



THE HOROSCOPE

EDITED
BY
ROLLO IRETON

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An old Astrological maxim tells us that *Sapientia dominabitur astris*, and this work is actually a formal treatise upon the method of ruling the planets by the law of Grace: in other words our destinies are written in the stars, but it is possible to erase or rectify the record. This very curious book, practically the sole treatise upon the Spiritual side of Astrology, was first published in 1649, and its authorship remains unknown.

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W. FOULSHAM & Co., 4 Pilgrim Street, London, E.C.



G. F. Parkman fund

The Horoscope

*A Quarterly Review of Astrology and
Occult Science.*

Edited by **ROLLO IRETON.**

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NOTES OF THE QUARTER.

THE current issue of THE HOROSCOPE will be the last which will be published of the present series. It was my intention to continue the publication as a monthly magazine covering a wider field of research, after the present number. But the time at my disposal is not sufficient to enable me to do this effectively at the present moment, and under present circumstances, so I must await a more favourable opportunity to carry out the contemplated scheme. When this moment arrives, I shall look—I hope not in

vain—for the support of my present subscribers to the new venture. I shall be glad, therefore, if any changes of address in the interval are communicated to me at 78 Hamlet Gardens, Ravenscourt Park, London, W.

The present number completes the second year of publication, but in the event of any subscriptions not running with the year, the differences owing to those who have prepaid will be remitted by my publishers, Messrs. Foulsham & Co., *in cash*. Any failure to obtain such remittance should be communicated to me at the address given above. I shall have the second volume bound uniformly with the first, in the green and gold cover that gave so much satisfaction. Volumes will be supplied on application, either by Messrs. Foulsham or myself, for five shillings and four pence, post free. A certain number of the first volume are still on sale, and those desirous of having the two will be supplied with them at ten shillings net, post free. I anticipate that bound volumes (Vol. 2) will be ready about August 10th.

Real and Counterfelt.

THERE is something very antipathetic to me, I confess, in the tone of levity in which I hear some people discuss questions which should never be spoken of except under circumstances which preclude their contemplation being broken in upon by the every-day tittle-tattle and petty gossip of the outside world. I am not one of those who think that mysticism and afternoon tea make a good blend, unless indeed it be that pseudo-mysticism that is so much in vogue in some quarters at the present day.

The genuine mystic is not the man who takes up occultism as a passing craze, or who thinks it a fine thing to wrap himself up in a Cagliostro cloak, as an actor dresses himself to impersonate a character upon the stage. Nor, again, is the genuine mystic the man who employs a veneer of mysticism to make money by duping the ignorant and the credulous. The man who has selfish aims is by that very fact alone unfitted for the serious pursuit of the deeper problems of Occult Research.

Read side by side, the following lines of Lawrence Oliphant's and the latest occult advertisement from America, and you will see that the two types which an ignorant public is so liable to confuse and mix up in its addle-headed brain are in reality the poles asunder.

Here are the lines :—

“All loves must first be cast aside,
All things that men esteem their own,
And Truth be taken as a bride
Who reigns supreme and reigns alone.
She will not come for lower price ;
Her sweetness he can never know
Who seeks that Virgin to entice
To share his love with things below.”

And here is the advertisement :—

“THE MASTER !”

“The real It! The Twentieth Century Ignorance Smasher! The Herald of the dawn of the Golden Age and the Resurrection Morn, which are now at hand! It is the warmest dish of Metaphysical diet ever administered to undeveloped mortals. It contains vibrations direct from the sun! Every issue will contain more ‘Advanced Thought’ and real resurrecting and soul-illuminating knowledge than a whole year of any other Magazine now being published on this planet! The author is inspired of God!

“Brand new! Established January, 1904. Monthly 1.00 dol. year ; 10 cents a copy.

“GRAMMER-THE-HEALER.”

No wonder that

“The brooding East with awe beholds
Her impious younger world.”

Yes, there is a difference! And there is also a difference for those who can see it between Dr. Dowie and the prophet Elijah, a difference which even the unanimous vote of an American congregation in these days of Democracy cannot avail to bridge over.

Occultism and the Journalist.

THE daily papers of to-day teem with evidence of the truth of Occultism, and while the journalist in his capacity of commentator scoffs at phenomena, in which he professes to disbelieve, in his capacity of narrator of the current events of the day, he supplies instance upon instance of the very facts, the existence of which he considers it essential to his character for sobriety and common sense to ridicule and deny.

Surely it is a sign of the times when such a paper as the *Lancet* records a case of multiple personality. The following, however, is a record culled from the pages of a tolerably recent number of that staid medical journal :—

"A girl was at the age of 12½ attacked by inflammation of the membranes of the brain. In the third week of the illness the multiplicity of personalities began with her being unable to recognise those around, and with hallucinations of vision—a hand or crease in the counterpane being to her a snake.

"Then supervened a condition of catalepsy. She began to shake, turned a somersault in bed, and assumed a new personality. She talked 'baby talk,' clipping her words, and using them wrongly. She had some conception of her normal self, which she called 'that person,' and was cross because 'that person' had left her.

"In her cataleptic attacks she was noisy and forward, while in her normal state she was quiet.

"Her third personality was 'Old Nick,' which lasted three weeks, then disappeared for twelve months, and then reappeared for ten weeks. In this personality she was able to read and write, but displayed bad temper.

"In her fourth personality she was deaf and dumb. This recurred five times. Another personality she named 'good thing,' 'good creature,' or 'pretty dear.' In this state she learned French.

"In yet another state she was blind and imbecile. During this phase, although blind, she could draw, but in the other phases she could not draw at all.

"At the age of sixteen she had lost her normal personality altogether."

What is this if it is not that obsession, of which we have so many recorded instances in the New Testament? and which is probably at the present time just as common an occurrence as it was in those far-off days when Jesus of Nazareth preached by the Lake of Galilee and cast out evil spirits to the confusion of the orthodox Jews! Human nature in the twentieth century is what human nature was two thousand years ago, subject to the same diseases, mental and physical, nor will these diseases fail to yield to the controlling will of the Master to-day as they yielded to the controlling will of the Master then, provided only that that Master be present to control.

An instance of dual personality appeared in the papers not long ago in which the transition from one personality to the other invariably occurred during sleep. To go to sleep as one person involved waking up as the other.

Evidence from a Seance.

WHAT else is the following but another instance of obsession, this time obsession artificially induced (if I may use such an

expression) at a spiritualistic séance. I quote again from a morning daily :—

“‘I was at a séance,’ said Mr. Wallis, ‘when I was moved by an irresistible impulse to rub first my leg and then my head. At length I felt I must write, and the words I wrote were: “I am not a son of yours, but a friend of your son. I am in great pain; have been wounded in the head and leg.—J. Burt.”’

“Weeks afterwards news came from Australia that a young fellow named J. Burt, who was a friend of the son of a person present at the séance, died from the effects of kicks on the head and leg inflicted by a horse.”

The obsession of the medium is indeed the absolute condition of the success of any spiritualistic séance, and this fact constitutes the danger of such performances. The story quoted simply shows that members of the circle are liable to obsession in a modified form as well as the medium.

Lucky and Unlucky Objects.

I AM reprinting on another page the story of the mummy of an Egyptian priestess that brought disaster to its successive possessors until it found its last resting place in the British Museum. It would seem as if a similar curse to that imprecated upon the disturber of Shakespeare's bones had, after thousands of years, pursued with its vengeance the desecrators of the final resting place of this interpreter of the sacred rites of ancient Egypt.

Many stories are told of precious stones bringing their possessors good or evil fortune, and it is certainly far easier to believe in the efficacy of precious stones in this connection than in the good or evil qualities of articles of clothing. A writer to the *Daily Express* (June 24), however, has traced his ill-fortune to a black necktie with red stripes, which also brought misfortune to each successive wearer.

Here is his letter :—

“To the Editor of the *Express*.

“Sir,—I recently bought a black tie with bright red stripes across it. There seemed nothing remarkable in it, but, after wearing it for three days, I discarded it for ever. Everything went wrong at home and at the office, and I suffered with great depression.

“As I put it down to the tie, I gave it to my brother to wear,

and he underwent even worse bad luck. A friend wore it, with the same results. Can it be that some neck-ties influence in some mysterious way the wearer for either good or ill?

B. J. L."

The Hat and the Bottle.

I HAVE heard a similar story told of a hat which compelled its wearers one after another to take to the bottle, till it passed into the hands, or rather on to the head of an old gentlemen of seventy, who so far had lived a highly respectable and sober life. The hat, however, "changed all that," and he was soon drinking himself into a dishonoured grave. A similar tale has been told me of a lucky and unlucky pair of trousers. The moral of this seems to be when you have a spell of bad luck, consider well the various items of your wardrobe, and think of what you bought just before the evil times overtook you!

Without laying too great stress on individual instances, I think there can be little doubt that certain articles—and specially precious stones—contain within themselves potent influences for good or evil—which they can transmit to their wearers or possessors. How this can be is not so easy to say, but it must be borne in mind that there is something more in a precious stone than the various particles of which it is composed. There is the force that holds them together and makes them a single whole, and this silent and imperceptible force is as powerful for welding and holding them together as is the blow of the hammer which crushes them potent for parting them asunder. A stone, even, may have its horoscope according to the influences under which its various particles have coalesced.

ROLLO IRETON.

THE NATIVITY OF A PROPHET.

WE are able to publish an Astrological document of unusual interest—the horoscope of a prophet. Such must necessarily be rare, for prophets, even including the comparatively numerous tribe of false prophets, are not of frequent occurrence, and their nativities can seldom be procured. We can remember only two moderns with real pretensions to the prophetic character whose horoscopes have been published—Swedenborg and Blake. In the case of Swedenborg no external testimony is offered to the genuineness of the nativity, and it would be unsafe to accept it as authentic until it had been compared with the events of his life.

This is not the case with the remarkable person whose nativity we now publish, Abbas Effendi the Persian, who, although living in exile in Syria and forbidden to leave the place of his detention, is the acknowledged head and chief of the Babi sect in his native country, a religion supposed to count several millions of followers secret or avowed, and whose theology is becoming influential beyond the circle of its professed adherents and the land of its origin.

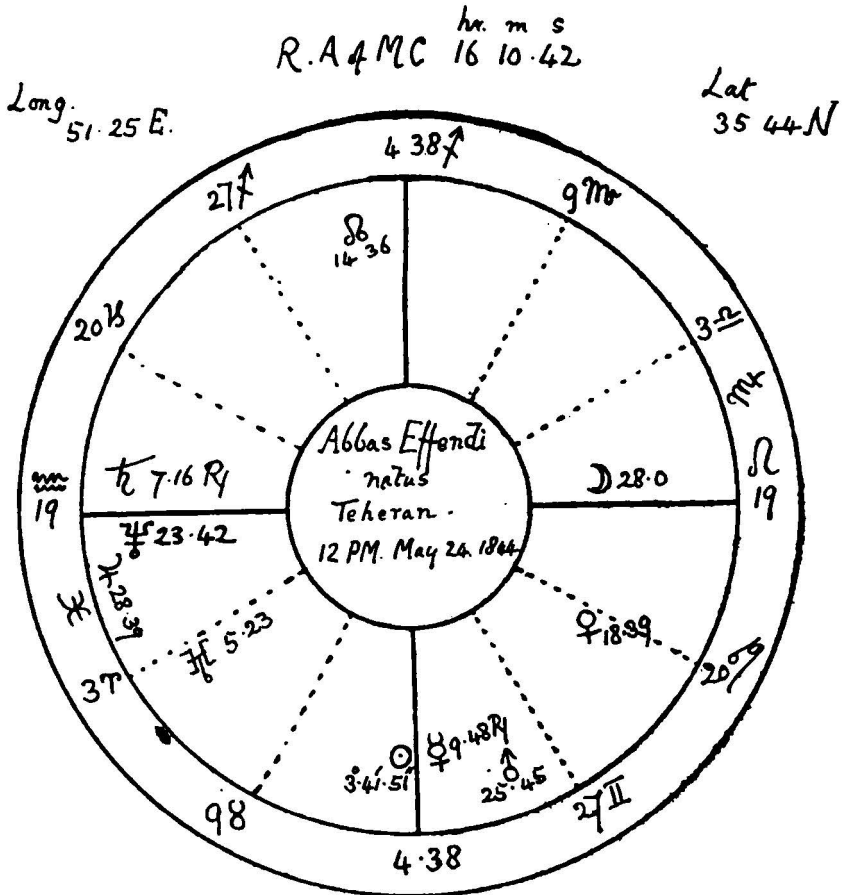
Space does not permit us to dwell at any length upon the history and the tenets of the Babi religion. Of the former it must suffice to say that it was founded in 1844 by Ali Mohammed (born, as is most probable, October 9th, 1820), who assumed the title of Bab, *i.e.*, “Gate,” as in the Straits of Bab-el-Mandeb. The term in the sense in which he applied it to himself is familiar in Mohammedan theology, denoting the avenue or medium of Divine communications to man. So far as we can follow the nature of his doctrines, they appear to be those common to devout mystical thinkers in all ages, and such as might have been entertained by individuals without creating much opposition, but highly detrimental to the interests of the established clergy when these individuals were organised into a religious society. The perception of this fact by the authorities led to a violent persecution in which the Bab himself perished (1850) and in which num-

bers of his followers were put to death or banished from Persia. Among those who sought refuge in Turkey was a very remarkable person, Mirza Haseyn Ali, upon whom the Bab had conferred the title of "Beha Ullah" ("Glory of God") by which he is generally known. This personage terminated the schisms which were springing up in the infant church, and threatened to prove its destruction, by the strong measures taken after two years of solitary self-communion in the mountains, which may be compared to St. Paul's secession to Arabia, of declaring himself to be the Manifestation of God whose advent had been foretold by the Bab. This claim being admitted, schisms ceased, and the Bab sect has since been ruled by Beha Ullah, and, since his death in 1892, by his son, Abbas Effendi, from their place of exile, which was originally Bagdad, afterwards Adrianople, and now for many years past Akka, in Syria. Its principles, first disclosed to the Western world by Count Gobineau, a French diplomatist in Persia, have attracted a continually increasing amount of attention in Europe and America, especially from Mr. Edward Granville Browne, Professor of Arabic in the University of Cambridge, to whose writings on the subject we must refer our readers for further information. Our knowledge of Abbas Effendi as a personality is mainly derived from the extremely interesting work of Mr. Myron H. Phelps, of the New York Bar, "Life and Teachings of Abbas Effendi" (Putnam's Sons, New York and London, 1903). This book, chiefly founded upon the author's own observations and the narrative of Abbas Effendi's sister, Behia Khanum, translated by Countess Canavarro, is prefaced by a valuable introduction by Professor Browne.

