died of consumption at Rome, about 11 p.m., 23rd February, 1821.  $7^{\circ} \text{♍}$  rises with the Moon at  $20^{\circ} \text{♍} 17'$  in square to Mars in  $25^{\circ} \text{♌} 14'$ , and trine to Mercury at  $16^{\circ} \text{♌} 23'$ . The rising position of the Moon, ruling the ninth house is, we think, characteristic. The trine to Mercury from watery signs is significant of much imagination and literary success; while the square of Mars from Aquarius signifies the hostile reception his poems met with for some time, and as Mars rules the sixth house it has an appropriate bearing upon the disease, accompanied by spitting of blood. Saturn is at  $11^{\circ} \text{♍} 28'$  on the cusp of the sixth in semisquare to Mars; Jupiter is in  $28^{\circ} \text{♌} 48'$  in the fifth; the Sun at  $5^{\circ} \text{♌} 2'$  in the fourth; Venus at  $12^{\circ} \text{♌} 37'$  on the cusp of the fourth; and Uranus at  $2^{\circ} \text{♌} 20'$ . His great fame was almost entirely posthumous, and we here find all the planets below the Earth. For his unhappy love affair, we have Venus ruling the seventh on the lower meridian, and the Moon afflicted. Four planets in watery signs is characteristic of his imagination and the luxuriant nature of his imagery and word-painting. He was born at London, 29th October, 1795.

## The Degrees of the Zodiac Symbolised.

(CONTINUED.)

8  $25^{\circ}$ .—A lion rampant, standing upon an elevated ground.

It indicates a powerful and haughty nature; one who is disposed to justify himself by force of arms rather than by

intrinsic merit. Such a person will make many his servants but few his friends, and in the end his state will be as pitiable as that of a dying lion. It is a degree of *pride*.

- 8 26°.—A fair woman, leading a child by the hand, and gathering flowers by the way.

It denotes a person of a loving and agreeable nature, disposed to find happiness in the execution of common duties; a lover of domestic peace, and of tolerance in all things. It is a degree of *concord*.

- „ 27°.—An alchemist at work in his laboratory; upon his table is much gold.

It indicates a patient, thrifty nature. One who by industry and inventive faculty will acquire wealth, but yet will live simple. It denotes an eccentric vocation and success therein. Such a person is likely to have more means at his command than his nature requires to use. It is a degree of *success*.

- „ 28°.—A man is seen climbing a pole which is set upon an elevation.

It signifies one who will aspire after vain things, and exert himself to no purpose; whose ambitions are in the clouds and who knows not how to reach them. It is a degree of *vagary*.

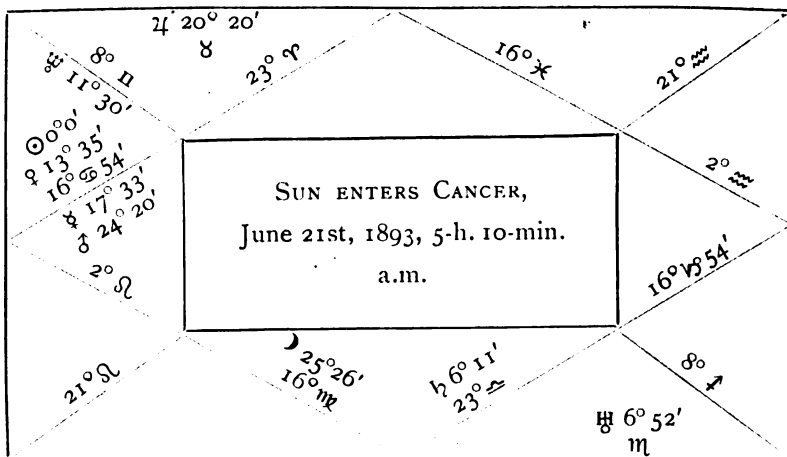
- „ 29°.—A powerful man, holding a scourge in his right hand, and driving two slaves in manacles.

It signifies a tyrant, who takes delight in power apart from its uses, and whose opinions are bigoted and selfish. To rule, without regard to qualifications, is the passing ambition of one born under this degree. Death, which frees the slave, will bind the hands of the tyrant in irons forged from his own heart. It is a degree of *despotism*.

- „ 30°.—A dark man, richly apparelled, and surrounded by servants and courtiers, reclines on a couch.

It indicates one whose tastes are luxurious but artistic; one who will have much wealth and influence, but whose love of ease will be his great fault and the cause of his worst misfortunes. He who would provide for a long journey must not carry water in his hands. It is a degree of *luxury*.

## Mundane Astrology.



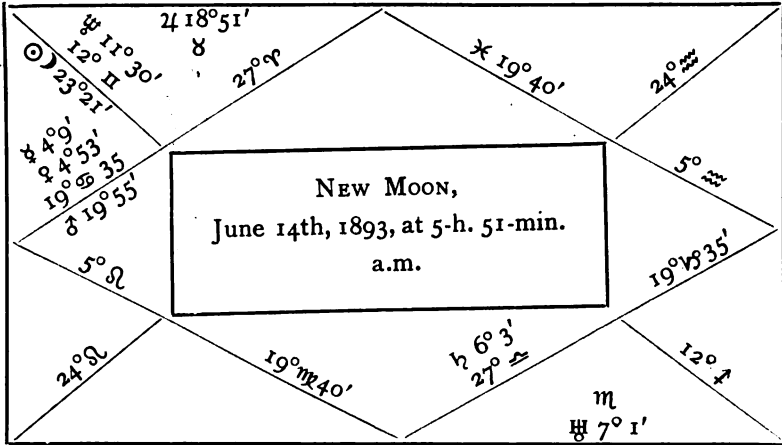
AT the time of the royal orb entering Cancer, five planets are angular. Mercury on cusp of ascendant is hastening to a conjunction of Mars, who is in semisquare to Neptune, this will assuredly produce disturbances and heated discussions with the labouring classes whose work has to do with matters relating to water, shipping, &c., but as the Moon, ruling the ascendant, not only “disposes” of Mars, but is in sextile with the active planet, things should quiet down. The Moon is applying to a square of the Sun (ruling second house), this seems to foreshadow diminished revenue, and failures in the commercial world, also borne out by Jupiter being in sesquiquadrate to Saturn. Irish affairs still cause dissatisfaction, but the Home Rule Bill will pass ere Jupiter leaves Taurus. Uranus, in the fifth, denotes disasters in matters relating to the fifth house.

At New York, fires, explosions, or matters of a like nature, will be experienced; finance improves, but foreign relationships are unsatisfactory.

St. Petersburg suffers from diminished revenue. The prisons and workhouses will either be well tenanted or troubles in connection with them will affect the powers.

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We stated (*vide* page 210) the Government would not have a peaceable time. This is amply verified, for the exciting debates and inflammatory speeches in the house in reference to the second reading of the Home Rule Bill has been a topic of conversation in all classes of society. The second reading was a foregone conclusion.



This figure is in many respects similar to that for the summer ingress. Mars is here on the ascending cusp, such a position will cause an unsettled feeling, and strikes or tumults are more than probable. The lunation occurring in the twelfth house, seems to foreshadow trouble in connection with prisons, hospitals or poor-houses, matters relating to them will doubtless have publicity.

Accidents to excursionists, or to pleasure parties, probably at waterside places cause grave concern. Saturn in fourth afflicting Venus, will produce crime and attacks upon women, some of which will be notorious. So many planets oriental seems to argue a crop of accidents and an exciting month.

New York will suffer from an epidemic, a form of cholera is not improbable; violent storms and accidents will occur during the month; some peculiar cases of suicide will be prevalent; finance on the whole, good.

By the way, our watchful contemporary, in the Almanack (Zadkiel's) he so ably (?) edits, has predicted for the month of April, 1893, the following, which we cull from page 11 of that Annual:—"The Government will be on thorns, and will find it difficult to retain office." What a fiasco for the sapient one; it is on a par with his prediction on page 99 of his paper for August, 1892, where in connection with the late General Election he predicted the Liberals would be defeated, and the Conservatives would again hold the sway. As usual, he was wrong; for the Conservatives went down and the Liberals went up. These are excellent samples of his political prophecies. The following quotation, which he is so apt at quoting, significantly applies to himself—*Quos Deus vult perdere, prius dementat.*

## Notes on Recent Events.

Astro-meteorologists may congratulate themselves that they are not the only prophets whose weather predictions sometimes go wrong. In Jenkins' *British Weather Chart* for 1893, we have the following forecast for April:—"A rather wet month. Depressions round 2nd and 7th. . . . Snow about 10th and 23rd. Thunder about 21st. Temperature below the average." As a matter of fact, the month was unusually dry; there was no snow, no thunder (in our neighbourhood), and the temperature was on some days intensely hot for the time of year. At the close of the month, when the temperature was high and the ground dry and parched in England, the newspapers reported snow in Russia and heavy rain in the States. We have not yet come across any astro-meteorological theory that satisfactorily explains these vagaries and enables them to be predicted. The published weather theories, we regret to say, are one and all wanting when weighed in the balance, as may be easily seen by reference to the publications dealing with the weather. We do not deny that the aspects of the planets have an important influence, and that this can be satisfactorily detected perhaps seven times out of ten; but what we do affirm is that there is some other factor yet to be discovered if the predictions that fail are to be accounted for.

