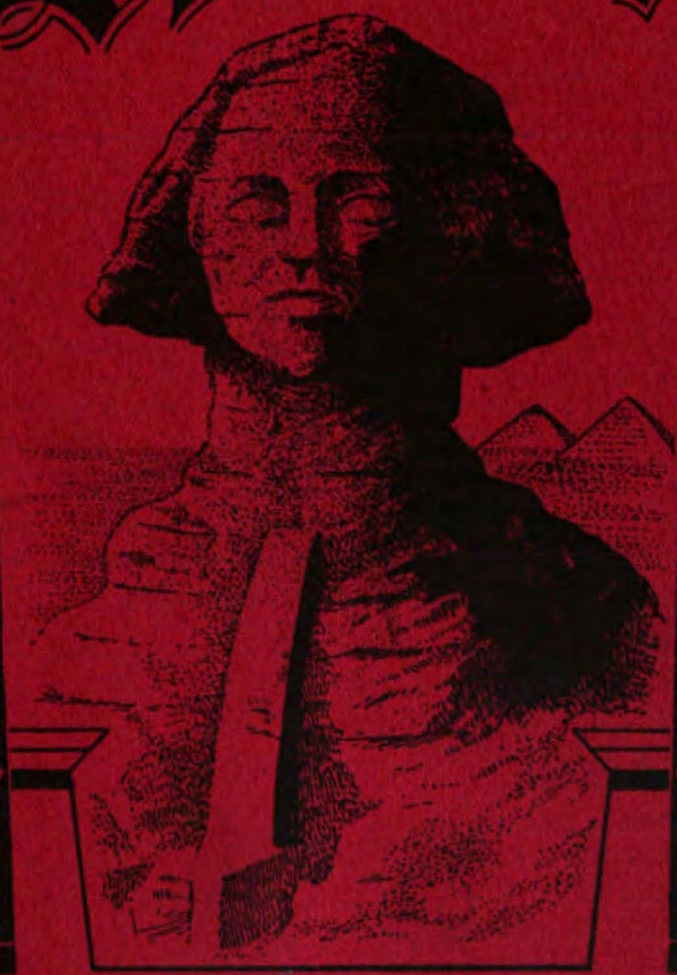


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The Sphinx



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Lawrence W. Jenkins

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

The Sphinx.

A MONTHLY MAGAZINE

EDITED BY

CATHARINE H. THOMPSON.

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ANNOUNCEMENT.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people. It is edited by Mrs. C. H. Thompson and supported by the best writers on Astrology in England and America, and is the only Magazine in the United States that is entirely devoted to teaching, demonstrating and vindicating the truth of the science of Astrology as taught by the Egyptians. There is at this time a large and increasing demand for such a Magazine, and indeed for all good Astrological works, and the interest is growing so rapidly that the call cannot adequately be met. No pains will be spared to make THE SPHINX as useful as well as an attractive, up-to-date periodical, and the very best of its kind.

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Mrs. Langtry.

The Sphinx.

VOL. I.

NOVEMBER, 1899.

No. 5.

Sphinx Religion.

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

THE recent progress of Egyptian discovery, particularly under the *regime* of Mariette Bey, appears to throw new light upon the subject of sphinx religion. A votive pyramid of immense antiquity has been recovered from Saqqarah, on one side of which is a dedication to Harmachus, the sphinx deity.

At the foot of the three pyramids of Gizeh is some curious hieroglyphics. When read, the following remarkable announcement came:—

"The place of the sphinx of Hor-em-Khou (Armachus) is to the south of the temple of Isis, rectress of *the Pyramid*, and at the north (of the temple) of Osiris, Lord of Rosatou. The paintings of the god of Hor-em-Khou are conformed to the prescriptions." It further states that king Cheops restored the sphinx.

This clearly identifies the Great Sphinx with Egyptian deities. As a doubt may arise in some minds as to the age of this curious stone tablet, Mariette Bey judiciously remarks: "Whether the stone be a contemporary of Cheops or belongs to a posterior date, it is not less certain that Cheops (builder of the Great Pyramid) restored a temple already existing, assigned to it revenues in sacred offerings, and renewed the *personnel* of the statues of gold, silver, bronze, and wood, which ornamented the sanctuary."