Although circumstances have forced upon Abbas Effendi the assumption of the character of a Prophet, he would be more correctly described as a Sage. Accepting, as he must, the character imposed upon him by his father as the Third Messenger under the present Babi dispensation, he is so little of a spiritual pretender that there is nothing against which he protests more decidedly than the attribution of miraculous powers to him. He does not deny that miracles may have been worked in the past, and may be again in the future, but he sets no store by them. This constitutes a link between him and Western thought commonly wanting to Oriental religious teachers, and, indeed, the affinities between passages in the writings of the Babis and the recent conclusions of Western science are frequently surprising. We suspect that a considerable affinity will also be found between

Babism and the *Adi Grunth*, or sacred book of the Sikhs. The extracts from the writings of Beha Ullah given in Mr. Phelps' appendix are edifying, but do not indicate marked originality.

The personal particulars respecting Abbas Effendi collected by Mr. Phelps and Countess Canavarro are most attractive, and bear every internal testimony of truth. They beautifully depict the simple, single-minded man, devoid, notwithstanding his spiritual authority, of all ostentation or pretension, ruling his own



followers by weight and dignity of character, and conciliating the professors of hostile creeds by inexhaustible meekness and patience. Though he might be wealthy, he is comparatively poor, yet able to perform numerous acts of charity without respect to any consideration save of the necessities of the object of his beneficence, and renewed even when met by abuse or in-

gratitude. As he is not permitted to leave Akka, his time is largely occupied by an enormous correspondence with his followers in various parts of the world; he also devotes much attention to the public exposition of the Babi Scriptures, and of the Koran, which is fully admitted by the Babis as a sacred book. Their relation towards it seems to be nearly that of Christians to the Old Testament. Abbas is also well acquainted with the Christian Scriptures, which, like Mohammed, he holds in reverence. He is a monogamist, and exhorts his disciples to follow his example, though he has not enjoined it upon them.

The astrological data for the horoscope of Abbas Effendi may in all probability be relied upon as strictly correct. It comes upon the authority of his sister, who says that he was born at Teheran "at midnight following the day upon which the Bab made his declaration," *i.e.*, of his divine mission. This was May 23, 1844, the most important of all days in the history of the Babi sect. The birth of a follower on the day ensuing would be sure to be noted and remembered, while if there had been any desire to falsify the date for the glorification of the native, it would undoubtedly have been represented that he was born upon the momentous day itself.

The horoscope, it will be perceived, is one of the best conceivable, worthy of a Sage, though not of a Seer, to which character Abbas lays no claim. The Sun has the mundane sextiles of both the fortunes, each of which also throws a mundane trine to the Meridian, and to the other. The Dragon's Head is in the 10th House. Mercury, angular in Gemini, has the trine of Saturn, bespeaking piety and prudence, and the sextile of Uranus, conferring imagination and acuteness, being at the same time well aspected by the Fortunes. Mars is in mundane trine with the Ascendant, and in sextile with the Moon. There is not a single bad configuration of any importance. The only difficulty is to account for the hardships of the possessor of so fortunate a nativity. It must be remembered that, although Abbas has been in exile and under restraint for the whole of his life, he exercises a vast influence. The number of persons who defer to him as their spiritual ruler (a character in the East involving much authority in temporal things also), is probably not less than five millions, possibly larger. The Bab sect, which may be roughly described as personifying the constant revolt of the Persian mind against the Islamism imposed upon it by the Arabs, accompanied as this is, somewhat strangely, by a genuine reverence for the Arabian prophet, may yet enact an important part on the political

stage. Should Russia ever attempt the conquest of Persia, she will probably appear, among other characters, as the deliverer of the persecuted Babis, as the Saracens won Egypt by conciliating the oppressed schismatics from the Greek Church. It is important that Great Britain should show every every possible kindness and attention to the Babi refugees who live under her protection in Egypt and India.

A. G. TRENT.

THE MARVELS OF MENTAL COMMUNICATION.

By R. DIMSDALE STOCKER.

*Author of "Clues to Character," "Telepathy and Mental Telegraphy,"
"Out of the Heart," &c., &c.*

THE "Man in the Street" has no use for "mind." It represents nothing to him. He cannot see it, handle it, detect its flavour or odour, nor hear it. He cannot make it out: it is beyond him. And yet he unwittingly acknowledges its influence and utility every moment of his life. For mind, in the widest sense, is the root of existence: the very basis of being.

The supremacy of man in the cosmic order is maintained solely owing to his superiority of *mentality*, which endows him with the divine right of lordship and dominion over the face of the earth, the fish of the sea, the fowl of the air, and the beast of the field.

Indeed, man arrives at manhood only when he exercises those sublime functions which entitle him to the exalted position for which he feels himself qualified. His sense-organs, for instance, do not raise him above the level of the animal kingdom; indeed, many of the "lower" animals possess keener sense-perceptions than he.

But this is the case only because man has—if he will but realize it—higher powers which more than compensate him for these diminished capacities. Unaware as he may be of the fact, it is his capability of higher unfoldment, which places man above the rest of creation.

Nowadays, we hear a good deal about clairvoyance, clair-audience, psychometry, and telepathic communication; and it may be assumed that a good many people are awakening to some of the as-yet undeveloped possibilities lurking within them. So that, even where the attitude towards such psychic endowments is that of "agnosticism," the matter is left an "open question," and not flatly denied, as of yore.

Many people, of course, have had personal experience of the possession and value of these powers : but even where the whole matter is relegated to the realm of "speculation" and its "use" is questioned, we find a certain interest taken in the various phenomena which may be compendiously included in the term, "psychical research."

And of such phenomena, none is at once more reasonable, nor more devoutly awaited, than Telepathy. For, apart from the fascination attending experiments of Thought-transference, people are naturally attracted towards what would promise to save both time, effort and money, all of which are entailed through the postal system, electric telegraph and telephone.

So alluring, indeed, is the prospect of being able to abolish such clumsy means of communication, that many people appear to imagine that Thought-transference is quite a simple affair, and are disappointed beyond measure when their initial attempts at the transmission of mental messages do not at once meet with success.

And yet a little reflection should convince any one that in order to be able to transfer thought certain conditions must necessarily be complied with : else, whilst the message may be there, the wires and telegraphic office will not. The *system* must first be laid.

The best way for me to attempt a description of the process of Thought-transference will be to take a well-worn analogy, which should have the effect of simplifying the comprehension of the problem considerably.

Imagine you have before you a tuning fork, whose note is E. Whenever you strike it, therefore, it responds to that particular note, and sets up a set of waves in the atmosphere, the rate of which is exactly that which produces in your ear the particular sound which your mind tells you is E. Now if, as well as a tuning fork, you happen to have a violin, and you play that note upon it, the tuning fork will "answer," or echo, because the atmospheric waves will have impinged upon it and set it vibrating in unison.

Now, that is precisely the principle upon which mental telepathy may be conducted.

You have two brains, both "thinking" at the same rate.

The presence of the stronger mind is thinking, let us suppose, of asking his weaker, but like-minded (or rather *similar-pitched*) brother to do him a favour—say, to give him a ticket for the Zoological Gardens on Sunday. What happens is this : The

brain-waves, or cerebral-radiations, corresponding to the desire of the one, are driven out and conveyed by the ether, in which they set up a set of thrills, and so pass onward until they beat against the brain of the other, which collects them, with the result that he gets a vague sort of feeling that by sending a ticket for the Zoo he will be doing his friend a kindness.

Now that is a case of unconscious or instinctive telepathy—a very common occurrence when two people happen to be much “in sympathy” with one another.

The *principle* involved here seems to have been recognised even by the most superficial thinkers, who are accustomed to speak of their ears burning when someone is speaking of them out of their hearing.

But for a successful experiment between two persons who may not happen to be thus “in touch,” the method adopted (though virtually identical) will have to be a somewhat more complicated one. Here it will be necessary for the thoughts to be directed by a clear-cut and vitalized *will*.

There are two distinct modes of Thought-transference—the one physical, which seems to be effected through the etheric quivers of the pineal gland, and the other mental, in which case, instead of propagating itself by means of brain-waves, the thought is projected direct along the psychic or mental planes. To be able to do this deliberately implies, of course, far higher “development.”

But, upon whichever plane of nature we may be at work, the principle is practically the same, the “waves” being in every case very similar to light waves, only smaller and more rapid.

Now, the principal pre-requisite to Thought-transmission is steady thinking, the power of sustaining the attention upon whatever idea it may be sought to transfer. And so, before bringing my remarks to a close, I will make a few suggestions which should serve to enable the student to obtain some satisfactory results.

The first thing, then, to be done, when Thought-transmission is desired, is *concentration of purpose*, the attainment of that “positive” condition which renders a man impervious to all mental images but the one which he has in his mind. If two people are to attempt experiments along these lines, one of them must be able to hold an idea firmly in his mind’s eye, whilst the other must be able to make his mind a blank, or train himself “negatively.”

The methods which may be adopted I have fully discussed in

my recent work, "Telepathy: what it is, and how it is done"; but whilst I have no wish to repeat myself, I may add that composure of mind, patience, and incessant practice are the chief indispensable necessities to those who would succeed with telepathic communication. The surrounding vibrations must be steadied ere the Thought-transmission can be accomplished.

Whether looked at from a scientific point of view, or regarded from a moral standpoint, a knowledge of this subject cannot but prove in the highest degree useful and beneficial, since it introduces us to realms of nature with which we were formerly unfamiliar, but which serve to enlarge our outlook on the larger, fuller life in which we are all called upon to share.

To become a successful telepathist, to be able to get "en rapport" with the highest influences and the most exalted cosmic currents, to be able to become consciously active upon the highest planes of nature, necessitates complete self-culture, moral discipline, and considerable experience.

And as these can be acquired only after training and culture along specific lines, having drawn attention to the *modus operandi* of Telepathy, I must leave the application of the principles to the student himself, feeling that, when the time arrives, and his own personal development is ripe, he will be able to transfer thought and become, what I believe manhood in the aggregate is destined to become, so fully "awakened" telepathically as to be able to dispense, not only with the use of the pen, but in all likeliness with the necessity of having to employ the vocal organs.

This may appear a controversial aspect of the matter, and as I have no wish to drag any discussion into this paper, a legitimate excuse is afforded me of bringing my remarks to a close.

I do so, therefore, addressing one word to the student by way of conclusion—*Persevere*.

THE MATHEMATICAL METHOD IN NATIVITIES.—III.

I WOULD revert here at some length to the question of the import of fixed stars, having plenty of matter at hand in addition to the little presented in the previous article ; and would state further, in regard to their radical positions and aspects in nativities, that it is specially useful to observe cases where such aspects of the great stars come close to the angles, or to the ☉ or ☿, particularly when the stars are strong by mundane position in the usual way, and (in north Lat.) when their semi-arcs are greater by having large declination north if above the earth, or like declination south if below it. Sirius, Vega, Capella, and Arcturus are among the most notable for brightness with large declination. The first two of these cast their squares to about 13° of ♍ and ♊, as also does Canopus, though it is outside of most figures by being circumpolar. These three squares, when afflicting the angles, seem to be very significant. Two personal friends of mine have them in the Asc., who are a plague to all their associates by their perverse and erratic ways. The late W. H. Chaney, astrologer, of Chicago, had this position in his nativity, fitly prefiguring his peculiar traits and many mishaps. At the birth of Edgar A. Poe, if the stated hour is right, appears also an example of the same ill augury. In all these cases the other astrologic positions are not such as to accord with the facts. Either the ☉ or ☿ so aspected probably means much harm of some sort, as in several instances observed by me. In the leonine magazine of Jan., 1898, was the natal figure of a microcephalic idiot having but little planetary evil in it, with a call for some one to point out the astrologic tokens to denote such a fate. The ☿ in the 8th house was in ♍ near the three ☿s and 20. par. of Procyon. In the April issue I argued, showing those aspects in detail, and other star-squares to the Asc., that they were enough to account for the condition of the native.

Nobody made a fitting reply in the usual terms; my solution of the case was the only plausible one offered, but the Editor made no remark upon it—perhaps, for some reason, shy of such a conclusion as to the mental state and disposition of those born with ♃ near the middle of ♈, or because he disliked the novel idea yet could not confute it.

All along the ecliptic are many and various strong star-aspects well suited to fill out the scantness of the old system, instead of the cheap lot of small aspects of planets which are pressed into service. Upon the whole, it seems likely that the use of stellar positions may prove to be an important extension of the science; at least they afford a rich field for experiment by students of authentic nativities. Nearly all the necessary data may be found, almost by mere inspection, in my little book, "The Sixteen Principal Stars," and much of value in the text.

We come now to the problem of obtaining correct Poles of the minor Houses, which has been a source of endless confusion and fallacy since the earliest times of modern astrological writing and practice, all for lack of clear mathematical sense and exact work applied to its solution. I was long misled myself by the usual false poles in making tables of houses, until about fifteen years ago, when revising and computing my Tables for Latitudes 10° to 60° (abridged as published), it plainly appeared that the common tables of these poles are radically wrong, as the resulting meridian distance by semi-arc and that by R.A. differed largely. It was therefore necessary to examine thoroughly the whole question, and it was soon quite evident that a definite table of these poles is impossible because the declination of ecliptic points on the cusps of houses is constantly varying. Ptolemy's poles are fairly correct for an average, but some obtuse person about two centuries ago, to improve them, committed the error of calculating for the extreme declination, the ecliptic obliquity, and his results have been carelessly accepted by most of the sage professors ever since. Commander Morrison did a great deal to confirm the error, and of late years it is voluminously exploited and "explained" with an imposing show of logarithmic work and diagrams. And some parade fine names of old authors of invalid schemes of forming the houses, learnedly discussing and comparing them, as in the article on pages 154-60 of the April issue of this magazine; though the writer is well versed in principles and capable of receiving and adopting the whole

Placidian method as amended by use of apparent time. In the January issue, last paragraph on page 123, and continued on next page is the only full expression I have ever seen of a sound view of the problem of poles, and the writer illustrates it by an intricate figure of projection, which may assist those who can use it. My purpose here is to furnish in a more distinct way positive proof by exact calculation of an example. It seems that no one had ever taken the pains to test the correctness of a pole by the very obvious means of the formula for getting an ascensional difference. This familiar formula is, for the Asc., $\tan \text{pole} \times \tan \text{decl.} = \text{sine of asc. diff.}$, or of $\frac{1}{3}$ or $\frac{2}{3}$ asc. diff. for the other houses. Hence $\text{sine } \frac{1}{3} \text{ or } \frac{2}{3} \text{ asc. diff.} \div \tan \text{decl.} = \tan \text{pole}$; and this is a *sure test of any given pole* of such house—the key to the deadlock that prevails. Also the Merid. dist. of the cusp by semi-arc must of course just equal that obtained by R.A., the same as it evidently is with the Asc. To find this precise equality, and then proceed to prove the pole, is a long process and requires fine work by 7 decimal logarithms. For a ready example, take the figure mentioned on page 111 of the January issue, with date from page 35 in the October one, and we will compute the exact Merid. dist. of 12th house, and prove the Pole to be close to $37^\circ 51' 10''$, log. cotan. 0.1094918, having found it to be so by a previous long operation that need not be given.