\* \* \* \* \*

Professor Falb, of Vienna, is evidently not above taking a hint from astrology. He predicted earthquakes and divers horrors for April 17th, at least that was the date given in the newspapers. If he intended his prediction to apply definitely to that day, he was wrong, for nothing of importance happened. But at 7.30 a.m. on the day after occurred the earthquake at Zante, followed by a succession of shocks for several days afterwards, which did immense damage. It has been known to astrologers for centuries past that earthquakes generally follow eclipses, and this event was no exception to the rule. We quite expect that this will be "discovered" some day by some wise scientist, who will then gain all the credit for originating the theory.

\* \* \* \* \*

The debate on the second reading of the Home Rule Bill began on April 6th, when the Moon was in Sagittarius in trine to the Sun and Venus. The division on the second reading was at 1.5 a.m., on April 22nd, at which time Mr. Gladstone's ascendant Capricorn was rising, and the Moon was in Cancer, the ascendant of the figure for the meeting of Parliament last January. The Moon was in Leo on April 24th, the Budget night, but was devoid of benefic aspects. A penny on the Income Tax, and no reforms in taxation worth mentioning, accord with our predictions that there would be "trouble over the Budget and the Money Bills" (page 188), and that "Saturn retrograde and afflicted in the second house is unfavourable for finance" (page 210).

\* \* \* \* \*

Most of our predictions based upon the figure for the April eclipse have been fulfilled. The "ill-feeling in parliamentary circles" showed itself fully, and was reflected in the atrocious riots and religious outrages in Belfast, as we predicted when we foreshadowed "riot, turbulence," &c. The eclipse fell on the cusp of the ninth house, and was quickly followed by the intensification of the strike at the Hull docks, and the failure of efforts to promote arbitration. This fulfilled our prediction that the aspects would "act adversely on the depart-

ments ruled by the third and ninth houses," for shipping and docks belong to the ninth. The "conflagration in the metropolis" that we foresaw occurred at 1.50 a.m., on April 21st, when a great timber fire broke out at Westminster, doing damage to the amount of £14,000. Mars was in the fourth house (houses, property,) at the time, and afflicting the Sun.

\* \* \* \* \*

The engagement of the Duke of York and Princess Victoria Mary of Teck was announced to the Queen on the evening of the 3rd of May, and to the world in general the next day. We gave the Duke's directions in our number for last December, and as the chief one was the Sun to the sextile of the radical Venus, we stated that he would marry shortly. He was born at 1.18 a.m., 3rd June, 1865, at London, with the following positions:—

♁	♁	Asc.	M.C.	☉	☽	♀	♂
10 7 9	28 11 38	2 7 4	0 5 47	12 11 26	1 2 4	18 8 29	9 8 38
2 N 39	23 N 39	—	—	22 N 18	2 S 40	14 N 10	13 N 17
		♂	♃		♃		
		5 11 35	25 7 40 R		24 2 3 R		
		20 N 17	22 S 57		6 S 51		

At the announcement of the betrothal Jupiter was transiting his radical Venus (9 8 27, 24), and therefore the sextile of the progressed Sun. On the same day the Moon passed over the place of Jupiter in his horoscope. By "Taskel's" method of a sign for a year, the direction of Asc. \* ☽ R. was operating, the Moon being on the cusp of the seventh house, that of marriage. By "Taskel's" method of adding 1° longitude to the M. C. for each year, the direction Asc. Δ ☽ R. was operating, this being brought into operation by the former. Princess May was born at 11.59 p.m., on the 26th May, 1867, at London, with the following positions:—

M.C.	Asc.	☉	☽	♀	♂	♂	♃
5 7 32	5 33 53	5 11 13	8 8 24	29 8 21	3 8 25	15 11 27	6 8 12
		21 N 11	7 S 28	19 N 50	10 N 57	17 N 41	10 S 11
			♃	♁	♁		
			19 11 43 R	6 11 37	14 7 21		
			15 S 20	23 N 36	4 N 14		

By direction she also has the Sun approaching the sextile of the radical Venus just as the Duke has. The Moon was passing over her mid-heaven on the day of the betrothal. The young couple both have the Sun in Gemini, Venus and Mercury in Taurus, and Mars in Leo, and both have the house of marriage afflicted severely. By the degree for a year method she has M. C. Δ ♀ R. coming up, and by the sign for a year method she has the direction Asc. \* ☉ R. on. In both horoscopes the fifth house is afflicted, foreshadowing the probable death of one of the children of the marriage. Their prospects of a happy married life would be greater if the house of marriage were not afflicted in each case.

## The Herbal Corner.

By EDWIN CASSEL.

Extract from letter received this evening (3/5/93): "You gave me remedies for a female awhile back, and they have done her a great deal of good. It was a case, as you said, which the doctors could

not understand." A fair sample of many I am constantly receiving. Only supposed incurable cases desired; though I do not object to benefit anyone.

YORKSHIRE.—"Is there a cure for the bite of a mad dog?" I have a herbal receipt, supposed to be a positive cure. I must search for it, for your edification. Pliny, xxv., 6, states "the root of the dog rose, or wild briar, is a cure for the bite of a dog, and mentions a case where the patient had just begun to manifest a horror of water, and the extract of the root cured him and many others likewise."

DIPHTHERIA.—Moon and Mars in Taurus most liable to throat ailments. Take three drops of Tincture Belladonna  $r^x$  at every symptom of soreness, or gargle of Ground Ivy or Bramble or Blackberry Bush, or a little Sulphur shaken down the throat will speedily make the fungus disappear. Use cold water freely to the throat every morning, well rubbing with a rough towel.

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## Reviews.

"Weather Predictions, No. 2, or the Mistakes of the Greenwich Observers" (1s.); and "Weather Chart Almanack for 1893" (6d.) By Hugh Clements, 305, Crystal Palace Road, London, S.E. Those interested in weather forecasting would do well to invest 1s. 6d. in these publications. Mr. Clements is a keen observer, and his past predictions warrant us in recommending these works. The Greenwich authorities must seem small if they peruse these books, for he gives what he claims to be the only true rules for accurately forecasting the weather. We may say it is *chiefly* based upon the Moon's influence. We must not say more, but refer would-be meteorologists (including Zadkiel) to its pages for information. We will quote a few notes for probable weather in June by Mr. Clements:—1st, rain; 2nd, 3rd, and 4th, fine; 5th, unsettled; 6th, fine; 7th and 8th, rain; 9th to 14th, fine; 15th and 16th, rain; 17th to 24th, fine; 25th to end, unsettled.

"Mansill's Almanac, or Planetary Meteorology, for 1893," 25 cents. C. R. Mansill, Rock Island, Ill. A correspondent (whose letter we publish in this issue) has sent us a copy of this periodical, which we gladly notice, but as the calculations are framed for America, we are not in a position to test the weather predictions contained therein, but if our American friends are wise they will obtain copies of the Almanac, and judge by the results. The author's remarks are interesting, and the book is well worth the small amount asked for it.

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## Letters to the Editor.

Letters of general interest alone are inserted. Correspondents desiring reply must please enclose a stamped addressed envelope.

All correspondents should give full name and address, not necessarily for publication, but as a token of good faith.

N.B.—Writers of signed articles are alone responsible for the opinions therein contained.

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### "ASTRONOMIC" METEOROLOGY.—FORESEEING WEATHER.

SIR,—In reading over your magazine, I have always felt much pleased to see the liberality generally displayed in giving currency to



any new ideas or bit of philosophy having for its object the demonstration of the influence of planetary action upon human affairs. One thing I regret to see, however, is the little attention that has been given to the most important problem of all—the “philosophy” of the weather in relation to human welfare. I say “philosophy,” because there is no lack of “predictions” elsewhere; but as they are all based upon influences and “aspects” which are neither mathematical nor physical, and are, in the great majority, mostly wrong, they are more harm than good for practical or scientific purposes.

Some 35 years ago, induced by pecuniary considerations, I took up the subject, with a hope of a clue to its philosophy, and the formation of a practical and simple guide by which to foresee and follow up the varied phenomena of years and seasons, and the extremes and changes of pressure and temperature indicated by the barometer and thermometer. For this purpose the doctrine of planetary influence seemed most suitable, as furnishing a practical series of data for investigation and observation, and the verification of cause and effect in weather phenomena. I am sorry to say that the “coincidence” of the latter was so seldom, and so trifling, as to show the utter unreliability of the hypothesis on which such “predictions” were founded. If there were any truth in the doctrine, it was evident that it was only to be evolved by independent and thorough investigation.