A tablet recovered from a well gives express particulars of Suphis, identified as Cheops, doing all that Mariette describes, and, particularly, repairing the sphinx. This structure, then, is doubtless older than the Great Pyramid itself, and is associated

with a temple and various divinities honored at that epoch. But where were the temples which Cheops restored and adorned? Where, above all, was the temple of Hor-em-Khou, of the sphinx?

A few years ago Mariette Bey had the good fortune to drop upon this temple, long buried in the sand, close to the sphinx, near the Great Pyramid. Of all the wonders of Gizeh witnessed by the writer, that of the so-called sphinx temple was not the least important and suggestive.

Lepsius writes, "It is named Har-em-chu, 'Horus in the Horizon,' that is to say, the sun-god, the type of all things, and Harmachus, in a Greek inscription before the sphinx." *The sphinx then is the god Harmachus, or Horus in the Horizon, a form, it may be, of Ra, the sun-god, and it means the risen god.* But the German *savant* goes on to say, "The dipus for this king of all sphinxes is yet wanting. Whoever would drain the immeasurable sand which buries the tombs themselves, and lay open the base of the sphinx, the ancient temple path, and the surrounding hills, could easily describe it."

On the tablets we read prayers like these: "O blessed Ra Harmachus self-sprung!" Brugsch, in speaking of Harmachus, says: "The great bearded sphinx of the Pyramids of Gizeh is its symbol; the same as each Egyptian Pharaoh who bore, in the inscriptions, the name of "living form of the solar sphinx upon the earth." St. Hilaire, the friend of Thiers, wrote from Egypt: "It appears certain that the sphinx was an idol." Prof. Smyth calls it an idol, having "symptoms typifying the lowest mental organization," and "positively reeks with idolatry throughout its substance," inasmuch as its stone beard was found "full of the impure Egyptian gods."

[*To be continued.*]

The Duration of Life.

How easy it is to acquire a national, if an ephemeral, reputation in America. All that is necessary is to say or do something extraordinary in the most public manner possible. The ubiquitous reporter will at once chronicle your words or describe your deed and twenty-four hours later you will find your name in every newspaper, and, if there happens to be a lack of other news during the next few days, you may also find that your words or deed have become the theme of a symposium, to which all who are supposed, rightly or wrongly, to have any knowledge of the subject at issue, have been invited to contribute.

Such a symposium has recently occupied several columns in many of the leading daily papers of the country. The questions, which the contributors were invited to answer, were two: first, Has a physician any right to shorten the life of a patient, who is supposed to be mortally ill and who longs for death? and, second, is a physician bound under all circumstances to do his utmost to keep a patient alive as long as possible, even though the patient may be in agony, and practically at death's door? It was a reputable jurist who started this journalistic ball rolling by his expression of doubt as to the desirability of retaining life in those patients who, owing to some mortal malady, were debarred from enjoying life, and his words were in a measure endorsed by an outspoken Connecticut physician, who insisted that it is permissible to confer the boon of death upon patients whose recovery is impossible.

The replies to these questions were just what might have been expected. With few exceptions, all who took part in the discussion—doctors, lawyers, clergymen, financiers—maintained that the jurist and the Connecticut physician were wrong. In the arguments advanced by them there was nothing new. That human life is sacred, that the duty of a physician is to heal and not to destroy, that a mortal illness does not always or neces-

sarily imply a speedy death, that only the giver of life has the right to take life, that the power of inflicting death, if granted to physicians, might often be misused — these were the main reasons given in support of the view that physicians have no right to shorten and are bound as far as possible to prolong life.

Now these reasons might be valid if physicians had the slightest power to shorten or prolong life. Physicians, however, have no such power. They cannot lengthen or shorten the life of any human being by as much as the fraction of a minute. To each human being born into this world a certain span of life is allotted and not until that span runs out can life end. The span may be short or long, but, if it be short, no physician can lengthen it, and, if it be long, no physician can shorten it.

Man is governed by law and is not a creature of blind chance. All his actions and thoughts are controlled by a higher power and vain will it be for him to become restive against such control. A simple illustration may make my meaning more clear. Suppose that two boys are born in New York City on the same day and at the same minute, and that at the time of their birth the planetary influences were peculiarly unfavorable as regards health. These two boys will surely die in early life and both will die at the same time. One may be born in a palace on Fifth avenue and the other in a Cherry-street tenement-house, but the fate of both will be the same. The wealthy boy will doubtless receive the best possible medical attention, yet he will certainly die when his time comes, and with him will surely journey into the other world the poor boy, who doubtless also received as much care as his parents could give him, yet who is equally bound to obey the decree of fate.