Lat. is $48^\circ 50'$ log. cotan 0.0582865. Ecl. Obl. July 1804 = $23^\circ 27' 54.4''$ l.cos 9.9625127, l.tan 9.6375783. Naming the logarithms here, we may omit doing so when in use below.

R.A. of M.C.	255° 35'			R.A. cusp	298° 18' 16"
	60			„ M.C.	255 35
				M.D. cusp	42 43 16
obl. asc. 12th	315 35			R.A. 28° 18' 16"	l. cos 9.9446999
	270 0				9.6375783
redn. „ 45 35		l. sine 9.8538619		decl. a. l. tan 9.5822782	
		l. cot pole 0.1094918			0.0582865
A 47° 24 52 +		l. cot 9.9633537		asc. diff. l. sine 9.6405647	
Ecl. Obl. 23° 27 54 +					
B 70° 52 47		l. cos 9.5152806		= 25° 55' 5" & $\frac{1}{3}$ 8° 38' 22"	
		l. sec 0.4847194		90° $\frac{1}{3}$ 17° 16 43"	
		l. cos A 9.8303896	S. Arc. 64° 4' 55"	l. sine 9.4727834	
		l. cot obl. asc. 9.9911562	$\frac{1}{3}$ 21° 21' 38"	9.5822782	
long. cusp 12 26° 17' 23"		l. cot 0.3062652	$\frac{2}{3}$ 42° 43' 17"	l. tan 9.8905052	
		9.9625127			
R.A. from 120 28° 18' 16"		l. cot 0.2687779		Pole = 37° 51' 9" +	

We have here found the exact point on the cusp because it

comes out the same, to less than 1", both by R.A. and by semi-arc; and, after the long operation including 17 logarithms, we obtain the very same value of the pole that we started with; the work proves itself, and all is harmonious. Quite different is the result of taking the pole as figured on page 112, though the large declination of the cusp favours it, being nearly 21° . First changing $23^{\circ} 28'$ to the true Ecl. Obl. at date, and correcting an error in the log. sine used, that pole of the 12th becomes $38^{\circ} 1' 35''$. Then by the same long operation we find a variance of about 7' in Merid. dist. of the cusp. with over 10' error in the pole used; and the errors would be increasingly greater for points of less declination.

Thus we have strict mathematical proof of the point on the cusp, and of its true pole, which argues that any other method is erroneous. Yet readers are spared two out of the three long calculations made for the above demonstration. The too common treatment of this matter is rambling and inconsequent; and figuring only to the even minute is quite unfit for any critical work—though an easy way of filling many pages and fooling the tyros.

No exact tables of poles being possible, yet a table of approximate ones, near enough for most purposes, can be made from a suitable declination between the extremes. The angle of a true pole as it would appear on the spherical heavens is a variable one, and the approximate pole would be a great circle at the mean of these fluctuations. The poles according to the tables of Ptolemy, as given with Cooper's translation of Placidus and partially in Wilson's Dictionary, are not far from being proper average ones. Taking the Ecl. Obl. as about $23^{\circ} 56'$ in Ptolemy's time, he seems, as I calculate it, to have used a decl. of near $21^{\circ} 28'$ for making his table. This is far better than the usual $23^{\circ} 28'$ now, but I find that a decl. of $18-19^{\circ}$ is best for the purpose and assumed that of $8 22$ for the table of Poles prefixed to my Tables of Houses. It was used in constructing them, and all points where the Latitude and declination required it were determined by the true pole obtained by the tedious process shown above, though that nicety does not much affect results as expressed briefly in the tables to tenths of a degree—only in exceptional places. Generally, by starting with a mean pole the corrected one found is the true pole to within a few seconds, as may be proved by substituting that and repeating the calculation. In the work on my tables a second repetition of it was sometimes made.

In order to ever settle such questions as the division by

houses, and their poles, surely a fine analysis must be applied, and results tested strictly by careful tentative operations. A page of proof to that end is better than volumes of talk about it. The long-spun discussion is more like a guessing match, and the present absurd discord only made worse by inconclusive debating and disputing.

In the same chaotic condition is the whole mathematical basis and method of natal astrology, being no better now but rather worse than it was a century ago; thus the exacter science latent in it is not recognised, and the art is not and cannot be practised accurately and honestly. Not only do casual mistakes and slovenly work abound in the writings of its leading exponents, but the very grossest of radical errors are not infrequently made. One of them, who makes a lavish display of pedantic learning in many sciences and languages, advertises tables of houses for "*any meridian*"! Another states that the Latitude of a certain place is an angle quite different from the elevation of the North Pole. A third instructs us in one of his books thus: "The nodes of a planet are the two points where the ecliptic cuts the equator; are so called because the days and nights are of equal length when the Sun" is there. What in possibility of blunder can exceed these subversions of astronomical facts as seen by the shady professors in their circle of obscurity?

To return to our subject matter, and some parts yet untouched. It must be allowed that the precision and extension of the mathematical method which we inculcate are beset with many difficulties. A chief one is that very seldom can an authentically exact time of birth be obtained, yet an uncertainty of only four minutes makes on an average a whole year difference in directions to the angles. Getting a correct figure for a given time and place is an easy matter to any competent and careful person, but it is of course useless to make nice calculations from it until corrected to the true time as found by some means to within a few seconds. If there is any probable way of obtaining this, other than by laborious experimental calculations for comparison with events, it still must afterward be submitted to crucial tests by such means, as any theory however plausible must abide by the facts. Also, it is usually hard to get the dates of enough events of the right kind to adjust the directions by, as is well known; though very few realise how constant is the liability of being deceived by casual coincidence. If the figure can be well fitted to two angular directions without changing the given time by more than its *probable* error there is a fair chance

of being right. When four or five arcs closely agree with suitable events it becomes practically certain. Sometimes one agreement is so striking for several reasons that it is of special weight in evidence. To really solve to a scientific certainty that so involved problem, rectifying a time of birth as commonly given, is a very arduous task, most of the factors being of a nebulous kind or otherwise unreliable. I have worked a good deal on this rectification, but am absolutely sure in only two or three instances. Of course, my own nativity has been a special and most elaborate study. The time was certainly known to be between 2 and 3 o'clock. Naturally the first figure was made for 2.30, which, after much laborious effort, and much delay incurred by the use of the Geographic Lat., was finally found to be within about 3 minutes of the true moment, and the work was reduced in amount by the fact that the initial guess was so close. The Placidian scale for equating was used from the first, but it was years before the Geocentric Lat. was proved to be necessary. Six or eight angular directions were then at once accurately fitted to events, and ample agreement has followed in those made since. One of them was M.C. δ Arcturus D., when a government situation was obtained, of signal importance to me. In course of the above-named work I hit upon what seems not to have been known before, though so simple, the fact that directions of angles to rapt parallels are legitimate ones and of much force. Asc. rapt par. $\frac{1}{2}$ measured to the time of a severe fall, dislocating an arm; $\frac{1}{2}$ was in the 8th house. As the \odot , a point on the ecliptic, is so directed, why not those points of the ecliptic which are on the angles? The books do not consistently carry out their own principles, and so the system of direction is left defective, while they expatiate all over the less essential and more nebulous parts of the doctrine of nativities.

N.B.—Two misprints remain to be corrected in the Equation Table of April issue—fault of my own in not seeing them sooner—in 1st col. of "2d. Y." line 19 should be 33'5; in 2d. col. of same line 14 should be 29'7.

J. G. D.

ON MUNDANE ASTROLOGY.

BY SEPHARIAL.

IN the literature of Astrology there is very little to be found that is of material assistance to students concerning the all-important subject of Mundane Astrology. In fact, it would appear that even those who are well versed in the doctrine of Nativities are sometimes content to read their almanacs, and take their inspirations in regard to the trend of public affairs from the popular source. Only recently a well-known exponent of Natal Astrology suggested that it required some special faculty. This is not quite the case, and in the course of this short study I think it will be shown that anyone who can erect a figure of the heavens from the *Nautical Almanac* a year in advance of the times, can effect, with very little study, some luminous predictions regarding the probable course of events in the political world during the course of the year.

And the art of making almanacs requires no special talent beyond the mathematical ability necessary for reducing terms astronomical into terms secular. Where the faculty of the astrologer comes chiefly into play is in the process of interpreting the symbols as they fall in the various horoscopes of the month, the quarter, or eclipse.

To be sure, the almanac writer must have a fairly wide knowledge of the varying effects of the planets upon the weather, the political horizon, crop conditions, trade, public health, and a variety of other diverse things. But this is not so difficult when once the simple natures of the planets are known. Thus Mars means *freedom* wherever we find it, and Saturn means *stringency* and reserve. So that, falling in the Second House of a horoscope of birth, Mars would indicate extravagance, a free hand in regard to money. In the *same house* of a political horoscope it means the *same thing*—heavy expenditure. And just as in the Nativity it indicates good earning powers, so in the political figure it shows brisk trade. Saturn in this position in either horoscope would show scarcity of money, bad trade, stringency in the money-market, etc.

But it would be altogether misleading to suggest that the political horoscope is interpreted exactly as a horoscope of birth would be. There is a certain identity, and that is all. The distinctions may be easily learned and thenceforth interpretation may go forward without much difficulty.

Perhaps the easiest means of appreciating the differences between the two systems, the Natal and the Mundane, will be to bring them into alignment and comparison, thus:—

NATAL	MUNDANE.
	FIRST HOUSE.
Personality, the physical body and characteristic marks.	The people, their general condition, their inclinations and tendency of public feeling. House of Commons.
	SECOND HOUSE.
Financial condition and business prospects of the native, means of gain.	Trade conditions, trade returns, the state of money-market, and fiscal questions generally.
	THIRD HOUSE.
Relatives of the native. Short journeys and means of transit and transmission.	Border territories, neighbouring states. Railway traffic. Means of transit, vehicles, etc., postal affairs.
	FOURTH HOUSE.
Residence, tenancy, landed property, estate. The mother.	Housing of the people. Land, crop conditions, terrestrial phenomena.
	FIFTH HOUSE.
Progeny, pleasures and amusements of the native, love affairs, speculations.	The up-growing generation, schools, theatres, etc., sports and pastimes. The Colonies.
	SIXTH HOUSE.
The servants and personal comforts of the native, his health, dress and food.	The Army and Navy (National Service), food supplies, the health of the people.
	SEVENTH HOUSE.
Marriage conditions, partnerships and contracts. Open enemies.	Treaties, feuds, the <i>status quo</i> of the foreign Powers in treaty. War, enmities. The balance of power.
	EIGHTH HOUSE.
Death, means of loss and deficit. The financial condition of the partner.	The Privy Council. Death among the people. Rate of Mortality. National losses. Gain or loss by treaty.
	NINTH HOUSE.
Long journeys, voyages, publications, religion and discoveries.	Foreign lands, exports, the main, and trading conditions generally as regards Foreign nations.
	TENTH HOUSE.
Father, superior or master of the native. His honour and credit.	The King, or Chief of the State. The Government and its policy. The honour of the nation.
	ELEVENTH HOUSE.
Friends and advisers of the native. Supporters. Financial condition of the business or its Chief.	The allies of the nation. The National Exchequer. The Privy Purse. The House of Lords of a Monarchy.
	TWELFTH HOUSE.
Secret enemies. Distraints, embarrasments, confinements, prisonings and exiles.	Hospitals, asylums, prisons and other institutions where detention is enforced. Incendiary and nihilistic schemes, plots and seditions.

It will thus be seen that there is a marked parallelism of the one system to the other. It is, in fact, merely a widening of the horizon; the interpretation of planetary influence in regard to the nation as if it were a personal unit. Here and there, as in the case of the House of Commons under the dominion of the First House, the representation of the national unit is taken into account. In other cases, such as the Privy Council under the Eighth House, a process of analogy is resorted to. Thus, the Eleventh House, being significant of the advisers of a person or of a nation, the eleventh from the tenth becomes the significator of the advisers of the Chief, President, or Monarch of the people, *i.e.*, the Privy Council.

In default of the exact moment when any particular nation can be said to have been "born" recourse is had to certain natural epocha or divisions of time. These are the Four Quarters of the natural year, marked by the ingress of the Sun to the four cardinal points of the Zodiac; the Lunations, or conjunctions of the Sun and Moon; the transits of the planets through the Signs, their conjunctions and oppositions; and the Eclipses. It is usual to take the figure of the heavens for any of these times in relation to the Capital of a country; the figure for England being adjusted to the latitude and longitude of London, that for France being drawn for Paris, and so on.

Empiricism has determined that certain Signs of the Zodiac are directly related to particular places: as Aries to Birmingham, Taurus to Oxford, Gemini to London, etc.; and the transits of the planets through these signs are noted, together with their natures and the aspects they form during transit, in order to determine their effects on the towns or centres ruled by those signs. It has further been shown that particular degrees of each sign are specially related to particular places. Thus, while Gemini rules several places in the country, the eighteenth degree is the point which has direct relation to the City of London.

Not very much is known regarding these special degrees. They have been called the "ascendants" of the several places they are said to rule, but there is considerable evidence that some, at least, of the so-called "ascendants" are more probably the "mid-heavens" of those places. But the effects of transits through these signs and degrees are of chief importance, and these are determined by the nature of the planet in transit, together with its aspects. We cannot go back to the exact moment of the founding of the City of London, but it is always possible to prove that the City as now constituted is under the

influence of the eighteenth degree of Gemini ; and so of the rest.

Now in regard to the timing of events which may be included in the prognostics drawn from any of the above epochs, much discussion has taken place, and many suggestions have been made. None of these suggestions have been properly sifted and proved, and no standard of measurement has been universally accepted. Nothing but a thorough and systematic survey of a series of important events in relation to the attendant significations afforded by the various time-measures can effect a satisfactory conclusion ; and should I have another opportunity of dealing with this subject, some observations of a striking nature will be brought forward to prove not only that the mundane epoch is now wrongly taken, but that all important events may be accurately timed.

OCCULTISM IN FRANCE.

BY G. FABIVS DE CHAMPVILLE.

THERE is much to be gleaned in this field during the past months. There has been a great recrudescence of effort, of research, and of experience, constituting for those who would follow the uninterrupted labours of the human mind a happy, felicitous period in which, little by little, the veil of the unknown has been drawn aside.