In this way, studying the weather diagrams, I observed in March, 1861, an extraordinary barometric depression on the 19th day, for which I could find neither aspect nor prediction, and turning to the Ephemeris I found a supplementary list of the aspects of Neptune, and a conjunction with the Sun on that day, with the exact coincidence of the barometric extreme, following a similar extreme with the conjunction of Mercury and the Sun on the 16th. With this unexpected clue I traced back the former conjunctions and oppositions, and then all the 30° solar positions, and found them all more or less coincident with remarkable phenomena and instrumental extremes. Yet up to this time the existence and influence of this planet as a cause of weather had been utterly ignored by predictors. That of Uranus was almost as little recognised, but the same investigation yielded the same “extreme” results. This showed the necessity of absolutely re-casting the whole “aspectal” scheme, then crowded with an absolutely baseless series of positions, evidently invented by astrologers to account for events and disturbances caused by these unknown planets.

Following up this 30° clue with the other planets, I found a similar “extreme” coincidence of cause and effect, as with Uranus and Neptune, and equally corroborated by the instrumental extremes. Still there occurred many extremes and phenomena of equal intensity without any coinciding “aspect” occurring for several days. Of these, the most remarkable was that of the Royal Charter storm of October, 1859, at a period “predicted” for fine weather, from the absence of any “aspects,” for some days. Some short time afterwards there was the record by Admiral Fitzroy of a heavy two days’ rainfall at every one of the ports in his tables. Again I could find no “aspects”; but, counting the interval between the two (30°) positions, I found the extreme exactly between the two dates, further corroborated by the more or less occurrence of similar phenomena and extremes with such position of the planets, on many occasions with a force and power of destruction surpassing the 30° aspects

themselves. From this I could form no other conclusion but that the whole system of "mutual" and "lunar" aspects was erroneous; that the action of the planets' forces was directly upon the earth itself, in a succession of sign-angular periods, of which the exact  $30^\circ$  position was the "culmination," the mid-day between the "transition" period, when the earth would be passing into the influence of the succeeding angular position.

Further investigation developed a remarkable influence upon the seasons and months of the positions of Mars and Venus, arising from their relative rate of motion to the earth, and thus travelling with it, to protract such positions within a limit of  $5^\circ$  distance over periods of forty days (*see* table), and thus give origin to those periods of drought and rainfall, and those eccentricities of the seasons, so often observed and so difficult of foresight.

From this simple but "positive" philosophy, I then found myself enabled to gather the whole series of "positions" into a simple table, so as to show at one view, and month by month, the most probable course of the weather and seasons, as well as all the most critical extremes and changes, for the entire year in advance. I have so used it for the last twenty-five years, both for scientific investigation and for profit, and with the greatest success. I have tested it by observations from all parts of the world, as well as from our own meteorological records in the present century, to find everywhere the same coincidences and the same incontrovertible proof of planetary action upon the weather. I feel the more pleasure, therefore, to place it before your readers, as a really practical solution of the weather problem and a guide to "foreseeing weathers," if you will allow me to add—

(*To be continued.*)

FREDERIC PRATT.

#### EFFECTS OF ECLIPSES.

DEAR SIR,—The rule I communicated to you for ascertaining the time when the effects of eclipses will be felt has a very interesting application, by way of proof, in connection with the eclipse of May 11th, 1892. It will be seen from a note on p. 11, vol. 3, that the said eclipse was to operate on July 1st, 1892. The general election will be sufficient warrant for the accuracy of the statement, when considered in relation to the significations of the figure for the eclipse. The eclipse, it will be remembered, fell near to the Pleiades. A friend of mine has the ☉ at birth in  $8^\circ 22'$ ; and on July 2nd the effects of the eclipse came into operation, causing loss of sight in one eye, through the breaking of the small veins at the back of the eye, so that the sight was *drowned*, so to speak. I think the matter sufficiently important to suggest to your readers that the eclipse of 4th November, 1892, will eventuate, according to the rule referred to, on March 18th, 1893; and the solar eclipse of 16th April, 1893, on 6th September following. Persons whose nativities show the points of eclipse to be held by ☉ or ☌, any of the planets, the ascendant or M.C., should watch these dates in connection with the effects of the foregoing eclipses.

SEPHARIAL.

DEAR SIR,—Could any reader kindly give natus and particulars of the famous Simmonite? I have several of his works, and should like to know who and what he was.

Yours, &c.,  $\sphericalangle$ .

LOS ANGELOS, CAL.

April 6th, 1893.

DEAR SIR,—To-day I mail you a copy *Mansill's Almanac of Planetary Meteorology*. As this is somewhat in the line of your profession, I desire to bring it to your attention, supposing, of course that it will be new to you, although, for aught I know, this Almanac may be a regular yearly visitor to your office. However, it is worthy to note that a so-called "man of science" recognizes the planetary influences, and that he is assisting in breaking the barriers of prejudice, for the wide-spread of Astrology. If it is not impracticable for your Magazine would it not be well to give your opinion of this Almanac (whatever it be), in a review in your Magazine, thereby drawing the attention of students to the fact that others, not avowed Astrologers are recognizing and bringing before the public the truth of planetary influences upon our earth.

My Magazines and your letter safely received; thanks for your remarks.

Sincerely and fraternally yours,

FRANK NEUBAUER.

DEAR SIR,—In your columns attention is drawn to cases where Astrologers are brought to account for practising Astrology as a profession. Even while sympathising with such cases the fact cannot be overlooked that the science is more benefitted than otherwise by the law's interference; in this way—so many quacks and impostors would use these means to obtain money that even the most ignorant would have no faith in predictions from the source. It keeps this class from Astrology and so must do good.

With every good wish for further success to the Magazine.

I.B.

#### THE LIMITATIONS OF ASTROLOGY.

DEAR SIR,—May I be allowed to ask "Leo" to explain one or two points in his article on the above subject?

On page 186, he speaks of the immortal man and the *perishable* animal. How perishable? I am not clear on the point. Also, on page 187, he says the Ego influences the *formation* of its future body. A short time ago he said the body was moulded on the Linga Sharira. Again, on page 227, he says re-incarnation is a *voluntary* act, "of its own free will." But what about those Egos who are in a sound or heavy sleep during the Devanchanic period? I mean the Egos of those who have no belief in a future state, Bradlaugh, for instance? On page 229 he speaks of an infant a foot-and-a-half long having a vision. For my part I cannot see why an infant cannot have a vision just as easily, or even more so, than a corpse.

Faithfully yours, RAPHAEL.

DEAR SIR,—It seems Mr. A. J. Pearce is not *able* (!) to reply for himself, so he gets "☉ in ♀," who appears to be either his toady, or his tool, to act as his mouthpiece. Query—Is "☉ in ♀" and A. J. Pearce one and the same individual? I would suggest that as A. J. Pearce has already circulated *two* different nativities, each purporting to be his correct one, he now publishes a *third*, rectifying it to 10° † exactly rising, as the symbol "Cross Swords—a person always at variance, and involved in quarrels and broils"—so admirably suits

him, judging by his utterances in his "Flaming" monthly, which should be re-named the *Past*, as matters relating to the *Future* (with few exceptions), are conspicuous by their absence. If A. J. P. and "☉ in ♀" are two different personages I should not be surprised to find the latter was born when 28 ♀ exactly ascended, and he is referred to page 207, Vol. I. *Astrologers' Magazine* for the symbol and its definition. Although some months ago he threatened to cease taking the *A.M.* (I hope the balance at your bankers is not materially affected by this dreadful threat), it seems "☉ in ♀" still reads it—he does not seem to know his own mind. By the way, I wonder if he has yet learned which are Northern and which are Southern signs, so that when he next essays *declinations* he may be correct. He does not seem to have publicly apologised for his past blunders; like A. J. Pearce, he may prefer to "writhe in the mire of his own untruths."

Yours, etc, CANDID.

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DEAR SIR,—I have been carefully watching for some time past the animosity against the *Astrologers' Magazine* by Mr. A. J. Pearce, the successor of "Zadkiel." Mr. Pearce states in page 76 of *Zadkiel's Almanac* for 1893 that he predicted the death of the Duke of Clarence. See "Fulfilled Predictions." The prediction was: "Saturn is now in transit over the place of the Moon at the birth of a certain Royal personage, who will meet with some grief or trouble," and he quotes the following as the fulfilment: "At the birth of H.R.H. The Prince of Wales, the Moon was in Virgo, 29° 27', and Saturn transited this place on December, 1891, and was stationary on 9th January, 1892, within 1° thereof. The Duke of Clarence and Avondale died, on 14th January. In December, Prince George of Wales was seriously ill." Then, on page 85, he states: "The remaining symbol clearly indicated national mourning, and was sadly fulfilled by the premature death of the young Duke of Clarence on the eve of his bridal."