This doctrine may be condemned as that of a fatalist, but, if so, so be it. I deny, however, that a belief in this doctrine necessarily implies a belief in fatalism. All I claim is that man's years on earth are numbered and that, when their number comes to an end, he is bound to die. During life he has the liberty of exercising his free will within certain fixed limits, and wise is he who has the foresight that will enable him to avoid the evil and to choose the good.

It may be claimed that the wealthy boy, of whom I speak, would not have lived as long as he did, if physicians had not tended him with the utmost care, and I admit that in a sense this is true. I maintain, however, that, just as brevity of life was foreshadowed at his birth, so it was foreshadowed that, while living, he should receive the best medical care that money could buy. We must remember that no child can escape from its environment. The poor boy's parents could not pay costly fees to physicians but they could care for him in their own humble way, and who shall say that their love and tenderness did not help greatly to keep life in him until his allotted hour came?

In the hot flush of youth it is difficult for a man to believe that he is not wholly his own master, and the more proud and forceful he is the less inclined he is to admit that he is even to the slightest extent the vassal of a higher power. If he is a born sceptic — and there are many such — he will remain of this opinion till his life ends, but otherwise he will surely recognize sooner or later the indisputable fact that he is not all-powerful, but is bound, whether consciously or unconsciously, to tread the path laid out for him at birth.

He may for many years enjoy vigorous health and in day-dreams see himself an octogenarian, yet death may claim him while still in his prime, and when the summons comes, go he must. He may prosper year after year, piling up a fortune and enjoying all manner of happiness, yet in his life, as in the lives of all men, there will surely be crises when he will find himself utterly powerless, do what he will, and wise will he be if he then recognizes the fact that this world and all in it are not the play-things of chance, but are controlled by an immutable law. So his years pass, each bringing him nearer to the inevitable goal until finally his race is run. His life may be long or short, but death cannot take him before his appointed time. Death may threaten him in early life, but, unless he is destined to die then, he can snap his fingers at the grim yet kindly destroyer.

The truth of this doctrine will be apparent to anyone who has a correct conception of planetary influence and who knows how many accurate predictions have been made in regard to the

death of noted persons. The same law, too, holds good everywhere. Empires, nations, cities, families, individuals — to all is allotted the same destiny, a destiny that may be summed up in three words— birth, culmination, and decay. We cannot always tell when an empire will fall any more than we can always tell when a person will die, but, if we believe at all in an overruling power, we must believe that the end will come in both cases at the exact time prescribed by law.

To those who understand it rightly, this will prove a most cheerful doctrine. The knowledge that they have a certain time to live beyond which they cannot live will not distress them; nay, it will rather give them courage to face serenely the various untoward vicissitudes of life. When a grave illness or accidents befall them, they will not lose nerve, but will place themselves calmly in the hands of their physicians, seeing in them the instruments of a Providence, whose will must be obeyed, whether the fiat be life or death. And when the last hour comes and they prepare for the silent journey into the Valley of the Shadow of Death, there will surely be some solace for them in the thought that they too have fulfilled their destiny, if also some regret for lost opportunities and haply for some deplorable misdeeds.

Et apres?

Well, THE SPHINX is not a religious periodical, and furthermore, my task is done. I concern myself here with the life of man up to the time of death; what happens to man after death is a mystery beyond human ken. To millions the great world-religions have been and are of unutterable comfort as beacon-lights of the Hereafter, and blind indeed is he who finds no merit in their doctrines of future life. For us, however, terrestrial life closes when death summons us, and it is well for us to know that death cannot summon us until the time has come when we must die.

GABRIEL.

Hindu Astrology.