Astrology has made considerable progress in France during the past year, and the example of THE HOROSCOPE has borne fruit. A body of workers and thinkers have inaugurated Reviews dealing with the same subjects, and chief praise must be accorded to M. Chacornac and his learned colleagues on the appearance of *La Science Astrale*, which is devoted to every aspect of Astrology. It is not necessary to speak, at all events to the readers of THE HOROSCOPE, of the antiquity of the science and its innumerable uses. The past, which is veiled from our sight, and rendered the more obscure by the loss of the Alexandrian Library, did not suffer so much from the superficiality of those who pretended to a knowledge of the science. They lived slower than we, and their lives, if more ponderable than ours, were nevertheless more consistent and logical. But it is unnecessary to repeat in this place the history of the Horoscope in the past, nor indulge in dithyrambics on this admirable science. In one of the French publications we have come across some notes on the Horoscope of President Loubet, who was born on the 31st December, 1838, at 5 hours p.m. at Marsanne. The points which will strike the astrological student and which embrace the individuality of the President are, in brief, Cancer rising with the Full Moon enthroned therein under the felicitous

aspects of Uranus and Jupiter. Mars is in trine to Mercury, an indication of the President's firmness of character and strong conviction. Indeed, the Horoscope of President Loubet is fully in agreement with his past quite as much as with the present, and what we are able to perceive regarding the future. But we need not enter into the private domains of our eminent collaborators, but may leave the working out of the notabilities to our erudite and learned astrologers. Nevertheless, it is impossible to pass without comment the splendid work of Mons. Paul Flambart, an old pupil of the Polytechnic School, who has applied modern mathematics and physics to the ancient science of astrology. In effect, he proves that the accident of birth does not transpire at any haphazard moment of time, but always under a celestial conformation which is in agreement with the horoscopes of the parents, showing a prior argument in favour of a certain nexus between the heavens and the law of heredity. Should we seek for examples in corroboration of this fact, the book at once supplies them.

They cannot fail to strike even the most incredulous.

Nicholas II., Emperor of Russia, and his father, Alexander III., have the same ascendant and the same midheaven. Moreover, the conjunction of the Moon and Jupiter is in the same zodiacal sign, the Ram, in each case. In Nicholas II. we find a further double astrological resemblance with his grandfather, Alexander II., who had at his birth Mercury in Gemini and the Sun in Taurus, like the present Emperor.

In the case of Paul Deschanel, former President of the Chamber of Deputies, one finds the same equilateral triangle of the planets Saturn, Mars and Sun as in the horoscope of his father. Moreover, in both cases, Mercury, near the Sun, is in the father's case in conjunction with Venus and sextile to Jupiter, and in that of the son in sextile to Venus and conjunction Jupiter.

In Jules Grèvy's horoscope and that of his brother Albert, Venus is similarly placed, and the Sun and Mercury have many analogous affections. Jupiter is in the midheaven.

One could cite innumerable examples of this kind, and notably the positions in the horoscopes of Napoleon III. and his son; William II. and his father; Louis XVI. and XVII., and many amongst the Bourbons. One could cite the whole of this admirably-constructed work, which the profane would nevertheless declare to be nothing but a series of coincidences.

In leaving the subject of astrology to cast a glance at the

development of occult studies in these later times, we are overwhelmed with evidences.

At every step a new light flashes across the path, revealing facts which, at one time regarded with scornful scepticism, are now incontrovertible truths. It is erroneous to suppose that the theories of the old masters are abandoned. On the contrary they are more and more in evidence. The theory of emission and radiation as perceived by Newton and maintained by him against the scoffing of his critics, is now the accepted theory.

Radium and radio-activity are in support of it. The magnetic fluid, which was denied for so long a time, is now, thanks to the labours of our physicians, scientifically explained.

Professor Bernheim, of Nancy, has said: "All these facts, and those which we shall set forth in addition, show that the so-called phenomena of 'animal magnetism' are only phenomena of suggestion." According to him, the "fluid" does not exist, and Dr. Blondlot, of Nancy, has lately put on record the following statements: "Concerning radiation of the order of the Cathodic Rays (rays emitted by the Crookes tube, which, while meeting with resistance, produce the X rays)—these rays are formed on the surface of all bodies, particularly metals. They are not refracted or polarised, and have no relation to light. It is these last radiations that are called radio-active rays, such as those constantly emitted by Uranium and Radium. The sub-red rays which traverse black paper, ebonite, wood, stone, in a word, the greater number of the non-conductive bodies; these are susceptible of refraction and polarisation, similar to light."

We learn also that M. Blondlot, of Nancy, has made a series of very curious experiments on what he has called "ponderable emanations," which Mons. Darboux, in his report to the Academy, characterised as of the highest scientific importance. M. Blondlot demonstrates, some considerable time after the Magnetic Society of France and the Magnetic Institute, the proofs having been supplied by us, that a great number of bodies have the peculiar property of giving off emanations which, instead of being imponderable, as are the various known radiations, are in some way a species of material efflux, and, as such, are subject to the laws of gravity while yet remaining invisible. To this effect M. Durville has written a treatise, "*La Physique du Magnetisme*," which careful and right-minded scientific critics would do well to read. In an early experiment M. Blondlot took a screen on which was traced a cross formed of sulphate of calcium which is rendered incandescent by exposure to the Sun's rays. Then, on retiring to

a dark chamber, and placing a piece of money at a certain distance above the screen, the luminosity of the sulphate of calcium is found to be increased so long as the coin is held vertically above the cross, which results from the ponderable emanations from the coin. The proof of this is, that if you place the coin underneath the screen there is no effect. By holding the screen in front of the coin and gradually removing it, it is possible to trace the trajectory of the emanations, and to determine that it follows the same curve as that of a projectile, which is influenced by atmospheric resistance and gravitation.

One may, in fact, conduct this ponderable emanation just as one would a liquid or a gas, making it pass through a glass tube. Under these conditions it is seen that the emanations follow the course of the tube and augment the phosphorescence of the screen at its extremity. M. Blondlot does not as yet commit himself to any definite conclusions, but he recounts some singular experiments which have already been reproduced successfully, among others by M. Jean Becquerel at the laboratory of the Museum. M. Becquerel, following these researches, has shown that the alcohol vapour has an influence on these emanations analogous to an anæsthetic. After a stimulus which is expressed in the intensified giving-off of rays, the radiation becomes enfeebled in proportion as the alcoholic vapours are increased.

It is fifteen years since the Magnetic Society of France proved the vitality of minerals after having assured itself of the life of plants, and proofs are constantly accumulating. All this shows that Occultism and Astrology are the best and most fruitful paths which lead to the study of Science, for they reveal to us the chain of connection which binds together the greater and lesser worlds, and each succeeding day will give them a more important place in the consideration of thinking men.

THOUGHTS ABOUT TENNYSON'S HOROSCOPE.

BY ROBERT CALIGNOC.

SOME months ago I received a copy of Tennyson's horoscope from an astrological friend. It is cast for "just after midnight," the 6th of August, 1809. As I have no Ephemeris for that year to guide me, I cannot say whether "just after midnight" on August 6th is Irish for August 7th, or whether it is merely the early morning of August 6th which is intended. Be that as it may, I think that Tennyson's is one of those natal figures which surprises one at first sight and grows on one after familiar use. The Moon, just risen in Gemini, exactly in sextile with the Sun on the cusp of the fourth, and Venus just about to rise in sextile with Jupiter on the cusp of the twelfth, are certainly strong poetical indications. The "appalling" sixth house, of which we have recently heard, is appalling (*a*) because it contains a conjunction of Mars and Uranus in Scorpio, and (*b*) because it also contains Saturn and Neptune; these planets, though not forming a conjunction, being only separated from each other by some seven degrees. Now, when I look at this conjunction of Mars and Uranus in Scorpio, I cannot help thinking of the Jingo aspect in Tennyson's character, as seen in that melodramatic ultimatum he penned in old Crimean days:

Is it peace or war? Better war! loud war by land and by sea,
War with a thousand battles, and shaking a hundred thrones.

Again, should one's eyes wander to Saturn and Neptune, growling away there also in the sixth, like the rumble of departing thunder, one is necessarily reminded of the Laureate's large and lavish capacity for "moping," and what is better still, for moping in deathless verse. Saturn has the trine of Mercury on the cusp of the third, and this fact, combined with the poetical aspects above mentioned, made Tennyson one of the most splendid literary

mopers that ever lived. But for the position of Saturn and Neptune in the sixth house, I fear we might never have had "Maud" and "In Memoriam." Some people, I know, would exclaim "So much the better!" but such will not be the opinion of those who have once lived below the surface, where ever and anon—

Tears from the depth of some divine despair
Rise in the heart and gather to the eyes,
In looking on the happy autumn fields,
And thinking of the days that are no more.

Astrologers who know the effect of the combination of Saturn and Neptune might be disposed to attribute Tennyson's trances to this influence. These trances, one of which is described in the "In Memoriam" in particularly fine language, I am inclined, nevertheless, to ascribe to the influence of the Moon in Gemini in the twelfth being in sextile to the Sun on the cusp of the fourth. My reasons for doing so are as follows. Tennyson's trances were not instances of mere vulgar obsession, such as might have arisen from the combined influence of Saturn and Neptune, but extremely straightforward, high-class performances, "Æonian Music," as he himself says (Venus is in the same sign as the Moon). These trances seem to have been voluntarily induced by a mere act of self-hypnotism, quite without the aid of drugs (☿). Again, the fact that they began at an early age points rather to the action of a planet in the 12th House than to one situated in any other part of the horoscope. But I look for enlightenment on this point, and do not seek to press my own view.

Oh! the vagueness which appears to the untutored mind of a beginner in some of the departments of the "exact" science of astrology. What mental travail, for example, he may have to undergo, before he succeeds in reconciling the various meanings attributed to any of the mundane Houses. The 3rd and 9th Houses are the Houses of short journeys and literature, are they not? Why? Let us take the 3rd House first. Here journeys and literature seem to be indicated because the 3rd House takes the influence of Gemini, the third sign. It is, perhaps, not hard to see why Gemini, a Mercurial sign, should indicate journeys and literature, but why should this House indicate *short* journeys? The reason seems to be that there is something rather superficial about the Gemini influence. Is not the Gemini man the all-round skin-deep smart man, whom everyone, if we judge by the advertisements which appear in the newspapers, wishes to employ, but ew, if they look into their own hearts, would wish to be. If he is

a journalist, is he not one of those brilliant specimens who seem to be able to write well on all subjects except the one the reader knows something about? If he takes upon himself to instruct the youth does he not, forsooth, hopelessly outclass all other possible competitors by cheerfully announcing his ability and intention to teach "everything"? If the fates send him *en voyage*, and he visits some foreign country for a week, does he not astonish the world in general, and, most of all, those who know the country, with what he is fain to call his "impressions"? Does he not, in short, in all that he does, always and easily come up to a certain mark, rarely and with difficulty ever go beyond it?

Now, it is probable that the humourist who invented the phrase "short journeys" as an interpretation of the Third House, was merely thinking of the superficiality of the Gemini man, and that when he spoke of *short* journeys he only desired to cram into two words the idea of the Gemini man *en voyage*, the aimless potterer, whose attention flits from object to object without any apparent sense of the utility of things. And, if this was so, may we not with equal justice and without further explanations, suggest that, if the Third House is the house of short journeys, it is probably, by parity of reasoning, the house of short or light literature.

So much for the 3rd House. Now, what is to be said about the 9th, which takes its influence from Sagittarius, a Jupiterian sign? This House is said to be the House of *long* journeys, and of (save the mark) literature, religion, and science. Why *long* journeys? It is not obvious at first sight. There is no apparent connection between long journeys and the Jupiterian idea. But that there is a very real one I have little doubt. Sagittarius people are kings in their own right, they abhor restraint, and love personal freedom before everything else. So, if they sometimes take the wings of the morning in the search for freedom, and seem to neglect what to others appear to be more obvious duties, well, much will be forgiven them because they loved freedom much. The other aspect of the 9th House is a more difficult nut to crack. The apparently meaningless jumble of literature, religion, and science is alone sufficient to frighten away the most credulous of novices. But the man who made the jumble seems to me really to have known what he was doing and to have jumbled cunningly. For there is a fair land far away, situate quite beyond the ken of the "man in the street," who, by the way, is a "child in these things." This land is named Philosophy, and within its confines literature, religion, and science, and a good many other things,

are all one. It is the apex of the pyramid, where we shall all meet, from whichever side we may have climbed; the goal and summit of all our strivings. So the ninth house is the house of Philosophy, the house of mental freedom and independence; and few there be that find it. It is the house of the "Humanities," as the Scotch member would say. It is the house of *LITERÆ HUMANIORES*, or "Greats," as the Oxford man might mutter.

Now, Tennyson, it is well known, confined himself to short journeys, but it is, perhaps, a matter for controversy as to whether his poetry and his deepest thoughts can be called light literature. Let us question the Planets on this point. Mercury was on the cusp of his third, and his ninth house was as swept and garnished as need be. So far, the evidence appears to point to the lightness of his writings. Indeed, the poet seems to have been conscious in himself of his failing in this direction, for it was a failing, and apologizes for his "short, swallow-flights of song." But readers of Tennyson who have found the deeper sort of satisfaction it is possible to find in, say, "In Memoriam," will remember that this wonderful elegy is astrologically depicted, not by the mere position of Mercury on the cusp of the third, but rather by the fact of Mercury on the cusp of the third being in trine with Saturn in the sixth, and of a Saturnian sign being on the cusp of the empty ninth.

What more could one expect? Tennyson was, in the opinion of his most competent critics, at his best in short pieces. Mercury, remember, is on the cusp of the third, and "In Memoriam" is nothing but a collection of such pieces. Again, the poem is lengthy, and, though many years were passed in the writing and composing of it, the central idea is well sustained. Mercury is in trine with Saturn. This idea was the mental sickness and paralysis of the poet. Saturn, with all the other malefics, was in the sixth. While for the deep and fairly staid philosophical feeling which runs through the entire gamut of lamentations, we must be satisfied to find, and I think we may well be satisfied to find, a Saturnian sign on the cusp of the ninth.

Last, and far from least, the Ascendant and Mid-heaven of Tennyson's horoscope seem to be almost exactly identical with those of London. Like most of us common folk, he had had his early London days, and had known what it was to praise the "busy town." But to him above all others it was given to be the poet of the Empire while London was the heart of the Empire,

as it was given to Virgil to be the poet of the Empire while Rome was the heart of the Empire.

Now the Rome of slaves has perished,
And the Rome of freemen holds her place,
I, from out this Northern Island
Sundered once from all the human race ;
I salute thee, Mantovano,
I that loved thee since my day began,
Wielder of the stateliest measure
Ever moulded by the lips of man.

P.S.—I must apologize for a *lapsus mentis* in my last article. The April number (p. 153, l. 13) reads : “One planet (Mercury) had recently entered the ninth.” As a matter of fact, Mercury was about to leave the ninth house.—R.C.