In face of the above, in the same Almanac, he states: "M.C. ♂ ♃ m.d. 50° 18', February, as Jupiter is now culminating by direction, the elevation of the Prince of Wales either to the Regency or Throne is close at hand."

Why does he not explain the discrepancy. It is generally considered that a direction is more powerful than a transit, and how he can have the audacity to publish such a falsehood and state he predicted his death is inconceivable. His remarks as to the symbol indicating *national mourning* is also false, for no indications of Royalty appear in the emblem. I contend that *if he had known the death of the young Duke was likely* he would only have been too ready to say so, but his subterfuge is disgusting to a sincere truthseeker. Surely the mundane direction given if correctly calculated should have annihilated, or greatly minimised the effect of a transit, which, by the way, was *one degree* wide of the mark. Why did it not affect when it was perfect? I hope Mr. Pearce's contemptible attacks will not deter the writers in your useful work from exposing errors. In my opinion, which is shared by many others I am sure, "Aphorel" was not very wide of the mark in applying the term "Ananias" to Mr. Pearce, and I dare assert "Raphael" is also of that opinion. Query—does Mr. Pearce really know the true ascendant of the Prince of Wales? I doubt if he does.

Yours truly, O. BALDWIN.

# The Astrologers' Magazine.

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## Lessons in Mundane Astrology.

(Concluded.)

### THE ELEVENTH HOUSE.

THE eleventh house has special signification to the House of Commons; if malefics be there, trouble will be prominent in matters relating to it. Mercury afflicted, embittered discussions will arise. Mars or Saturn, serious trouble, or even deaths, amongst the members, etc. A few cases in support of these tenets will prove acceptable to the student.

On page 321, in the figure for the New Moon of 3rd September, 1891, Mars will be found in the eleventh house, the conjoined luminaries separating from conjunction with him and applying to conjunction Saturn, just midway between the two malefics. We predicted "irritation in parliamentary circles;" and again on the following page, in the figure for the autumnal ingress, Mars, Mercury and Saturn are in this house and Uranus is rising in semisquare to Mars; we foreshadowed "death and difficulty in Parliament." This was fulfilled by the deaths of W. H. Smith and C. S. Parnell (*vide* page 369), and we find on looking through the almanacs we were the only astrologers who predicted deaths from this latter figure, although Mars and Saturn were in the eleventh. Once again, on page 392, in the figure for Sun entering Capricornus, Saturn is in Virgo in the eleventh, we presaged in consequence the "Government would have their hands full," and it was amply borne out (*vide* page 475) where the deaths of several M.P.s will be found noted.

On page 367 we remarked that Saturn in the eleventh in the September lunation at Constantinople was followed shortly after by a change of ministry. We could give many other instances as to the significance of this house with the House of Commons, but consider what has been adduced amply bears out our teachings.

N

## THE TWELFTH HOUSE.

This house has special signification of the secret enemies of the nation, prisons, workhouses, hospitals, and criminals. It will be found that when malefics are herein and heavily afflicted, there will be an excess of crime—burglaries, murder, and trouble of that nature. On page 183 in this volume, the figure for the Sun's entry into Aries, the twelfth house is heavily tenanted, and we stated "the twelfth house is under a cloud." As is well known, both workhouses and hospitals have been talked about as to their treatment of inmates and patients, there has been a considerable amount of crime, many horrible murders, and there is no doubt other serious cases will occur, for the figure is considered as ruling until the Sun enters Libra in September. The amount of trouble depends upon the amount of affliction, whereas, if the benefics are there, and unafflicted, they bring benefits in connection with the matters ruled by the house they are in, but in drawing conclusions, *all* testimonies, for and against, must be well weighed out and considered before pronouncement.

The rules equally apply to any country, and if the maps for the various parts of the world are correctly cast, and the rules carefully applied, correct predictions will be made.

As stated in previous numbers, the various signs of the zodiac influence certain countries, and when a malefic is in such sign, the country under its influence suffers, and *vice versa* when a benefic is there. It is considered that Gemini rules the United States; a correspondent questions this, and gives us data, etc., in support of what he asserts, which shall be placed before students in the ensuing volume. I could have quoted all sorts of aphorisms (hundreds in fact) as to the effects supposed to be produced by the planet who is "lord of the year," when in the different signs, and also the effect likely to follow when eclipses fall in the various decanates of the signs so largely dealt with by Ramesey and bodily extracted and incorporated in a modern work on mundane astrology, but as they are virtually useless as regards this country, and space in these columns is valuable, I do not wish to encroach on the student's time, or pad these pages with extraneous matter. Certain degrees of the various signs are considered as the ascendant of various towns; I may have something to say on that subject in the course of Vol. IV.

APHOREL.

## The Limitations of Astrology.

BY LEO.

(Concluded from page 249.)

IT has been conjectured by scientific men that to every infant born there is set, from its very birth, a limit of normal development, beyond which it cannot pass; a limit intellectual, physical, moral, and spiritual. This may be illustrated by a comparison. If a stone is thrown from the hand, a certain velocity is imparted to it, and the instant it has left the hand its course is determined, and the spot at which it will fall. In the same way, if a mathematician knew the weight of a ball, and the velocity with which it was fired from a cannon, he could determine the distance to which it would travel, and the place where it would drop to earth. A definite momentum given to a moving body will carry it a certain distance and no further. The birth and life of a human being follow laws which, it is true, are not so rigidly unvarying as this, but which are, nevertheless, distinctly comparable to it. A child born of a line of unhealthy and short-lived progenitors may be carefully nourished and protected, fed upon the most nutritious food, made to live the healthiest possible life, and when it grows may continue in healthy courses; but one thing is certain, such a child cannot expect to attain to the age of one born of a healthy and long-lived family. No one knows better than an astrologer that a limit is fixed at birth beyond which man cannot normally pass. It matters not whether we consider health, wealth, fame, mental ability, or the future prospects in love, marriage, friendship, and children, in every case there is the line drawn, and he cannot step beyond it. One accustomed to scientific and philosophic modes of thought cannot doubt for a moment that the length of life is determined from the instant of birth, and that if we had only a little more knowledge at our disposal we could, knowing the time of birth, calculate the length of life and the day of death. The physical body, or rather the lower personality generally, of every man born is endowed with a certain amount of vitality, of intellect, of affection, of passionate nature, &c., &c., which awake into play gradually, rise to their highest point of possibility, and never go beyond it.

If man were as complete an automaton as he must seem to an utter materialist, this would be unvaryingly true with every man

and under all circumstances. But just as no such thing as an absolutely rigid body exists in astronomy, so no man is altogether an automaton. Omnipotent law rules all things, but within the limits of that law we possess a measure of free-will; and the fact that man is an immortal being, with the germ of divinity within him, is sufficient to convince us that although it may be true on the average and in general that a rigid limit is set to the development of each personality beyond which it cannot pass, yet there must be a possibility of escaping from this limit under certain circumstances. The true man is something more than the personality, and includes the individuality also, the divine and immortal element in man. It is in this divine element that lies the possibility of overstepping the limits which are, under ordinary circumstances, imposed upon each man at the moment of his birth; and the very fact that there is a possibility of stepping over this limit, this prison threshold, this cage door, and soaring out into the infinite blue beyond, shows that our ordinary astrology has its limitations.

At the present stage of human evolution, our consciousness is hovering in an unsteady manner from life to life, midway between the perishable personality and the immortal spiritual Ego in each of us. The more closely we approach to the animal self in us, the more do we come under the dominion of the stars; the more we bring the animal under subjection, and strive upward to the divine in us, the more do we shake ourselves free from the influences of the stars. If astrology had no such limitation as this, the idea of the wise man ruling his stars would be an impossibility. The Ego who has attained to this condition is pictured as a woman clothed with the sun, the spiritual monad, and with the moon, the lower personal nature, and the stars, Karma-Nemesis, under her feet.

In the true Ego are contained those possibilities of spiritual advance which shine forth among men as genius. The conditions necessary for the manifestation of genius are contained in the fact that the lower mind, or brain consciousness, must be capable of receiving and transmitting impressions received from the spiritual Ego, which is not itself limited to the brain even during life. In order that the mind may be capable of this, it must be connected by psychic heredity with a series of past personalities, in each of which it has striven to unite itself with its spiritual source, by living a "one-pointed" strong and unselfish life. This



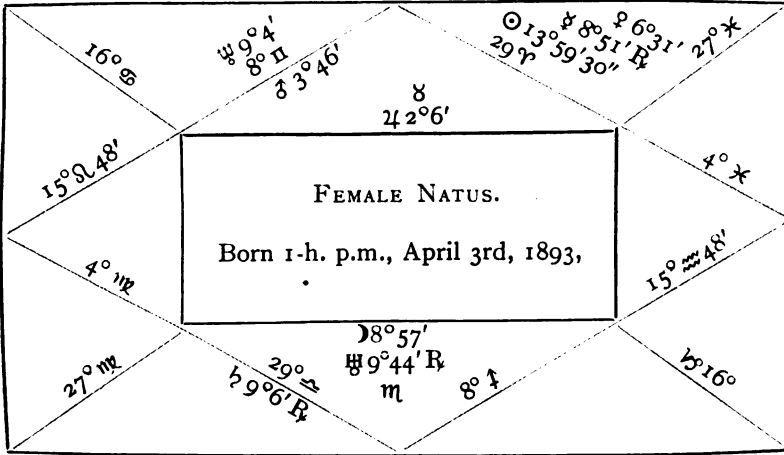
is why genius is said to be invariably inherited from past lives ; and it is only by such constant effort as this that the wisdom which ultimately blossoms out as genius is acquired.