THAT astrology is an art of great antiquity everyone knows who has given the subject only a superficial study. It is possible to trace it as far back as the Assyrian supremacy, and there are those among ancient writers, such as Josephus and others, who have set it down to an age that is antediluvian and prehistoric. Indeed, if we may rest upon the record of the scripture, it is evident that to Adam, or the race going under that name, the nature and influence of the stars, their seasons and motions, was current knowledge. When the Alhim "breathed into his nostrils the breath of lives," and made man in their own image and likeness, the inspiration of these knowledges would seem to have been effected. Be that as it may, astrology is known positively to have been closely studied by the Assyrians and afterwards by the Chaldeans, Egyptians and Arabs, among whom the art was in such repute that only those fully acquainted with it were admitted to the priesthood and to the highest positions of government. The Greeks, who borrowed so much that was elevating and useful from the Egyptians, emulated their knowledge of astrology, and carried their researches to a point of comparative perfection.

But long anterior to the Assyrian or Chaldean developments, there was already a science of astrology current in the land of the Aryans, the cradle of our race. We know this from the writings of Valmiki, and of Vyasa, Manu and others, and from certain references made to former authors who cite astronomical positions, made from observation in a manner which at this date is quite inexplicable to us. For although we find no traces of any elaborate instruments in use among them, nor any record or description of such, yet such books as the Kalasankalita, the original of the famous Rudolphine Tables now currently in use among astronomers, show that their knowledge of the planetary motions was of the most intimate nature. There are at the present time in India several Nadigranthams, or books of prophecy,

which involve a knowledge of the planetary positions for several hundreds of years in advance, and give the destinies of persons born under every six minutes of the zodiac, or ten different horoscopes for every degree of the circle. These are again multiplied by the number of the planets involved, and the whole forms a manuscript written on palmyra, in volume so large that it is hardly contained in a single room. The Bhrigu Nadigrantham, which is now in the possession of Pandit Nand Kishore, at Merut, is said to contain the destinies of every person born between the Himalaya and Vindhia mountains, whether of foreign or native parents. Unless the time of birth is very accurately known a considerable time is required in order to find the horoscope among all the array of volumes composing the work, but you need not leave the room day or night until it is found. A test is made of one or two that are close to the time of birth, and when the opening passages are found to coincide with the life of the querent, a copy of the Nadi is made by the Pandit, and translated when necessary. It is then found that all the subsequent events fall into line with experience, and future events can be looked forward to with some confidence. But what is singular in regard to the methods pursued by the Hindu astrologers, and what to my mind establishes their position as originators and not mere copyists, as were the Chaldeans, Egyptians and Greeks, is the fact that their zodiac has no relation to the vernal equinox and none whatsoever to the equatorial circle, but it begins with the fixed star Revati and continues by twenty-seven asterisms of thirteen and one-third degrees each, making in all the three hundred and sixty degrees of the circle.

Thus their months begin some twenty days later than our own, and they have also lunar months consisting of twenty-seven days, with intercalations, as may be seen from the *panchagamas*, or native almanacs, in which the longitudes of the planets, the various ingresses, eclipses, lunations and planetary hours are given.

In practice the Hindu astrologer is miles ahead of any European I have ever met. I will give an illustration from experience in support of this statement.

I was at Urur, a little village in Madras, when an astrologer of some repute was introduced to me. He wished to be put to a test and I was willing enough to give one. I simply said: Tell me what you can find out about myself. The Jyoshi immediately went into the compound beyond the veranda of our bungalow, and measured with his feet the length of his shadow. This was for the purpose of taking the solar time. He then went aside and engaged in some calculations while I talked with my companions. Presently he said that he was ready. He wrote something on a piece of paper, folded it, and gave it to me to hold for some time while he told me about my horoscope.

First of all he gave me the year of my birth, then the month, then the day and lastly the exact hour, reduced to the meridian of Greenwich. Then he asked me to name any color I chose and to touch a part of my body. I named "Green" and touched the stomach. On opening the paper he had given me to hold, I found that the words on it were "Green" and "Stomach."

The Jyoshi then told me from my horoscope all about the incidents of my birth, in what manner of place I was born and among what people, mentioning that I was born among my mother's people and in a place where my father's family was not represented at all, which was the fact. He then went on to describe the incidents connected with my education, and so followed on to detail all the circumstances of importance up to the time at which he was speaking. These he read off with the utmost facility, and without apparent calculation. Afterwards I discovered that he had completed my horoscope while I was talking and had constructed it in terms of the Hindu zodiac. The performance was rendered the more remarkable from the fact that he made several predictions which have since come to pass, one being the exact date of my return to England, a matter which was not at all in my mind at the time, and which I only arranged under pressure about a week before sailing.