THE HOUSE OF ROMANOFF.

BY SEPHARIAL.

It is an old and well-tried saying that "the tree is known by its fruit," but, perhaps, few understand the penetralia of this cryptic saying quite so thoroughly as the astrologer, to whom the nexus of root and branch is clearly revealed by the law of astral heredity. It may with perfect safety be affirmed that the horoscopical indications obtaining at the birth of an infant are in a very perspicuous manner summative of the destinies of the whole family of which that infant is an offshoot or branch.

Most clearly is this the case in regard to the House of Romanoff, as reflected in the horoscope of the infant Grand Duchess Olga, who, according to the Almanach de Gotha, was born on the 15th November, 1895, at 9 p.m., at St. Petersburg, latitude $59^{\circ} 56'$ N., longitude $30^{\circ} 18'$ E., corresponding to Greenwich Mean Time 6h. 58m. 48s. p.m.

CALCULATION.

			h.	m.	s.
Sidereal time, noon, 15/11/95, Greenwich			15	37	17
Correction to $30^{\circ} 18'$ E.	...	...			19
S.T. noon at St. Petersburg	...	...	15	36	58
Local time p.m.	...	...	9		
Acceleration	...	...		1	29
R.A. of Midheaven at Birth	...	...	0	38	27

This Sidereal time corresponds to an arc of $9^{\circ} 36' 45''$, which gives Aries $10^{\circ} 27'$ on the Midheaven, and Leo $10^{\circ} 12'$ rising.

The horoscopical figure of the Heavens, given on the following page, is set for the time of birth.

It has been stated that prior to the outbreak of the war with Japan, the Czar of Russia was seriously thinking of setting aside the law of succession, as at present defined, in order to allow his eldest daughter to succeed him instead of the Grand Duke Michael. An enquiry as to the probable result of such a measure, so far as the Infant Grand Duchess is concerned, should be of exceptional astrological value, as well as of considerable political interest.

Few horoscopes present a satellitium of quite such startling import as that which forms the distinguishing feature of the above

rebellion. Certainly, the setting aside of the present law of succession at the word of the Czar would afford an all too plausible excuse for seditious movements by all who are intent on Anarchist or Socialistic propaganda. Those huge and well-organised bodies of republicans known to the world as secret societies would undoubtedly give their support to the Grand Duke, and under the pretext of maintaining ancient rights, make an end of the autocracy in Russia.

Looking at this horoscope, one can but say that in all probability the succession of the Grand Duchess Olga to the throne of Russia would mark the end of the House of Romanoff. It is clearly a dangerous, if not a fatal project, that of diverting the succession in her favour, and it is one of those insane projects of which men will sometimes be guilty, sane though they be in all other affairs of their lives, when under the malefic influence of a disastrous combination of planets, as indeed is the case with the Czar at the present time.

Looking ahead, it is possible to say that without doubt the infant Grand Duchess will be placed in a position of the most extreme danger when the Sun comes by direction to a conjunction with Mars and Saturn, and the calculation may be made in advance of the event.

ELEMENTS.

Planet.	Lat.	Declin.	R.A.	M.D.	Semi-arc
Sun	...	—	18 35'	230. 47	41. 10 125. 30
Saturn	...	2 10	13 15	219 50	30 13 114 0
Mars	...	0 17	15 4	219 19	29 42 117 43

1.—Sun to conjunct Saturn in mundo.

Formula : As S.A. Saturn : M.D. Saturn :: S.A. Sun :
prop. dist. Sun.

Semi-arc Saturn 114 0 p.log. .19837

a.c. 9.80163

M.D. Saturn 30 13 p.log. 77503

Semi-arc Sun 125 30 „ 15663

Prop.d. Sun 33 16 „ .73329

M.D. Sun 41 10

Arc 7 54 Sun conjunct Saturn in mundo.

2.—Sun to conjunct Mars in mundo.

S.A. Mars	117 43	p.log.	.18443
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	a.c.		9.81557
M.D. Mars	29 42	p.log.	78252

Semi-arc Sun	125 30	„	15663
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	31 40	„	.75472
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M.D. Sun	41 10		
----------	-------	--	--

Arc	9 30	Sun conjunct Mars in mundo.
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It will be seen that the first of these directions falls in the middle of October, 1903, and the latter of them measures to May, 1905, while the direction of Sun conj. Mars zod. con., if calculated, will be found to fall, by an arc of $9^{\circ} 46'$, in August, 1905, closely followed by Sun conj. Saturn zod. con. It is therefore to the 10th year of life that we must look for the chief effects of the sinister combination of Mars and Saturn in this horoscope. Being angular, the effects will be strengthened and accentuated. The outbreak of the Russo-Japanese War at the beginning of this year must be regarded as the direct effect of the evil influences swaying this horoscope and the destinies of the House of Romanoff during the close of the year 1903, due to the mundane directions which are calculated above. The direction of the Sun to Mars however, measures to the year 1905, and this will be the fatal year so far as the destinies of this dynasty are concerned.

Looking at the current indications of this year, 1905, it will be seen that the most dangerous points fall in June, July, and August, for Mars will then be in transit over the place of the Moon, Mars and Saturn at birth, being *stationary* in the 10th degree of Scorpio, then going direct over the place of the Sun in August, and continuing in the fatal sign Scorpio from January to August.

Some may argue from the rising of Jupiter in the sign Leo that the life would be a long and fortunate one, and so indeed it would be if the Great Benefic were not so severely afflicted. Also Venus on the lower angle seems to indicate a peaceful termination to the life, but the planet is cadent, having just passed the meridian, and there is the double affliction of the Moon in the 4th House in the martial and violent sign Scorpio, and the affliction of the Sun by the conjunction of Uranus in the same

sign. So, then, despite the parallel of the Sun and Moon to Jupiter, it cannot be argued that this horoscope is in any way sustaining to the House of Romanoff, which, as we may learn from a study of the horoscope of its chief representative, is already under a cloud from which it cannot emerge but by force of the strong arm of a dire necessity, amid conditions the most sinister, alarming, and catastrophic.

Now, if the reader will turn to the revised edition of the Bible (Oxford, 1885) he will find in, I believe, the 23rd chapter of Ezekiel, some words of striking import at this critical stage of the history of the Russian Empire. There it is said :—

“The word of the Lord came unto me, saying: Son of man! Set thy face towards Gog and the land of Magog, the Prince of Rosh, of Meshech and Tubal, and prophecy and say: Thus saith the Lord God, I am against thee, Prince of Rosh,” &c.

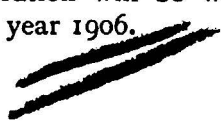
On reference to Brown's Dictionary of the Bible, p. 313, under the heading of “Gog and Magog,” it is said that Gog signifies the Governor and Magog the people. Magog was the second son of Japheth, whose posterity peopled Tartary and part of Europe, extending over an area of some 5,000 miles East and West, and 2,700 miles North and South, *most of which is, at the present time, in the Russian Empire.*

It will be known that the Tartars anciently called themselves “Mogli,” Magogli, or Mungli, that is to say, people of the Mogul nation. In the East Indies they were called Moguls or Mongolians. An Arabian geographer calls northern Tartary, which is now Siberia, “the land of Guig or Maguig,” and says it is separated from the rest of the world by terrible mountains. This no doubt refers to the Himavats or Himalayas. It requires only the slightest acquaintance with Grimm's law, to derive from the names Meshech and Tubal the very obvious modern centres of Russian administration, Moscow and Tobolsk. Rosh is, of course, Russia.

From this point of view it is not an altogether comfortable position which is held by the modern representative of the great people of Rosh, and there is something portentous in the words of the prophet: “Thus saith the Lord God, I am against thee, Prince of Rosh!”

The whole trend of modern civilisation, of culture, art, letters, and science is against Russia. The Spirit of the Age is against Russia. The Empire is already hundreds of years behind the times—even its calendar is at fault—and the masses of the people are down-trodden, servile and ignorant paupers, chafing

their spirits in a bondage from which they cannot shake themselves free. They need but the opportunity and the word of a leader to engulf the whole country in blood-red anarchy and civil war. A free press and a representative Government is what they require, and these are the things that must eventuate in the near future, if ever the people of Russia are to be a concrete power in the world. And between the bureaucrat and the people there stands the person of the Czar, the foil of the one and the shield of the other ; powerless, helpless, the mere sport of fortune, but yet there, and that by the will of Heaven as expressed through the agency of planetary laws. But the end is fast approaching, and the day of Russia's liberation will be written in letters of blood before the dawn of the year 1906.



THE SECRET OF PRIMARY DIRECTIONS.

BY ALBERT KNIEPF.

THE various methods of equating arcs of direction constitute a source of complexity and uncertainty in natal astrology. It is not to be wondered at that, when a tabulation of directions has to be made—as suggested by Mr. Erskine (vol. 2, p. 187)—in which directions which are exact, those which are not quite so, and those which do not correspond at all, are arrayed, that many are disposed to abandon the doctrine of natal horoscopy.

But I am disposed to think that a compromise may be effected, and my experience has shown that if we use the measure of $1^\circ = 1$ year, and at the same time the progress in R.A. of the Sun in the Ephemeris after birth, and take the corresponding primary direction, we shall find a measure that is valid for every nativity without exception. In theory the two systems of measurement are identical, for each supposes a division of the circle of the Equator into degrees of which $1^\circ = 1$ year.

The death of the late Queen Victoria was a subject of much post-mortem discussion and calculation. The horoscope as given by Zadkiel gives the R.A. of M.C. $304^\circ 40' 22''$. The arc of death by the measure of $1^\circ = 1$ year is $81^\circ 40'$ and no adequate Primary Arcs are adduced! If we calculate the solar arc (secondary) for the time of death, we obtain $83^\circ 31'$. The uncorrected time of birth shows two very critical and powerful arcs between 83° and 84° .

$\text{D} \square \text{M} \text{ mundo } 83^\circ 5'$

$\odot \square \text{M} \text{ mundo } 83^\circ 54'$

One of these arcs should be the fatal one. If we correct the time of birth by the direction $\text{h} \delta \odot \text{ z.d. } 42^\circ 33'$ for the death of the Prince Consort, we obtain R.A. of M.C. $305^\circ 11'$. The "Science of the Stars" gives the arc for the death of the Duchess of Kent $41^\circ 9'$ and $\text{f} \text{ p.d. Asc. with } \text{h} \delta \odot 42^\circ 33' = \text{death of Prince Consort}$. Now, with the new R.A. of M.C. we get the arc of $\text{D} \square \text{M} 83^\circ 38'$ and the Queen died under $83^\circ 31'$ in the secondary Solar measure! The other arc of death $81^\circ 40'$ is found in the direction of $\odot \square \text{h} 82^\circ 5'$. The two directions $\text{D} \square \text{M}$ and $\odot \square \text{h}$ zod. d. are therefore the arcs of death.

In this manner every horoscope (when properly corrected) will give exact results.

Then we have the following potent directions, the planet directed being always placed first :—

25° 14'	h	p.	☉	mundo.
25° 15'	☉	♂	♂	mundo.
25° 22'	☉	p.	♂	mundo.
27° 17'	☉	p.	♀	zod.
25° 43'	h	Δ	♂	mundo.
25° 44'	h	*	♂	mundo.
25° 47'	h	8	Asc.	mundo.
25° 53'	h	∠	☉	mundo.
26° 1'	☉	p.	♄	mundo.
27° 32'	♂	p.	♂	mundo.

The last four arcs are those of a violent death! The scheme is an interesting one for astrologers, because it will be seen that there are a number of good arcs leading up to the catastrophic end. When h came to the opposition of the Ascendant, Andrée learned of the death of his patron, Baron Dickson.

It should be observed that under the earlier of these directions in 1895 Andrée prepared and planned his fatal expedition. In the Ephemeris for 1896-7 we find ♄ ♂ h operating in opposition to the Ascendant of this horoscope, and on the 11th July, 1897, we find ♄ in ♌ 25° 41' and h in ♌ 24° 21' in close opposition to the Ascendant of this horoscope.

Observe also that h was at birth in the 8th House, near the 9th and ruler of the 9th, while ♄ was in the Oceanic sign ♎ in the "Far North" angle of the figure!

An arc which works out under the solar measure of 1 degree for a year of life will also work again under the measure of the Sun's postnatal increase of R.A., and this explains why there are frequently long periods of good and bad fortune, while the secondary directions and transits are useful in pointing to particular incidents, and for this reason should not be neglected. Thus in the horoscope of King Edward VII. the arc for Mars conj. Sun in mundo measures to 64° 46', and the solar measure for November, 1901, at the time of the Boer War, is 64° 53'. This will work again in 1906. Again, at the time of his serious illness in November, 1871, the arc by equatorial measure is 30° 6', and for this Mr. Pearce gives the direction Sun p. Uranus zod. con. But the solar arc for the same event was 31° 44', and for this I find the directions Sun semisq. Mars mundo 31° 8', Sun square Mars zod. con. 31° 30'. It therefore appears that if we calculate the Sun's increase in R.A. for any day after birth, and take the corresponding directions calculated by primary arcs, there will be more satisfaction derived from the study of this department of astrology than has hitherto been the case.

A PRIESTESS OF DEATH.

WEIRD STORY OF AN EGYPTIAN COFFIN.

The following, culled from the pages of the "Daily Express," seems of sufficient interest to quote in full :—

In a corner of the First Egyptian Room at the British Museum, behind the crouching body of the prehistoric chief who lived before there were Pharaohs in Egypt or pyramids on the Nile, stands a woman moulded from some ancient form of cardboard. She is merely a shell, the cover of a mummy case. Her hands are crossed upon her breast, and her dark eyes stare forward into vacancy.

According to the catalogue, she is No. 22,542, a problematical royal personage and a priestess of the College of Amen Ra. She lived in the mighty city of Thebes some 1,600 years before Christ.

And about this same coffin cover there hangs as terrible a story as ever an Edgar Allan Poe or a Balzac or Kipling produced from a gloomy imagination.

If you question the attendants in the First Egyptian Room they will shake their heads and say nothing. But there is a famous professor in the Museum who knows that the facts I will presently relate are true, though whether they be a coincidence or a manifestation of supernatural power, who can say? There is a second professor of the more exact sciences and a traveller of distinction who are equally well informed.

For three months I have been gathering the tangled threads of evidence. I have now in my possession proofs of the identity of all those who suffered from the anger of the Priestess of Amen Ra. But for the sake of friends and relatives I have been requested to suppress the names.

IN ANCIENT THEBES.

About the middle of the 'sixties a party of five friends took ship in a dahabia for a trip up the Nile. They travelled to Luxor, on their way to the Second Cataract, and stayed there to explore the ruins of the great and wonderful city of Thebes, with its avenues of sphinxes and rams, its vast hall of columns, and its temple to Amen Ra, which is unequalled on earth in the sublimity of its ruined magnificence.