Genius, then, comes from the true spiritual Ego, which is beyond the stars, but it is rendered possible only when the brain-mind or ordinary consciousness is sufficiently well constructed to act as a reliable conductor of the impress received from above. This brain-mind is distinctly under the dominion of the planets, and on this account the natal figure of a man of genius will be a fairly accurate measure of the channel through which the inspiration flows, as well as its nature and qualities. But the inspiration itself cannot be thus gauged ; it needs those powers and faculties signified in the horoscope before it can operate on this plane, but it can vitalise and intensify them by its action until they altogether transcend their average sphere of activity. If a Buddha or a Christ were born at the present day, the details of his life might be shown in his horoscope of birth, but the divinity in the man would not be shown ; his vicissitudes and the mental tendencies inherited with his body would be there, but not the light shining upon him at initiation, not the illumination derived from the spirit with which he was becoming at one ; and it is quite possible that to the average astrologer his horoscope might not seem to differ greatly from that of other men who have passed through similar vicissitudes. His personality, his temporary instrument, would be delineated with, perhaps, marvellous minuteness and accuracy, but his spiritual and eternal Ego is not to be gauged by the diagrams of the astrologer.

A critic once commented upon my apparently arguing that when a man attained the rank of genius, nature might present him with a very inadequate horoscope. I hope I have now explained my argument to some extent.

My intention in alluding to the limitations of astrology, some of them due to lack of knowledge, some inherent in the very method of evolution, has really been to widen the astrologer's horizon, by looking beyond the bounds of our work-a-day world. So long as the ancient science is bound down to the limits of man's perishable personality, and so long as the student refuses to take into account other factors than those which pertain to the physical body, little progress can be made towards the occult basis upon which exoteric astrology is built.

## The Nativity of the Infant Daughter of the Duchess of Fife.



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♁ ♁ ♁.

**A**T this infant's birth the planets are posited as shewn in the above figure. The royal sign Leo rises; the Sun is the ruling planet, located in a congenial sign; Aries, also, the sign of his exaltation. The Moon, Uranus, and Jupiter, are angular, the two former bodies in the fourth house, the greater benefic in the mid-heaven. Mars may be considered as having entered the eleventh house. Saturn is essentially dignified, and Mercury, being in close sextile to Neptune, will act similarly to him.

From these positions we judge as follows: a strong sign rises; the Sun (the ruling planet) besides Mercury, Venus, the Moon, and Uranus, are all in strong, lusty signs, hence we judge the constitution a good one. Mars is in semisquare to the Sun, this will add strength to the constitution, but will make the temper fiery, rash and hasty in actions; she will have a hatred of any form of control, for, notwithstanding Mercury and Mars (the planet of force) are in sextile, Saturn opposes Mercury.

The mind will be a superior one, the sextile of Mars and Mercury, and the "mutual reception" between them, will give shrewdness, wit, quick at repartee, one who will see things at a

glance, and who will quickly make up her mind. Artistic ability (either painting or drawing) will result from the conjunction of Venus and Mercury in the sign of the head (Aries), and what she does will be done quickly; great ideality will be expressed in her pictures, for Mercury and Venus are in sextile with Neptune, which will give sublimity to her artistic efforts. She will pursue some form of occult study, the love of the supernatural and mystical is inherent; note Saturn's position and that of the Moon and Uranus in the occult sign Scorpio!! The love element is strong, Venus in the house of Mars in sextile to her dispositor will give very strong attachments, and the friendships she will form will be enduring. Her acquaintances, apart from her social position, will be those of a high order, and not much to do in the "butterfly fashionable world," but those where "brain" predominates.

Jupiter is almost on the cusp of the M.C., *free from affliction* (the Moon has just separated from the opposition); this position is a most important one, and will produce lasting results; this planet will have a very great influence on her earthly career, and will make himself felt in the life history.

She will have much trouble and disappointment in courtship, and if she marries, we doubt if it will be "a love match."

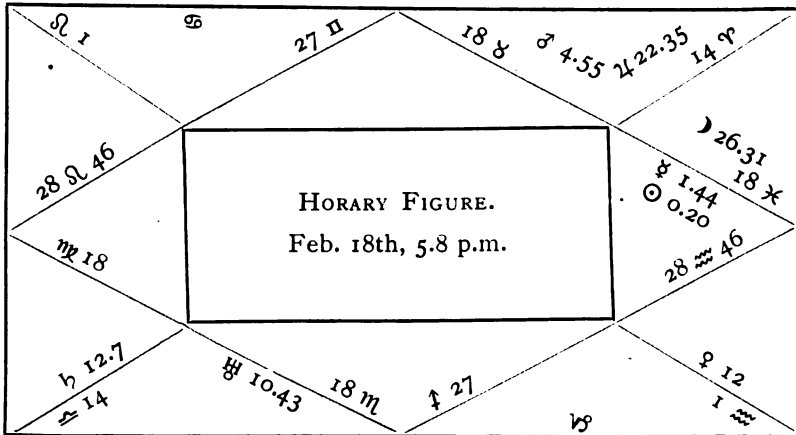
She will have trouble in her 10th, 11th, 25th, 26th, 34th, and 41st years, *may* marry at 19, and lose her husband six years after. She will have sudden troubles at end of life; will be liable to affections of the head, throat, bladder, and kidneys, a complaint affecting the latter will probably induce the *terminus vitæ* at about the 70th year, if she overcomes the adverse influences in operation in the years mentioned.

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Committee stage in the Home Rule Bill began on May 8th. The influences for the day were decidedly mixed, the evil probably predominating.

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## Horary Astrology.



*Question:* Is my brother in Africa alive or dead? When am I likely to leave home, or would it be best to remain at home?

Both questions from same querent.

1.—In this question, Venus, the lady of the third, represents the absent brother, she being posited in Aquarius the sixth, or house of sickness, is quite sufficient evidence your brother is ill.

2.—As Venus is eleven degrees in the sixth, and a fixed sign on the cusp, I should say he has been ill eleven weeks.

3.—Herschel in his first in Scorpio, signifies he is suffering with the head, secrets, and legs.

4.—As Venus is square to Herschel, is another argument of sickness.

5.—As Venus has the trine of Saturn, he is solicitous of making money, and much of the indisposition is caused by over anxiousness.

6.—The Moon in semisquare to Venus from the eighth of the figure, your brother's sixth, he has apprehended death, yet as there is no evil aspect from either of the malefics I see no danger of death.

7.—As Sun is conjoined with Mercury, you will speedily have a communication from him.

*The second query:*

1.—As Sun, your significator, is placed in the seventh, in a common sign and not aspected by the fortunes, there seems no advantage in leaving home.

2.—The lord of your second is in his fall and detriment, and under the Sun's beams does not look bright for monetary matters, and I should say are not increasing your bank reserve.

3.—As Moon is leaving the semisextile of Jupiter, lord of the eighth and part ruler of the fourth, I could not advise you to leave home.

4.—As the Sun is four-and-a-half degrees from sextile Mars, lord of the fourth, you may make a change when Sun will be transiting the eleventh house, signifying friends, about four-and-a-half months from the time of the question.

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### To our Foreign Readers.

WE should be obliged if *all* our friends in foreign lands would favour us with the full name and address of the principal booksellers in their immediate neighbourhood, and our American friends would further oblige us if they could furnish us with the names and addresses of second-hand booksellers or others, to whom our catalogue of astrological books would be acceptable.

N.B.—Have you seen our astrological leaflet?

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### An "Edition de Luxe" of Vol. 4.