Lady Duff Gordon entertained the party at a dinner, while the Consul, Mustapha Aga, held a strange dance of the Gaivazi ladies of Luxor. There were salutes and illuminations to mark the arrival of the guests.

One night an Arab sent by Mustapha Aga came to one of their number, Mr. D. as we may call him, saying that he had just found a mummy case of unusual beauty. What became of the mummy the man did not explain. The next morning Mr. D. bought the case. Both he and his companions were

impressed by its remarkable beauty, and by the curious face of the woman portrayed, a face that was filled with a cold malignancy of expression, unpleasant to witness.

They had agreed that all being interested in Egyptology, they should apportion their finds by lot, and so, though Mr. D. had been the cause of its discovery, he lost the mummy cover, which passed to a friend, whom we will call Mr. W.

It was on their return journey that the series of misfortunes commenced. Mr. D.'s servant was handing him a gun, when without visible cause it exploded, the charge lodging in his arm, which had to be amputated; a second died in poverty within the year; a third was shot; while Mr. W., the owner of the mummy case, discovered on his arrival in Cairo that he had lost a large part of his fortune. He died soon afterwards. The priestess of Amen Ra had signified her displeasure in a very convincing manner.

From the date it was shipped on board the steamer Mr. D. lost sight of the mummy case for several years. He did not at the time in any way associate the misfortunes that had occurred to the party with its discovery, but when he next heard of it, and had full information of the disasters which had been subsequently associated with its possession, he began to suspect that it was not merely chance, not merely a coincidence, that had brought so sinister a fate on all who had dealings with the priestess of Amen Ra.

OBJECT OF DANGER.

On the arrival of the case in England, it was given by its owner, Mr. W., to a married sister living near London. From the day the case entered the house misfortune followed misfortune. The family suffered large losses, and the end came with painful troubles which need not be specified.

The lady, while in possession of the case, received one day a visit from Mme. Blavatsky. The great Theosophist became very disturbed on entering the room, and after a few minutes' conversation told her hostess that there was something in her house possessed of a most malignant influence. She asked to be allowed to search the house, and, on discovering the coffin-lid, appealed to her hostess to send away an object which she described as of the utmost danger. Her hostess, however, refused, laughing at what she imagined to be an example of foolish superstition.

Some time afterwards the lady sent the case to a well-known photographer in Baker Street. Within a week the chief of the firm came down to this lady's house in a state of great excitement. He had, he said, photographed the face with the greatest care, and he could guarantee that no one had touched either the negative or the photograph in any way. Yet it was not the cardboard features that looked out of the photograph, but a living Egyptian woman staring straight before her with an expression of singular malevolence. Shortly afterwards the photographer died suddenly, and mysteriously.

It was about this time that Mr. D. happened to meet the owner of the coffin-lid, and begged her, upon hearing her story, to get rid of it at once. She agreed, and a carrier was found to convey it to the British Museum. This carrier died within a week.

ANOTHER "ACCIDENT."

The man who assisted in removing the lid into the Museum buildings met with a serious accident.

Every one of these facts is absolutely authentic.

Mr. D. has since visited the photographers, and at his request the son who carried on the business after the death of his father produced the negatives of the photograph. He knew nothing of the mystery nor that it might possibly be connected with his father's tragic end. After examining the negatives, he assured Mr. D. that they had not been in any way "faked."

It is certain that the Egyptians had powers which we in the twentieth century may laugh at, yet can never understand. There is, for instance, the recorded case of an explorer who carried off a coffin on which was engraved the threat that if the man therein buried was disturbed by any thief of the graves, the body of that thief would be scattered in his death. The explorer laughed, for he was not, he was pleased to say, of a superstitious nature; yet soon afterwards he was torn to pieces by an elephant when shooting.

Since the arrival of the mummy case in the Museum, the priestess of Amen Ra has not troubled the learned gentlemen who preside over the room in which she stands. Perhaps it is that the priestess only used her powers against those who brought her into the light of day, and who kept her as an ornament in a private room; but that now, standing among Queens and Princesses of equal rank, with a card setting forth her titles and her dignity before her, she no longer makes use of the malign powers which she possesses.

B. F. R.

DIURNAL HOROSCOPES.

Benoni, Transvaal,

May 7th, 1904.

Dear Sir,—I have read with great interest the various articles and letters in your last issue bearing on the question of the division of the heavens, and was glad to see that in my preference for the method of Campanus I am in agreement with Mr. E. H. Bailey. It appears, however, that Mr. Bailey, although advocating the adoption of this method (*i.e.*, in the form used by the Hindus who, I understand, take what we have been in the habit of considering to be the cusps, to be the centres of the houses) for determining the Houses, would still adhere to the semi-arc method of directing.

To me, however, it appears that if the positions of the mundane Houses be determined by Circles of Position* it is reasonable to determine the mundane positions of the planets in the same manner, and in directing, to bring the planet or position directed to these Circles of Position.

The erection of the figure and the calculation of these directions are in principle extremely simple, and can readily be understood and followed on a globe. The extract given by X.Z. (*HOROSCOPE* Vol. 2, p. 185) gives a good explanation as to the method of using a globe for this purpose.

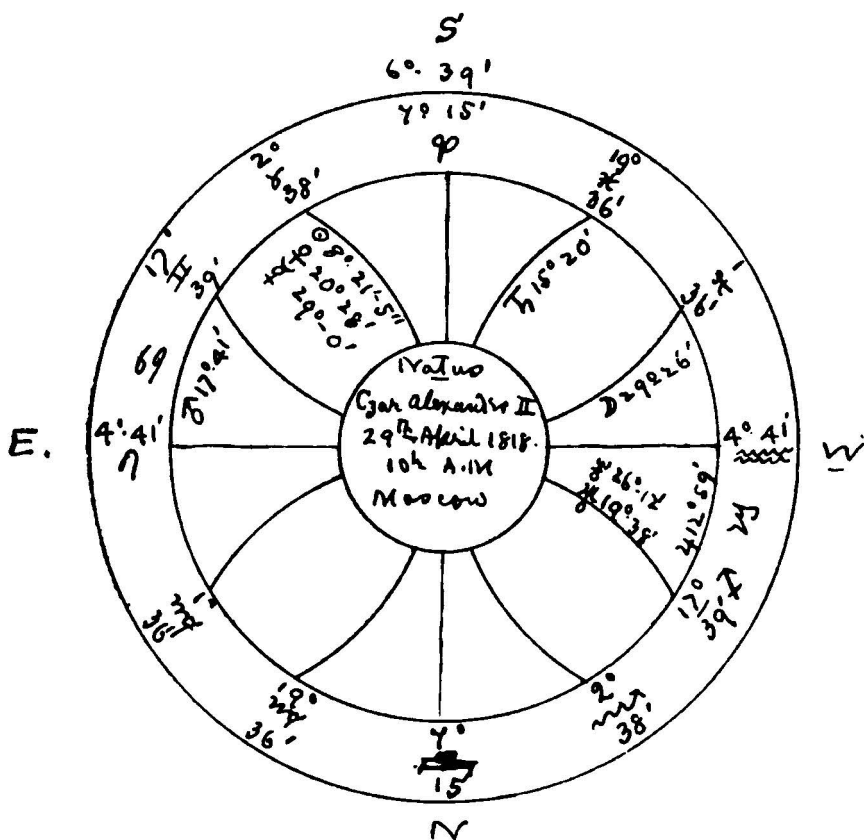
In thinking over these matters it occurred to me that a study of the Diurnal Horoscope might throw some light upon the subject.

Sepharial, in his original communication and also in the revised edition of the "Manual of Astrology," advises that the Diurnal Horoscope be calculated for the same hour and minute as at birth, whereas Mr. E. H. Bailey has suggested that it should be calculated for the moment of the Sun's return to the same mundane position as at birth, its mundane position being defined by the ratio its meridian distance bears to its semi-arc. If we consider, however, the Sun's mundane position to be defined by a circle of position, it would appear reasonable to suppose that the Diurnal Horoscope should be calculated for the moment of the Sun's return to this circle of position.

*Throughout this letter the term Circle of Position is used for a great circle of the sphere passing through the North and South points of the horizon.

There arises a further question as to whether the Diurnal horoscope should be calculated for the place of birth, or for the place where the native may happen to be.

After calculating a number of Diurnal horoscopes by each of the methods which I thought possible, and comparing the results, I have come to the conclusion that the best results are obtained if the horoscope be calculated for the moment at which the Sun, at the place where the native may happen to be, comes to the Sun's Circle of Position at the time and place of birth.



	Lat.	Decl.	R.A.	M.D.	M.D. on Prime Vertical	Pole "
☉	—	14 18 N.	35 58	29 19	34 51 27	28 7 52
☽	4 56 S.	16 17 S.	333 21	33 18	67 9	49 29
☿	2 38 N.	22 31 N.	56 9	49 30	47 0	37 6
♀	0 11 S.	17 43 N.	48 4	41 25	43 54	34 53
♂	1 46 N.	24 4 N.	109 25	102 46	75 59	53 10
♂	0 8 N.	22 41 S.	284 6	97 27	74 41	52 43
♂	1 46 S.	7 25 S.	347 12	19 27	38 3	30 33
♂	0 4 S.	23 8 S.	258 43	72 4	61 3	46 13
♂	1 15 N.	22 9 S.				

To take an example :—

The Czar, Alexander II., was born at Moscow (Lat. $55^{\circ} 35'$ N. Long. $37^{\circ} 35'$ E.) at 10h. a.m. on April 29th, 1818. The horoscope is given in Zadkiel's Almanac, 1882, page 53.

On 6th June, 1867, his life was attempted by Berezowski, a Pole, at Paris.

At the time of birth the R.A.M.C. was $6^{\circ} 39'$; the \odot 's R.A. $35^{\circ} 58'$; \odot 's M.D. $29^{\circ} 19'$; \odot 's decl. $14^{\circ} 18'$ N.; and the Sun's Circle of Position $34^{\circ} 51'$ East of the Meridian on the Prime Vertical.

The Moon in $29^{\circ} 26'$ κ was on the cusp of the 8th house and Uranus in $19^{\circ} 38'$ \dagger on the cusp of the 6th. Mars in $17^{\circ} 41'$ \ominus was in the middle of the 12th house.

On the 6th June, 1867, the Sun comes to the Circle of Position $34^{\circ} 51'$ East of the Meridian at 9h. 34m. a.m. at Paris, and if the horoscope be calculated for this time we find $10^{\circ} 14'$ ∞ culminating and $22^{\circ} 11'$ Ω rising, Mars being just above the horizon in $21^{\circ} 4'$ Ω . The Moon in $8^{\circ} 3'$ Ω is close to the radical mundane position of Mars. By the usual method the last degree of Leo is rising, and by the Semi-arc method the 28th.

On the 13th March, 1881, the Czar was assassinated at St. Petersburg. On that day at St. Petersburg the Sun comes to the radical Circle of Position at 10h. 59m. a.m., and the horoscope calculated for this time shows $4^{\circ} \kappa$ culminating and $18^{\circ} 32'$ \ominus rising, the radical position of Mars $17^{\circ} 41'$ \ominus being just above the horizon. Mars in the Diurnal horoscope is in $13^{\circ} 47'$ \approx and on the cusp of the 8th house near the radical mundane position of the Moon, and the Moon in $23^{\circ} 22'$ Ω on the cusp of the 3rd house is in mundane \square to the radical position to Uranus.

Uranus in $11^{\circ} 15'$ ♄ is in \square to the position the Moon has reached by direction, and the Moon in $23^{\circ} 22'$ Ω is nearly on the place which Mars has reached by direction $23^{\circ} 50'$ Ω .

By the usual method the 1st and by the Semi-arc method the 9th degree of Cancer is rising.

It will be noticed that in each of the above cases Mars is a little above the horizon, and that the correction which it would be necessary to make in order to bring the zodiacal position of Mars on to the Ascendant would be nearly the same in both cases.

To take another example :—

The Crown Princess of Roumania was born in latitude $51^{\circ} 12'$ N. Long. 3m. 32s. E. at 10h. 30m. a.m. on the 29th

October, 1875. (The horoscope is given in *The Future*, Vol. II. page 21.)

	°	'	"
R.A.M.C.	195	43	54
☉'s R.A.	213	18	22
„ M.D.	17	34	28
„ Decl.	13	24	9S
„ C. of P.	36	15	34

The Crown Princess was married at Sigmaringen, lat. $48^{\circ} 4' N.$ $9^{\circ} 12' E.$ on the 10th January, 1893. The diurnal horoscope calculated on the Circle of Position method for Sigmaringen for this day shows $15^{\circ} 25' \gamma$ rising and Jupiter just below the horizon in $16^{\circ} 41' \gamma$. In this case, however, by the semi-arc method we get a somewhat similar result as the 18th degree of Aries ascends. By the Circle of Position method we have, however, the Moon a little above the cusp of the seventh house in mundane trine to the Sun, and the Sun in mundane parallel to Venus, the Sun being $36^{\circ} 16'$ East and Venus $37^{\circ} 7'$ West of the meridian measured on the Prime Vertical.

I think that it may be said that examples such as these are decidedly in favour of this Circle of Position method of erecting the Diurnal Horoscope, and, if this be so, then it would seem to me to create a strong presumption in favour of the use of these Circles of Position in directing.

As there may be some doubt as to the means by which I have obtained the results quoted in my letter, I give the following example of the methods by which the results are obtained:—

Alexander II. Born 10 a.m., 29th April, 1818. Moscow, Lat. $55^{\circ} 35' N.$

To find Circle of Position.

	☉'s M.D.	29°	19'	
	☉'s Dec.	14°	18' N	
° ' "			° ' "	
Log. Cos. 55 35	9.7522075	Log. Tan. 55 35	0.1642196	
Log. Tan. 29 19	9.7493934	Log. Cos. 29 19	9.9404801	
Log. Tan. 17 36 33	9.5016009	Log. Tan. 51 50 26	0.1046997	
∠ A		—Decl.	14 18	

37 32 26

° ' "		
Log. Sin. 55 35	9.9164272	
Log. Sin. 29 19	9.6898734	
Log. Tan. 37 32 26	9.8856169	
Log. Tan. 17 14 39	9.4919175	
+ ∠ A.	17 36 33	

34 51 12—M.D. of Circle of Position measured on Prime Vertical.

To erect the Diurnal Horoscope for Paris, 16th June, 867.

We must first find the Pole and Mer. Dist. on Equator (i.e., the arc of the Equator intercepted between the Meridian and the Circle of Position) of a circle of Position $34^{\circ} 51' 12''$ from the Meridian in the Latitude of Paris, $48^{\circ} 50' N$.