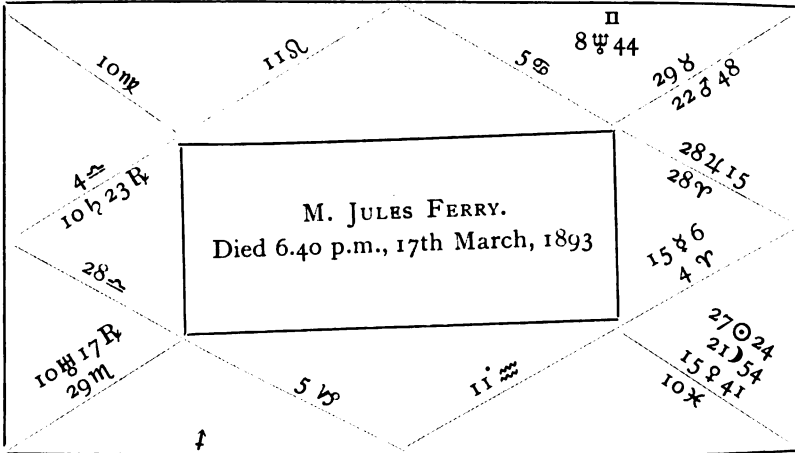
AT the request of several subscribers and friends, an "Edition de Luxe" of Vol. IV., commencing next August, will be printed. As only a limited number of this "special edition" will be issued, those who desire copies should notify the same to us by July 15th.

The subscription for this edition will be 12/- per annum.

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WE have been frequently asked to enlarge our magazine and raise the price. Whilst fully appreciating the compliments which accompany these suggestions, we have, after mature consideration decided not to do so. The size and price will remain as at present, viz., 4d. monthly, or 4/6 per annum, post free, and the new privileges to direct annual subscribers will be found on the cover of August issue (No. 37).

## Terminus Vitæ.—M. Jules Ferry.



### DECLINATIONS.

☉ 1° 2'	♀ 6° 58'	♃ 1° 38'
☽ 6 5	♂ 19 20	♁ 14 28
♃ 8 27	♄ 9 54	♂ 20 16

WE are indebted for the particulars of this figure to our correspondent "Isis." The following particulars relating to M. Ferry are taken from the *Daily Chronicle* for March 18th; most of the astrological observations are those of our correspondent.

M. Ferry's was an intensely French career, in that it was crowded with exciting events. In his early life he was a trenchant journalist (♃ angular in ♈). As Mayor of Paris he had to supervise the distribution of rations of bread during the siege, and he had to resist a body of insurgents who attempted to overthrow the Government (♃ in seventh 8 ♃, ☉ par ♃, ☉ \* ♂, ☽ \* ♂, ☽ ruling M.C). Able and influential though he was, even at this time his nominations both as Prefect of the Seine and Minister to Washington (☽ ruling M.C. ☉ ☉) were received with such hostility, that in the former case he resigned, and in the latter his appointment was never announced (♃ in seventh 8 ♃, ♂ ♃ ♃, ☉ par ♃). His educational policy made him the sworn foe of every cleric (♃ ruling ninth 8 ♃). In his two Cabinets of 1880 and 1883, Tunis and Tonquin brought about his fall. All

through it is a fighting career, a life of storm and stress, of perpetual struggle and defeat; and when he had emerged from his eclipse of more than eight years, death swiftly came and conferred upon him a calm which life could never give (♃ rising 8 ♃, ♃♂, par ☉). What strikes one most about M. Ferry is that he was a strong man with plenty of reserve power, and with a determination to carry anything through to which he had put his hand (☉ and ♃ \* ♂). He may not have been the most scrupulous of men (♃ 8 ♃). M. Ferry represented the practical bourgeoisie element of the French Republic. Without being under the slightest suspicion of corruption, he represented with effective power the average man who has an eye to business, and who believes in an energetic policy. His chief associates were of the anti-religious school (♂ near cusp of ninth, ♃ ruling ninth 8 ♃). Opposition to the empire, administration of the national defence, educational policy and colonial expansion—these were the chief factors in M. Ferry's public career; in all, we see the same energetic, vigorous political mind (♃ in ♃ angular, cardinal signs on angles). In private life his relations were honourable (♃♂♀ in ✕). Twice his life was attempted (♃ rules twelfth). The immediate cause of death was heart disease, which had become chronic although latent, since he was fired at by Dupuy, in 1888 (☉ governs heart, and is parallel ♃; ☉ and ♃ are also equidistant from the horizon, thus making what we may call a mundane parallel by longitude). He was born on April 5th, 1832.

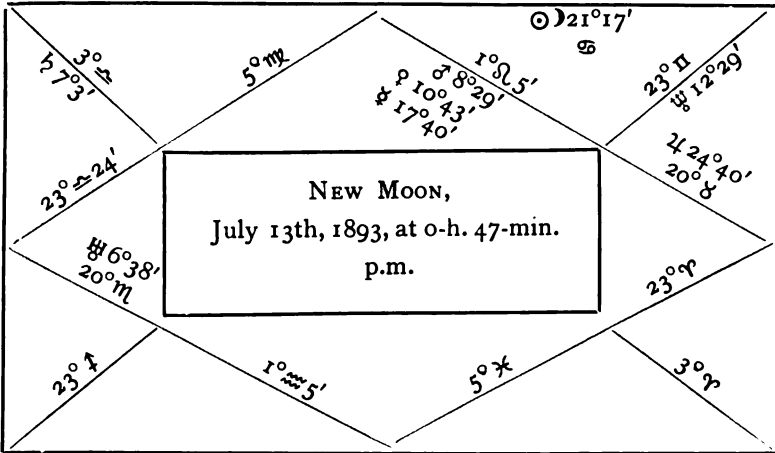
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### Important Announcement.

THE following subjects will be dealt with in the ensuing Volume (IV.), the *first* number of which will be ready on July 27th. Hindu Astrology, Infant Mortality, Termini Vitæ for deaths of murderers, etc., Novelties in Horoscopes, Signification of the Mundane Houses according to Hindus, Student's Corner, by "Raphael," will be continued. Our contributors comprise, amongst others, the following: "Raphael," "Sepharial," "Leo" (H.S.G.), "Aphorel," "Casael," J. T. Chitnis, "Alan Leo," Prof. Hatfield, and many others.

Please note. It is said there are only *two* things *certain* in this world, viz., Death and Quarter Day; we venture to add a *third*, viz., the *Astrologers' Magazine*, which is *always ready on the 27th of each month*.

## Mundane Astrology.



AS will be seen in the above map, the lunation is formed in the ninth house. Matters relating to this house will have prominence, and religious warfare and strife will be stirred up. Mars in the tenth in conjunction with Venus in the royal Leo, denotes much excitement in royal circles, and as the forthcoming royal wedding is on the *tapis*, it will probably be consummated this month. There will be fiery debates in political circles, and "wordy warfare" will still waste valuable time. There will be some *notable deaths* during the rule of this lunation, and an accident in royal circles is not unlikely. The twelfth house and matters in connection will be in bad odour during the month. Strikes and dissatisfaction will be rife.

At New York, much crime may be anticipated; failures, and many accidents, embittered discussions in the Senate.

At St. Petersburg, Uranus is near cusp of ascendant; the month will witness striking incidents, and much anxiety for those in power.

The wedding of the Duke of York and Princess May is announced to take place on July the 6th; on this day the Moon will be in ♃, the bridegroom's ascendant, and Mars and Venus will be in conjunction near the place of his Mars at birth. The Moon will be in trine to Venus and Mars, but in opposition to Saturn, thus foreshadowing the trouble seen in the natal figures.



## The Students' Corner.

BY "RAPHAEL."

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### ASTRO-METEOROLOGY.

THE present dry and sunny spring has put the predictions of Astro-Meteorologists sadly at fault. It is my intention to try to explain where the chief difficulty appears to be. Of course, I speak only for myself; other weather predictors must do the same. Now, I have been an observer of the clouds and weather for over thirty years, and have come to the conclusion that the Sun and Moon are the principal controllers, and that the planetary aspects are but secondary factors; that wet and dry, heat and cold, are in the main, periodic, and that the changes from one condition to the other almost invariably occurs within a few days of the new or full Moon. That when these periods incline to wet, the planetary aspects producing wet have full effect; but when to dry, then the wet aspects of the planets are neutralised, and produce little or no rain.

The next point to consider is this, that the planetary aspects are aspects all over the world. For instance, the  $\odot \square \text{h}$  will be the same within twenty-four hours all over the world; the same with the other aspects; and the point to discover is, in what precise locality will a certain aspect produce or quell a disturbance.

To produce wet, the air must be in a certain electrical condition, which inclines to what I call *precipitation*. One may often see, during summer, a dry cloud moving slowly along, presently a change occurs in its appearance, and in less than five minutes it may have developed into a drenching thunder shower, because it has come in contact with a local negative condition of the air. Now, where the Astro-Meteorologist is puzzled is, to find out in what particular locality these negative conditions will occur, and until these are discovered, weather predictions must occasionally, and even often, fail.

Science has not yet given us an instrument whereby we can measure and register the electrical condition of the air. The Barometer often fails; for instance, on June 4th, with a high and rising Barometer, we had a severe hail and thunder storm. I also witnessed that interesting phenomenon which I have termed precipitation.

It therefore appears to me that the aspects and relative positions of the Sun and Moon predispose (as it were) certain but variable parts of the earth to certain electrical and, probably, magnetic conditions, which the planetary aspects excite (or otherwise) into action; but until we can connect the planetary influences with mundane locality, our predictions must often fail.

# Astronomic Meteorology.

"SIGN-ANGULAR" POSITIONS BETWEEN THE EARTH AND PLANETS GOVERNING THE WEATHER AND SEASONS OF 1893.

<p>JAN. ♀ 1-17.</p>	<p>♄ 4 (x) 16-17</p> <p>♃ 6 28</p> <p>♅ 28 30</p>	<p>JULY.</p>	<p>♃ (x) 17 23</p> <p>♄ 4 29 31</p>
<p>FEB. ♂ 17-31.</p>	<p>♄ (x) 24 (x) 14</p> <p>♃ 9 12-13 21 26 28</p> <p>♅ 5 21</p>	<p>AUGUST. ♂ ♂ ☉ 19-31 ♀ 6-31.</p>	<p>♃ (x) 8 23</p> <p>♄ 5 28-9</p>
<p>MARCH. ♂ 1-17.</p>	<p>♄ ♂ (x) 24 (x) 18 21 28 29 30</p> <p>♃ 4 11 18 21 28 29 30</p>	<p>SEPT. ♂ ♂ ☉ 1-19 ♀ 1-10.</p>	<p>♄-(♂)-♃ (x) 24 (x) 24 (x) 28</p> <p>♃-4 5 12-13 20 24 28</p>
<p>APRIL. ♀ ♂ ☉ 13-30</p>	<p>(♃) 1 14</p> <p>♄ (x) 27-28 30</p> <p>♅ (♄)-[♄] ♃ [24 ... ☉ ... ♄]</p>	<p>OCT.</p>	<p>♄ ♃ (♄) (x) 15 22 28</p> <p>♅ 2 6 8 15 22 28</p>
<p>MAY. ♀ ♂ ☉ 1-24 ♂ 19-31.</p>	<p>(♀) 1 14</p> <p>♄ (x) 27-28</p> <p>♅ ♄-♄ 27-28</p>	<p>Nov. ♂ 16-31.</p>	<p>(♄) ♃ (x) ♄ (x) [24] (x) (♃)</p> <p>3 5 8-9 12 15 18 22 26</p> <p style="text-align: center;">[24 8 ♄]</p>
<p>JUNE. ♂ 1-18.</p>	<p>(♃) ♂ (♃) 24 (x) 17-18</p> <p>♄ 1 3 5 8 27-28</p>	<p>DEC. ♂ 1-15.</p>	<p>♂ [♃]-♄ (x) 24-♄ (x) ♃</p> <p>1 2 9 14 23 1</p>

## THE "MACHINERY" OF THE WEATHER.

This is shown in the above table, in which is seen, at one view, month by month, the whole of the sign-angular positions which govern the weather of 1893, in all their peculiar features of situation and combination, created by their relative rate of motion with respect to their (and the earth's) mutual progress round the Sun. The horizontal line denotes the portion of its orbit ( $28^{\circ}$  to  $31^{\circ}$ ) travelled over by the earth during each month; the symbols above ( $\text{♃}$ ,  $\text{♄}$ , &c.), the planets, *between which and the earth* the sign-angular positions ( $30^{\circ}$ ,  $60^{\circ}$ , &c.) are formed in their mutual progress, thus creating a succession of PERIODS of atmospheric action. Of these periods, the mark (x) shows the boundary or "transition" point, where the earth, changing its influence, is subject to such conflict of the forces of action and reaction as to cause the most serious and sudden disturbances, as previously alluded to in the Royal Charter storm.

GROUP POSITIONS.—Next to be remarked are the effects of relative motion, in the concentration of such positions into "groups" (as seen March 28 to April 1; May 28 to April 8; September 1 to 5, and November 26 to December 4). These form periods of intense attractive force, giving place to sudden and violent reactions.

LINEAR POSITIONS.—These are formed by the conjunctions and oppositions of the planets with the Sun, whereby the Earth, placed between them, is subjected to an intense force of attraction, causing storms and cyclones, and more or less magnetic disturbance in all the bodies thus placed. Their "transition" points are also marked by extreme phenomena, both atmospheric and terrestrial. Such periods are therefore worth observation; for mariners, as storm crises; for agriculturists, as producing those sudden changes of season, thunderstorms, &c., so often ruinous to hay and harvest. As critical periods they are therefore marked: the "conjunctions," being enclosed in parentheses, as ( $\text{♃}$ ); the "oppositions," within brackets, as [ $\text{♄}$ ].

Of these linear positions, one class is especially to be noted and distinguished in the observation and estimation of the weather and seasons; in fact, rather as "Epoch" influences. These are the "orbital" conjunctions and oppositions of the larger planets, Jupiter to Neptune. Such positions are formed at long intervals of years, and are of extreme influence in disturbing the electrical condition of the atmosphere, and intensifying the action of the other planets. In the case of Jupiter and Saturn, these positions occur about every ten years, the last three about 1861, 1871, and 1881, all of which were marked by the recurrence of small-pox epidemics, the last the most violent of the century; 1891 brought us the mysterious influenza, to reappear, under similar atmospheric conditions, in 1893. In the case of Uranus and Neptune, the epidemic influences are still more apparent and extreme. With them, such positions only take place at intervals of about 85 years, and from their slow motion the two bodies continue within  $5^{\circ}$  of angular position with the earth for several years. Their last conjunction took place in 1821-2, apparently with

the most serious effects upon the atmospheric condition, and through that, upon human welfare. As early as 1817, the year was recorded as "the commencement of a pestilential period, during which disease raged rampant all over the habitable globe *for a series of years*, each portion being visited by the *forms* of disease *peculiar to its climate*." In that year, cholera was first observed, breaking out in India, and thence spreading over the world. Up to 1830 there had been 4,000,000 cases, 1,800,000 deaths; in Hungary, 400,000 cases, 200,000 deaths; and yet, in 1893, "science" is blundering on in the same ignorance of cause and effect, and, of course, of prevention or cure.

Of these planetary conjunctions, and their important influences, we have a remarkable example in this present year, in the opposition of Jupiter and Uranus, complete on April 27-28 (see table), with the result of their combined forces of attraction of a period of drought without parallel in the memory of the "oldest inhabitant." In rainy Ireland the rainfall of the month was only one-thirteenth of the average; whilst over England and France it was absolutely rainless from the 1st of March (under  $\delta$ ) to May 14, when the exact "transition" gave immediate origin to a general change over England and the Continent to the close. Under the influences of the then existing "group" combination, drought again set in, and (June 11th) still continues, awaiting the disturbing forces of the "transition" to possibly close a period of atmospheric action unexampled in the annals of "Astronomic" Meteorology. Under these circumstances, the recurrence of the position at the close of the year may well repay observation.

FREDERIC PRATT.

(To be continued.)

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## "Borderland."

*A Quarterly Review and Index. Edited by W. T. STEAD. Price 1s. 6d.*

MOWBRAY HOUSE,  
NORFOLK STREET,  
STRAND, W.C., 8/6/93.

"I beg to inform you that on July 15th, 1893, will be published the first number of *Borderland*, a quarterly review and index devoted to the study of the phenomena vulgarly called 'supernatural.'"

The above is an extract from a letter to hand from our friend Mr. W. T. Stead, and we ask all our readers to purchase this book, which, judging by the experience of its able editor, will be worth a great deal more than the modest price (1s. 6d. every quarter) asked for it.

## Information Wanted.

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CAN any of our friends favour us with the horoscopes and any particulars of the author of the *Dictionary of Astrology* (James Wilson), Ashmand (the translator of *Ptolemy's Tetrabiblos*), Cooper (the translator of Placidus), and "Ebn Shemaya," the pupil of "Raphael I." (the horoscope of the latter will be found in Vol. II.) Particulars of these writers would be of interest to our readers.

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## Notes on Recent Events.

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In our series of *Termini Vita* published last month, we gave the time of death of the poet Coleridge, and added that a figure drawn for the time was not very significant of the man. The mystery is now explained; we were misled by a memoir in which the time was given wrongly. His daughter, Sara Coleridge, who was present at the death bed, in her account of his last hours, says that he died about six o'clock in the morning. This makes all the difference in the world, and a figure for this time is remarkably characteristic. We will give it as soon as we can spare the space.

\* \* \* \* \*

A French correspondent, to whom we beg to express our thanks, forwards us the following information, which we record for the benefit of those of our readers who wish to investigate it.

Michel Eyraud, who assassinated Gouffé at Paris, was born the 30th of March, at St. Etienne, France, at 7.10 a.m., and was guillotined at Paris on the 3rd of February, 1891, at 7.14 a.m.