Log. Sine.	48 50	9.8766785
Log. Sine.	34 51 12	9.7569993
Log. Sine.	25 28 51	9.6336778
= Pole of \odot 's C. of P.		
Log. Cos.	48 50	9.8183919
Log. Tan.	34 51 12	9.8428585
Log. Tan.	24 37 37	9.6612504
= Arc of Equator intercepted between \odot 's Circle of Position and Meridian.		

We then find the \odot 's R.A. and Decl. for the approximate time for which the horoscope must be calculated.

These will be:—

	0	'	"
\odot 's R.A.	73	53	45
\odot 's Decl.	22	37	39

We then find \odot 's Obl. Asc. under the pole of his C. of P.

Log. Tan.	25 28 51	9.6781199
Log. Tan.	22 37 39	9.6199518
Log. Sine.	11 27 27	9.2980717
\odot 's R.A.	73 53 45	
— \odot 's Asc. diff.	11 27 27	
= \odot 's Obl. Asc.	62 26 18	
—	24 37 37	M.D. of C. of P. on Equator
37 48 41 = R.A.M.C. of the Diurnal Horoscope required.		

I am, yours faithfully,

J. K. ERSKINE.

CORRESPONDENCE.

HEREDITARY TRAITS.

To the Editor of THE HOROSCOPE.

Dear Sir,—In your Notes of the Quarter, and also in the Reviews, some mention is made of the theory of M. Flambart regarding hereditary indications in Astrology. In this connection you quote a very pertinent passage from the work of this author, which says: "Nature chooses the instant of the maximum of hereditary resemblance to liberate the child." While admitting that the fundamental law of the Conservation of Energy—considered in relation to the collateral law of the Correlation of Forces—demands this activity of Nature along the line of least resistance, yet it will be ever a difficult matter to determine the particular influences (planetary and zodiacal) which go to make up the "maximum of hereditary resemblance." From what I have seen of Mons. Paul Flambart's work, the illustrations are all confined to zodiacal positions, or the coincidence of these positions in one horoscope and another of the same family.

Obviously the major planets cannot exert the greatest influence in controlling the date of birth, for in any extensive family—say, one consisting of six or more units—the progress of these planets will not permit of their being widely apart in the successive horoscopes of the progeny. The swifter moving planets on the other hand are those which are capable of effecting that rapport with the parental horoscopes which has been referred to as constituting "the maximum of hereditary resemblance" on the lines chosen by the author. I may here be allowed to introduce a scale of six horoscopes, showing the positions of the planets and the Ascendant in each, arranged in order of the signs for purposes of comparison. Here it will be seen that the major

	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓	♈
Père	♈			♈		♈		♈		♈		♈	♈
Mère	♈			♈	A			♈		♈		♈	♈
Fille 1		♈	♈	♈		♈		♈		♈		♈	♈
Fille 2		♈	♈	♈		♈		♈		♈		♈	♈
Fille 3	A		♈	♈		♈		♈		♈		♈	♈
Fille 4	♈	♈		♈		♈		♈		♈		♈	♈
Fils 1			♈	A		♈		♈		♈		♈	♈

planets are necessarily grouped about the same signs in the several horoscopes of the progeny, Neptune, Uranus, and Saturn being very much so, while Jupiter is progressive through the signs. But when we look at the places Mars, Sun, Venus, Mercury, and Moon we find they are very diverse, and yet one or another of them is in each case found to be about the place of the Moon in the Horoscope of the Father, or the Ascendant in that of the Mother. Thus if we take only the signs Cancer and Leo, as holding the Ascendant in the one case and the Moon in the other of the parents' horoscopes, we find the following coincidences:—

First Child—Mercury, Sun, and Mars.

Second Child—Sun, Venus, and Ascendant.

Third Child—Sun, Venus, and Mercury.

Fourth Child—Ascendant and Moon.

These are the surviving progeny. The only son was born between the third and fourth daughters, as shown by the position of Jupiter. This child died about a fortnight after birth from the affliction of the Moon in the Ascendant by the opposition of Saturn, and although the planets are grouped chiefly in the signs of the Father's Ascendant and its ruler, Jupiter, yet both Ascendant and Moon are found in the Mother's Ascendant (♌).

I venture to think that a series of some fifty or more charts of this nature, with comments, would be useful in the pages of *THE HOROSCOPE*. It is a distinctive idea this of the "maximum of hereditary resemblance," and we owe it to a patient and ingenious worker to supplement and, if possible, to amplify his work.

Students who have followed the researches in connection with the Prenatal Epoch will have been prepared to find that the Moon and the ascending degree of the horoscope of the parents are likely to play an important part in the matter of "hereditary resemblance," and that it is the case in the single instance of a complete family here submitted is of exceeding interest. But whether it is borne out in other cases can only be determined from a long array of similarly complete instances.

I am, etc.,

SEPHARIAL.

ADDENDUM.—It has occurred to me that this subject has already been touched upon, and the ideas of M. Flambart partially anticipated by the observations of A. G. Trent. I recollect that this gentlemen once published such an observation in the pages of "Coming Events." It was to the effect that there is a frequent coincidence in the Midheaven and Ascendant (*i.e.*, the angles of the horoscope) at the births of parents and their progeny.

[This theory, *i.e.*, the birth of children on the angles (not merely the M.C. and Asc.) of their parents' horoscopes, is surely an old one in Astrology. M. Flambart's theory and (may I add?) my own, goes much further than this, as will be seen by a reference to last quarter's "Horoscope" (Notes of the Quarter) and M. Flambart's book on Heredity.—ED.]

tabulate the results obtained with $0^{\circ} 8'$ rising in Lat. $51^{\circ} 32'$, N. :—

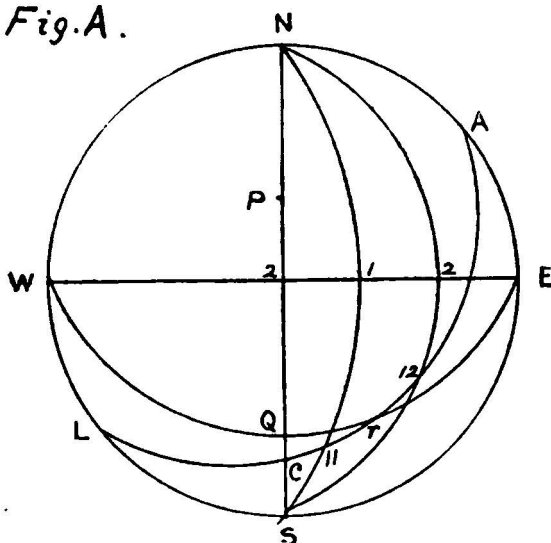
By	12th House.	11th House.	M. C.
Campanus ...	$10^{\circ} \approx 51'$	$21^{\circ} 13' 22'$	$12^{\circ} 13' 3'$
Regiomontanus ...	$26 \approx 48$	$27 13 16$	"
Equal ecliptic divisions	14×1	$28 13 2$	"
Raphael's tables ...	2×2	$2 \approx 2$	"

or again, taking Queen Victoria's ascendant as $1^{\circ} 14'$ I find

Cusp of 12th by Simmonite ...	... 1 γ 59, of 11th	22 \approx 26
" " Bailey's tables	"	22 \approx 43
" " Campanus ...	... 6 \times 57	" 10 \approx 0
" " Regiomontanus ...	... 1 γ 3	" 18 \approx 5
" " Equal ecliptic div.	20 γ 10	" 9 \times 35
" " Raphael's tables ...	... 1 γ 55	" 22 \approx 55

the divergence is remarkable, amounting as it does in the first example to $33^{\circ} 10'$ in the 12th house cusp! and to $10^{\circ} 40'$ in that of the 11th; in the second example to $43^{\circ} 13'$ in the 12th cusp!! and to $29^{\circ} 35'$ in the 11th; moreover, the amount increases as the inclination of the ecliptic to the horizon becomes more acute; until under certain conditions as to latitude and time it is possible for the ecliptic to cut the horizon at the North and South points of the observer; in which case *the whole of the ecliptic path (180°) above the horizon will be found in the 12th house*; and the opposite half in the 6th house. The following figure illustrates my meaning :—

Fig. A.

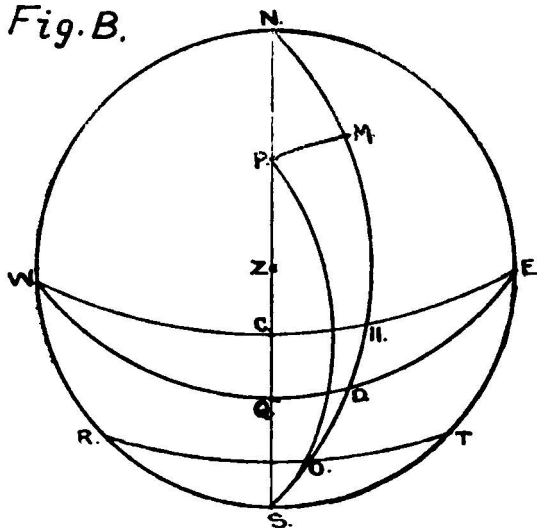


N E S W plane of horizon in $51^{\circ} 32'$ N : N P Z S the meridian, E Z W the prime vertical; E Q W the equinoctial, A C L the ecliptic, γ the 1st point of Aries. As the declination of point A (ascendant) increases, the angle E A γ decreases. The circles of position, N 1 S, N 2 S, divide prime vertical equally, hence 11 and 12 are cusps of 11th and 12th Houses by Campanus; now

since angle at A decreases the portion of the ecliptic A 12, included in the 12th house, increases; until under certain conditions of lat. and time A coincides with N, and L with S, when the whole ecliptic arc above horizon is in the 12th house. Here it would appear all the systems break down, as we could not speak of the longitude of the cusp of any house.

Nor does the explanation offered by Sepharial in "Debatable Ground" in your April number clear matters up, where he has a diagram showing the "cusps" on a "plano-spheric projection on the Mercator principle." No scale of any kind is mentioned, but several deductions are made from the diagram which appear to be extremely hard to verify. For instance, on p. 148 this statement occurs: "Therefore we see that the cusps of the houses for all latitudes cut through the tropic at hour-angles equal to their respective 'Poles,' and that irrespective of latitude they cut the Equator at equal intervals of 30°." This is utterly at variance with mathematical fact, as can be shown as follows:—

Fig. B.



Here E Q W is equinoctial, E C W the ecliptic where C is 0° ♉ on meridian in lat. Paris $48^\circ 50' N$; T O R is tropic; N D S a circle of position drawn through D, 1st interval of 30° on Equator, Q D = 30° . This circle cuts Tropic in O and Ecliptic in II; the statement is that the "cusp" of the 11th is 5° ♎ ; and that the hour angle of "O" which is angle S P O, is equal to the "Pole" of the 11th, that is, $21^\circ 39'$.

In $\triangle Q S D$; Q S = $41^\circ 10'$; Q D = 30° ; $\angle Q = 90^\circ$. To find S:

$$\begin{aligned} \sin Q S &= \tan Q D \cdot \cot S. \\ \therefore \cot S &= \sin Q S \cdot \cot Q D. \\ 41^\circ 10' \sin. &= 9^\circ 818392 \\ 30 \quad \cot. &= 10^\circ 238561 \end{aligned}$$

$$S = 41^\circ 15' \cot. = 10^\circ 056953$$

In $\Delta S C II$; $C S = 64^\circ 37'$; $S = 41^\circ 15'$; $C = 90^\circ$. To find $C II$.

$$\begin{aligned} \text{Sin. } C S &= \text{Tan. } C II \text{ Cot. } S. \\ \text{Tan. } C II &= \text{Sin. } C S \text{ Tan. } S. \\ 64^\circ 37' \text{ Sin.} &= 9^\circ 955909 \\ 41^\circ 15' \text{ Tan.} &= 9^\circ 943047 \end{aligned}$$

$$C II = 38^\circ 23\frac{1}{2}' \text{ Tan.} = 9^\circ 898956$$

Or cusp $11th$ is $8^\circ \Omega 23\frac{1}{2}'$ not $5^\circ \Omega$, as stated.

Now draw $P M$ a $G. C.$ Arc perpendicular to $N O S$.

In $\Delta S P M$; $S = 41^\circ 15'$; $S P = 131^\circ 10'$; $M = 90^\circ$. To find $P M$ and P .

$$\begin{aligned} \text{Sin. } P M &= \text{Sin. } S \text{ Sin. } P S, \text{ and } \text{Cos. } S P = \text{Cot. } P \text{ Cot. } S. \\ &\therefore \text{Cot. } P = \text{Cos. } S P \text{ Tan. } S. \end{aligned}$$

$$\begin{array}{ll} S = 41^\circ 15' \text{ Sin.} &= 9^\circ 819113 \\ P S = 131^\circ 10' \text{ Sin.} &= 9^\circ 876678 \\ \hline P M &= 29^\circ 45\frac{1}{2}' \text{ Sin.} = 9^\circ 695791 \end{array} \quad \begin{array}{ll} \text{Tan.} &= 9^\circ 942988 \\ \text{Cos.} &= 9^\circ 818392 \\ \hline P = 60^\circ \text{Cot.} &= 9^\circ 761380 \end{array}$$

$$\text{or } S P M = 120^\circ \text{ since } P \text{ must exceed } 90^\circ$$

Finally in $\Delta O P M$; $P M = 29^\circ 45\frac{1}{2}'$; $O P = 113^\circ 27'$; $M = 90^\circ$. To find $O P M$.

$$\begin{aligned} \text{Cos } O P M &= \text{Tan. } P^\circ M \text{ Cot. } O P. \\ 29^\circ 45\frac{1}{2}' \text{ Tan.} &= 9^\circ 757199 \\ 113^\circ 27' \text{ Cot.} &= 9^\circ 637265 \\ \hline 75^\circ 38\frac{1}{2}' \text{ Cos.} &= 9^\circ 594464 \end{aligned}$$

$$\therefore O P M = 104^\circ 21\frac{1}{2}'$$

$$\therefore S P M = 120^\circ 0'$$

Hence $S P O = 15^\circ 38\frac{1}{2}'$, not $21^\circ 39'$ as stated.

Hence it appears Sepharial should reconsider his position, as his figure is unsatisfactory and statements misleading.

In conclusion, my figure in April number is bad to the extent that E , Z , and W should be on a horizontal straight line. This does not interfere with the text.

Thanking you for your extreme courtesy in publishing my last, and trusting this will not be considered inadmissible, I am, sir, yours faithfully,

“ADVANCE.”

LITERATURE OF THE QUARTER.

REVIEWS OF MAGAZINES AND BOOKS.

BY "SCRUTATOR."

TELEPATHY.

London: L. N. Fowler & Co., 7, Imperial Arcade, E.C. Price 1s. nett.