Louis Anastay, officer, who murdered the Baroness Bellard, was born the 12th of June, 1866, at Paris, 5.47 a.m., and was guillotined on the 9th of April, 1892, at 5 a.m.

François Ravachol, was born at St. Chamond (Loire), 14th October, 1859, at 8 a.m., and was guillotined at 4.20 a.m., 11th July, 1892, at Montbrison. Anarchist, dynamiter, murderer.

Our correspondent asserts that General Boulanger (particulars of whose career may be found on page 370, Vol. II., by "Sephariel," in this magazine), was born at 8 a.m. We do not know what ground he has for saying so.

\* \* \* \* \*

The latter part of May was principally remarkable for a large crop of murders, suicides, and various crimes. We have secured the times at which several murders were committed and will shortly give them to our readers in our series of death figures in the next volume of this magazine. There are striking resemblances between all the murder figures. The square of Mars to Saturn from cardinal signs seems to have been one prominent influence accompanying the murders. On

the 14th May, with the Moon in opposition to Uranus, Mrs. Noel was murdered at Ramsgate under mysterious circumstances. On the 20th there were two murders and a suicide, one of the murders being very mysterious; Moon square Uranus. There were other crimes of the kind on the three following days.

\* \* \* \* \*

In the figure for the New Moon in May, Mars, lord of the third house (railways, &c.) was setting, afflicted. This produced its result on 22nd May, when there was a railway accident attended by loss of life in Ireland. On the 27th there was another accident near Darlington, at about 10 p.m. The figure at the time of this accident was nearly the same as that for the preceding New Moon.

\* \* \* \* \*

At the end of May, when the Moon was in Scorpio, earthquake shocks were reported from Greece. Jupiter was in Taurus and Uranus in Scorpio, two signs well known for producing earthquakes.

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There was an agrarian outrage in Ireland on June 1st, a landlord's agent being shot at. The Moon was in square to Saturn on the day. The May lunation fell in the 12th house of the previous quarterly figure, and this gives us a clue to the many murders, suicides and crimes that occurred during the rule of the lunation.

\* \* \* \* \*

On May 11th, Mr. Asquith introduced a bill into Parliament to abolish cumulative penalties for vaccination offences. As the Moon was then in conjunction with Jupiter, the bill should stand a good chance of passing, although the opposition of Uranus shows that the press of business may delay it.

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## Letters to the Editor.

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Letters of general interest alone are inserted. Correspondents desiring reply must please enclose a stamped addressed envelope.

All correspondents should give full name and address, not necessarily for publication, but as a token of good faith.

N.B.—Writers of signed articles are alone responsible for the opinions therein contained.

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DEAR SIR,—I am somewhat interested in "Horary Astrology," and investigate all figures relating to that department with much interest, but some of the figures and judgments by your contributor, Mr. Casael, fairly puzzle me, and I would like to ask him to explain in your pages, for the benefit of all, how he arrives at the deductions he gives on the Horary Figure on page 245.

The questions are:—(1) Can my brother leave the country with safety? (2) Is it safe for him to stay in England?

Mr. Casael answers:—(1) "As ♃ is leaving ♀, a female has urged you to apply to me," &c. How does he arrive at this? Is it not generally considered the seventh house, and its ruler signifies the astrologer? If so, the reason he gives is faulty. (2) "As the ☉,

representing your brother, is fixed and not afflicted, I stated he could stay in England with perfect safety." Casael is wrong; the ☉ is heavily afflicted by applying close to a ☐ of ♃, besides being detrimented in ♁. (3) "As ☉, significator of your brother, is in the ninth house of the figure, he is evidently bent on a voyage—probably America." Something is seriously wrong here; the eleventh house is the ninth house of the brother, being the ninth from the third, which is the brother's ascendant; hence, the reason given by Casael is, in my opinion, wrong. Again, what are his reasons for giving *America* as the probable destination? If he goes by the ninth, ♁ is on cusp, ruling Russia. If by the brother's ninth (the eleventh), ♃ is on the cusp, ruling Portugal. The next is a peculiar reply:—(4) "The ☉ ☿ ♀ in his seventh, a female has prompted him to leave his employment." Why a female? ♀ is on cusp of the *brother's* tenth (the querent's twelfth), is in ☿ ☉, a masculine planet, in a masculine sign and house; where is the "feminine influence." (5) "As ♃ and ♀ have ☐ ♃, lord of ninth, and ☿ hastening to ♃, he will have a very tempestuous voyage." According to my ideas, he assigns the *wrong* house to this (see remarks on query No. 4). If we take ☿ ruling his ninth, applying to ♃ ♃, well and good, but what have ♃ and ♀ to do with it? The *querent* is not desirous of travelling, but her *brother*.

I refrain from touching upon the other queries, but as I may err through ignorance, perhaps Mr. Casael will kindly enlighten me.

Yours faithfully, CANDID.

GENTLEMEN,—Here is a remarkable nativity that might be of interest to your readers if properly worked out. It is the daughter of a celebrated authoress, born April 16th, 1859, at five o'clock p.m., Austin, Texas, U.S.A. The mother, a native of Yorkshire, England.

Respectfully, P. HENRY.

SIR,—In reply to "Raphael," an animal is *perishable* in the sense of its not possessing a spiritually self-conscious Ego, as man does; the gulf between its monad (unconscious on this plane) and Kāma has not been bridged by the incarnation of Manas. The intelligence of animals is of the lower grades of the Lower Manas, derived partly from human thought spheres and currents, and partly from the Cosmic mind. I did not intend the word *perishable* in the sense of utterly annihilated.

The Linga Sharira is the passive model around which the body is built, the process beginning, no doubt, with the first moment of conception. But it is only a passive model, not an active builder. The Ego, I conclude, is the supreme controller in the matter—the active agent. In a recent letter to me, "Sepharial" says: "I quite believe, myself, in the Ego supervising the whole process of birth, from beginning to end," and I know that other capable occultists hold the same opinion.

With regard to reincarnation being a voluntary act on the part of the Higher Ego, it is true that those who are utter materialists are said to be unconscious during the post-mortem state, but there must be an end to this, sooner or later, just as there is to Devachan itself. Beside, what does unconsciousness mean? If the Higher Ego is unconscious on one plane, it is only because his consciousness has been removed on to some other plane.

If it comes to a choice between a corpse and an infant, I agree with "Raphael" that we must give the preference to the infant. The death-vision, however, does not occur to the corpse, but to the *Ego*.

With reference to Declinations, any two planets that are in exact declination are an equal angular distance from the centre of the earth, whether they have any aspect to one another or not. It seems not unlikely that the problem of the aspects themselves, as well as the declinations, might be unlocked with this key, if anyone had sufficient strength of wrist to turn it in the lock.

I should like to enquire if "Raphael" accepts the usual rule, that declinations have the same force and meaning as conjunctions. I doubt it myself. I think declinations are much weaker than conjunctions.

LEO.

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## The Herbal Corner.

BY EDWIN CASAEL.

"NEMO," May 11th, 1861. Saturn in Virgo on Ascendant Moon and Herschel in Gemini, Jupiter in Leo. Native suffers with a rash on legs, and arms when rubbed rise like a pea; prick and tingle much, chiefly in evening, has had it twelve months." It is a blood ailment; can be cured with proper diet (this position of planets frequently produces severe attacks of pleurisy), the irritation can be instantly allayed by rubbing the juice of bruised parsley on the eruption; if not come-at-able, equal parts of rectified spirits of wine and water will answer the purpose. A little sarsaparilla for quantity see answer to "Diabetes," in April magazine, and take same as directed to him, but not the same diet; use freely fruit, cooked and uncooked, but only at meal times, and take only three meals per day, plenty of well cooked green vegetables, wholemeal bread, farinaceous food, butter, cheese, beans, peas, dates, figs, lentils, rice, sago, tapioca, oatmeal, wheatmeal, cocoa or milk, fresh fish three times a week; avoid salted and dried fish, all condiments, bacon, pork, geese, ducks, oysters, lobsters, crabs, eels, mackerel, etc., no stimulants. If you cannot, from circumstances, do without meat entirely, eat well-cooked beef or mutton once a day only. Write me in a month's time. I omitted to say take a cold bath daily.

"LIBRA." Internal abscess. The Homeopathic preparation of the Deadly Nightshade (*Atropa Belladonna*), and Hepar Sulphur (Sulphuret of Lime), taken alternately three drops every three hours in water; a cool nutritous diet, a sponge or plunge bath daily; plenty of fresh air and exercise without fatigue.

Other correspondents answered direct.

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## CORRIGENDA.

- Page 217, line 10 from bottom, for *some* read *sometimes*.  
 ,, 220, insert time of Lowell's death, 2 a.m.  
 ,, 229, line 16, insert *I* before *therefore*.  
 ,, 248, line 4 from bottom, for *How* read *Now*.  
 ,, 264, line 17 from bottom, for *his* read *is*.