THIS little handbook on Mental Telepathy contains some seventy pages of readable matter by R. Dimsdale Stocker, the author of "Clues to Character" and "The Language of Hand-writing." The book contains an introduction by the same author, in which it is observed that the recent discoveries of science have placed the minds of men in a more receptive attitude than formerly was the case in regard to the evidences of psychic phenomena. And truth to tell, Mr. Stocker has some weighty evidence to argue from. One is already familiar with the names of Prof. Crookes, Dr. Alfred Russel Wallace, Prof. Oliver Lodge, and Mr. Frederick Myers among the supporters of an academic psychology.

The present work treats of the Soul-life of man, the rationale of Telepathy, the nature of the Mind, the manner of its activity, and gives an application of these principles to the matter of experimental test, instancing some remarkable and authentic cases of long-distance telepathy.

It cannot be said that there is anything materially new in the presentment of the case for Telepathy in Mr. Stocker's work, but it can certainly be claimed for him that he puts the old matter in a manner far removed from the technicalities of science, and presents his facts at times in novel lights. Thus Mr. Stocker shows that the brain is not only the organ of the mind, but of the body as well, together with all its passions, feelings, appetites and sensations. He shows that the lower brain alone is concerned with the purely psycho-physiological processes, and then puts the question: "To what physical organs or functions do the top-head and spiritual faculties correspond?"

To be sure there is an interplay of vitative function and thought production, and one certainly cannot keep a brain going that is inadequately supplied with blood and cerebro-spinal fluids, but it is a proven fact that the coronal region of the brain is related solely to the higher functions of the mind of man, which operate, as Mr. Stocker shows, "interiorly, and at a level above the five senses." Hence it is that when the senses are at their dullest, and physical vitality at its ebb, the functions of the higher brain are most active. It is then shown that just as man senses through the organs of sense and takes impressions exteriorly of his fellow-beings and environment, so through the functions of the higher faculties which are above the gamut of sensation, he may affect and be affected in a similar degree, and as certainly. There is a vast interplay of mental telegraphy going on in the etheric planes of matter, and the author cites Prof. Houston to the effect that every mental action is accompanied by a commensurate discharge of energy, a cerebral radiation, which appertains normally to the sentient, active brain. The dualism of the mental functions is dealt with, and this is brought in to account for the pathology of both Genius and Insanity, which, as the author says: "Are doubtless due to the inhibition of the 'objective mind' and the ascendancy of the 'subjective mind.'" One feels that Mr. Stocker might have taken it for granted that every newspaper reader of to-day was competently well-informed concerning the theory of Telepathy, and so might have employed his pages to greater advantage by arraying the evidences supplied by all the learned authorities he mentions in the course of his work, adding his own experiences to the sum of "things not to be argued out of court." The book is readable and inexpensive, and should secure a wide circulation.

DESTINY.

Lincoln : South View, Sibthorpe Street. Subscription, 7s. 6d.

A NEW magazine of Astrology bearing this title has appeared under the editorial of Mr. E. H. Bailey, who was for some time sub-editor of *Modern Astrology* and is well known as a contributor of considerable merit to the mathematical demonstrations of the science of Astrology. The journal is published at Lincoln by C. Murrow, who opens the publication with a declaration of its objective. Unfortunately it cannot be said that this is carried out in the pages of the journal, for "The Watch Tower"—an unfortunate use of an already familiar editorial in the *Theosophic Review*—does not at any point go far from matters wholly dissociated from the science as such; and the same is to be said of an article entitled "The Uranian Society." Sepharial contri-

butes an article on "Different Modes of Rectification," the *Animoder* of Ptolemy, the Placidian arcs of direction, the *Trutine* of Hermes, the Prenatal Epoch and Planetary Periods being brought into review. "The Horoscope of the Czar of Russia" is given with a summative prediction of its import and a pen picture from the *Fortnightly Review*. "Nemesis," by Wilfred E. Stanley, is an astro-biographical romance from real life dealing with seven years of the life of an Astrologer. Of this student of Urania it is said: "During his evenings he calculated and entered into a book all the horoscopes he was collecting, and by a study of these he soon made himself proficient in judgment and prediction. He was a great lover and believer in the theory of the Prenatal Epoch, and he would never erect a horoscope without first rectifying it by this important theory. Although he had corrected and calculated some three hundred of the horoscopes, there was not a single one which had invalidated the theory, or in which any deviation from the published rules was necessary." The writer pursues his narrative with an all too thinly-veiled *intime de la vie* of the hero, his methods and his purposes, past, present, and future, which reveals the amateur in narrative literature and the expert in Astrological study.

"Astrology in the Twentieth Century" is one of those articles to which exception has already been taken on the grounds that there is nothing of material interest or benefit to the student to warrant its insertion. From the manner in which the subject is treated, however, it is safe to say that Alec Zephon can give us something better than this indigestion of dried herrings if he chooses, and the proprietor of the journal, as well as its printer, will be well advised to eliminate all such controversy and criticism in future issues. After all, it is nothing to the subscriber how the Astrologer "So-and-so" does his work or how another imposes on the public. In a new journal we look for something new, and with an avowed object of presenting astrology to the public "in a practical, scientific and natural form," one is certainly led to expect something more instructive. It is extremely doubtful whether any service is rendered to "the public" by an *exposé* of this kind, which reveals the methods of practitioners who are not named. The public should know whether or not it is satisfied for its money. *On se gêne pas des autres!*

There is a useful little monograph on "Predictive Astrology: How to calculate the Progressed Horoscope;" and a very readable article on Marriage.

"The Student's Guide to Astrology," by Alec Zephon, forms a *tirage à part*, and will be useful when properly edited. The aspects are named and the symbols affixed, but no values are given! The semi-square aspect appears as "semi-squine." The "M.C." is referred to as the Meridian, which is quite wrong, and the counterpoint I.C. is omitted. The association of the common

or mutable signs with "silence" is extremely fanciful to my mind, though the cardinal and fixed are well classed with "action" and "determination." It should be noticed that the decanates of the signs are given according to the Hindu method, which is faulty when applied to Zodiac which is referred to the Vernal Equinox. The decans (*drek'âna*) to which the Hindus refer are related to the constellations, being counted from a point 20° East of the Equinox. In the third chapter on "The Planets," Mars is classed as an inferior planet and is omitted from the list of "Majors" and "superiors," to which it rightly belongs. Evidently the editorial work can be much extended, and we shall hope for an improvement in many directions in subsequent issues.

LA SCIENCE ASTRALE.

Paris: 11, Quai St. Michel. Prix Fr. 1.

THE fifth issue of this exceedingly practical journal contains the "Horoscope of Monsieur Loubêt, President of the French Republic," the judgment thereon being well reasoned, and the events of life attested by reference to directional influence.

The Horoscope of King Victor Emmanuel III. is also published. The physiognomy of the sign Gemini is dealt with in an article of considerable merit by "Triplex," with illustrations and numerous instances.

In the instructional part of the journal "The Elementary Course of Astrology" is continued, chapter 3 dealing with the method of placing the planets in the horoscope. In this connection a table of the Houses is given for lat. 49° , which will be found useful to Parisians and practical students of astrology.

The Philosophical section of the journal is concerned with a demonstration of the planetary spirits. It is a deeply-thought article, the purport of which is to demonstrate the principle from which planetary influence proceeds, and the *manière* in which that influence is exerted. The journal is well edited and most admirably arranged, the contents being, as hitherto, of exceptional interest to students. It would be an advantage, however, if the authenticity of all horoscopes were established by reference to some definite source of information.

THE ENGLISH MAGAZINE OF MYSTERIES.

London: The Apocalyptic Publishing Co., 15, Tothill Street, S.W.

This book is edited by O. Hashnu Hara, and was formally known as "Wings of Truth." It has improved its contents and

increased its size in a quite surprising manner. The April issue, which is No. 11 of the fourth vol., continues its virile talk from the editorial chair, a certain aspect of the illogical faith being the subject of her text.

A really strong article is that entitled "How shall a young man succeed?" and if there are any who are despondent or hopeless of success in the world the reading of this article will do them a power of good. "The practice and Philosophy of Yoga" is another good thing, though familiar to the minds of Oriental students of the Yoga Vas' ishta. "Colour Alchemisation," by J. C. F. Grumbine, is worth reading, and students of Astrology may find some hints therein which may be useful to them in their practice. There is a very ingenious competition open to readers by which it is possible for one person to gain ten pounds, another five, and others to get free admission to the Apocalyptic Brotherhood.

The magazine is well worth reading, and of its particular class is certainly the most sparkling and lively that we have seen.

"MODERN ASTROLOGY."

London: L. N. Fowler & Co., 7 Imperial Arcade. Price 1s.

THE *May* issue of this journal has some quaint suggestions in "The Observatory" notes. For instance, speaking of the coming struggle for supremacy in the Far East, the Editor affirms that England is pointed to by Astrology as the people destined to take the leading part in this supreme and fatal struggle. He then goes on to say that there are three distinct "Nationalities" on the globe. The first of these is classed under the "Fixed Signs," and comprises the whole Latin Race, whose influence has long since waned, their real power having culminated with the end of the Fourth Root-race.

Unfortunately for the imaginative science of the Editor, neither history, nor ethnology, nor even philology will bear him out. The end of the Fourth Root-race of humanity reaches back to the palæolithic age, the dominant race being then the Atlantean, if memory of some desultory grubblings in this lore serves me. There is very little in common between the suave, adaptable, and artistic nature of the Latin race and the pachydermatous stolidity of the Atlantean. If the Goth and the Teuton, and the average representative "John Bull" may find a locus in the constellations at all, it must surely be among those very "fixed" signs. Mr. Leo's arrangement has the doubtful merit of originality, but it has no vestige of rationality or demonstrable science, and this method of writing astrology "out of your own head," as it were, is no proper means of advancing the science or engaging the respectful attention of the thinking

man. In a later paragraph "The Observatory" has this singular statement: "The crisis will have begun when Britain is called upon to take her part in the final subjugation of the last menacing remnant of the fixed quaternary which now remains in Russia (Aquarius), to say nothing of the dying embers still smouldering in the French (Leo), despite the present *entente cordiale*." From this we learn that what the Editor calls the "Latin Race" includes the Slav equally with the French. And what, pray, has become of the Italian and the Spaniard? Encyclopædic knowledge may be purchased now-a-days at one shilling the volume, and a few pennyworth of it would not be thrown away on astrological work of this sort.

The horoscope of the United States is published from the pages of "Borderland," and, wisely enough, is not guaranteed. "Re-incarnation" is dealt with by B. Leo, its astrological bearing being entirely neglected. It might be suggested that a rechauffé of already well written Theosophy should not come under the general heading of "Astrology" unless its bearing on the subject be defined and illustrated. In "By the Way" notes, the fictitious horoscope of the United Kingdom, published in a preceding number of the journal, is taken *au grand sérieux* by the writer of the notes, and deductions relative to the existing state of affairs are made from it. There are some interesting notes on the astrological significance of names. There are also some curious items regarding the Kabala of numbers in relation to the periodicity of events. "How to judge a Nativity" is continued as a supplement. "La Volasfera" is continued by Sepharial, 22 to 29 of Scorpio being dealt with. "Astro-Physiology and Pathology" is continued, Mr. Heinrich Daath treating of the Nervous System in this section of his admirable work. "Mundane Astrology" is contributed for the month, the writer very clearly predicting "national misfortune and weakness" to Russia from the meridian positions of Neptune and Uranus at this lunation.

In the *June* number of this journal there are some vitally interesting notes from "The Observatory," relative to the working value of Intuition as opposed to the merely mathematical method in astrological forecasts. It is, of course, a fact that the more mathematical one becomes the less intuitive he will be; and this is brought into argument to show cause for some illiterates among so-called "astrologers" having so fine a judgment. But, even so, the intuitional astrologer is a poor thing when looked at from the point of pure intuition. Left to himself, and without the signoplanetary pegs to hang his intuitions upon, he is no better than a rag-picker whose arms enfold a load of detached pieces which render him incapable of any gesture of intelligence; while, on the other hand, it can scarcely be said that a study is intelligible, teachable, or entitled to the name of a science at all if its evidences rest entirely—or even principally—on the

intuitions of its exponents. The mathematical student has always his *mathematique* in hand, whereas it is certain that the hot-water tap of inspiration is not always on! "Mundane Astrology" deals with the indications from the Solar ingress into the Tropic of Cancer, as from June 21st. The "Influence of Neptune" is manifest in a series of dreamland and other psychic experiences recited by a subscriber. "Re-incarnation" is continued by B. Leo. "The Construction of the Celestial Scheme," translated from the French of M. H. Selva, by Heinrich Daath, shows that, although there have been octogenary and denary divisions of the circle suggested, the duodenary division is the only one which has justified itself. The article is to be continued and will prove interesting to those who have laboured with the problem of the cusps of the houses, or the relation of those cusps to the ecliptic in the construction of a horoscope. The "Horoscope of Australia" is given by a Colonial, who finds Libra on the Ascendant, but himself believes that the country is under Leo. In this I think he will be supported by facts.

The journal maintains its usual standard of interest and instructiveness.

SPECIAL OCCULT BOOKS—continued.

THE MAGICAL RITUAL of the Sanctum Regnum, interpreted by the Tarot Trumps, translated from the MSS. of Eliphaz Levi, and Edited by W. Wynn Westcott, *Magus of the Rosicrucian Society of England*; 8 coloured plates, cr. 8vo, buckram, gilt top, uncut (pub. 7s. 6d. net). 6s.

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MAGICAL WRITINGS of Thomas Vaughan (Eugenius Philalethes), a verbatim reprint of his first four treatises: *Anthroposopia Theomagica*, *Anima Magica Abscondita*, *Magia Adamica*, and the *True Cocculum Terrae*, with the Latin Passages, translated into English, and with a Biographical Preface and Essay on the Esoteric Literature of Western Christendom, by A. E. Waite; sq. 8vo, buckram uncut, 1888 (pub. 10s. 6d.). 9s.

The works here reprinted are rare in their original editions, so that this volume in which the old orthography is followed should be particularly welcome to students.

MYSTERIES OF MAGIC: a Digest of the Writings of Eliphaz Levi, with Biographical and Critical Essay by Arthur E. Waite, SECOND EDITION, REVISED AND ENLARGED, 8vo, cloth, 1897. 10s. 6d.

This work fulfils a purpose quite distinct from that of *Transcendental Magic*, inasmuch as it is not simply translation, but presents in an abridged and digested form the entire writings of Eliphaz Levi.

NEW PEARL OF GREAT PRICE: a Treatise concerning the Treasure and Most Precious Stone of the Philosopher; the Original Aldine Edition of 1546—translated into English, with Preface and Index; the original illustrations photographically reproduced, cr. 8vo, cloth, 1894 (pub. 12s. 6d. net.) 8s. 6d.

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