Govinda Chetty was another man whose astrological powers were remarkable. He seemed to know the zodiac and to be able to find his way about among the asterisms with greater

facility than one would thread the streets of a city. On going to him you merely signified your desire. It was *Prashna* (a question), *Arudah* (a secret), or *Fanma* (birth horoscope). My application was *Arudham*. He told me to be seated. He ordered fruits and flowers, coffee, etc., and spread his mats for my convenience. He spoke Tamil. My interpreter was a comparative stranger to me, and knew only just so much as everyone knew, that I was an English astrologer. After some calculation Govinda told me that I was born when the Moon was in the constellation Makha — the first thirteen degrees of Leo. I said it was so. Two minutes afterwards he told me the places of all the planets in my horoscope without reference to any ephemeris or almanac. Then he told me to count the money in my pocket and at the same time gave me a piece of paper with, as it afterwards proved, the exact number of rupees, annas and pices correctly stated. Then he gave the name of my birthplace as nearly as the Tamil would permit, *Handwurus* standing for Handsworth. Finally he gave me a slip of paper on which was written the incidents which would befall me during my passage from his house to my own bungalow, covering a period of two days. The predictions were the most precise and minute that I have ever seen attempted with any measure of success, and were true to the letter.

This sort of thing goes a long way to establish the contention that the Hindus have a more intimate knowledge of the nature of the minute divisions of the zodiac than has yet been acquired by Europeans. It further shows a high order of intuitive deduction, capable of giving exact coloring to general indications derived from a knowledge of the planetary influences. And this may well be when we consider that every single action of the Hindu, his daily round both in business and in domestic life, is regulated by a strict observance of times and seasons, in agreement with planetary influences. That as a nation they are not supreme is due entirely to the basic conditions of their life which proscribe so much that is essential to national aggrandizement, and limit the individual at all points in the use of his special powers. Hence, although the sphere of influence ex-

erted by them is comparatively small in relation to the extent of their country and its population, yet among no people has the cultivation of the abstruse sciences reached such a high state of perfection. The language of its classic is alone sufficient indication of the high thought to which it had attained ages before Europe had produced Athens or Rome.

SEPHARIAL.

THAT historical events of an analogous character are repeated in cycles often of enormous dimensions has been frequently observed by occult students. Desbarolles in his *Mysteres de la Main*, p. 386, gives some very marvelous examples of such millennial coincidences in the history of France, and other examples were given in *Borderland* some time back. Chateaubriand noticed one very curious one between Charlemagne, who died 31st of March, 814, and Napoleon, who abdicated on this identical day a thousand years later. The *Times* called attention at the time to the fact that the great Naval Review at Spithead was the millennial anniversary and consummate flower of the founding of the royal navy by the great Alfred who in that year finally defeated the Danes — a good augury let us hope! The idea occurred to me when I read the above to compare the following years, so I opened Blair's Chronology and found that on the 28th of October 901, the first English king died. Now, curiously enough for many reasons, among which are the triple conjunctions of Saturn, Jupiter and Mars at the end of the year in the fifteenth degree of Capricorn, the place of Mars in the Prince of Wales' horoscope, and the cabalistic law of numbers applied to the rule of the Guelphs, 1901 is believed by some mystics and astrologers to be the end of the monarchy in England. *Qui vivra verra!*

Some Early Aspects of Divination.

"Quand le destin ne rend pas vos projets heureux, toutes les prévoyances demeurent inutiles."

ASTROLOGY, that atheistical superstition and appendage to black magic, was dominant in the centuries of barbarity, but for the most part among the cultivated, the refined and thoughtful, as it is at the present day and as indeed it must be from its very nature. "Great and small," says Pliny, "learned and ignorant, precipitated themselves towards astrology. Catiline, Marcus Antoninus, Augustus, Agrippa—all had recourse to the science." Tiberius adored his astrologer, Trasilas; Otho before destroying Galba, Galba before coying an army against Nero, Nero before killing Claudio, consulted their soothsayers; and the physicians themselves chose to dictate remedies precisely according to the indications in the horoscope formed at birth. The wise Pliny himself, who by turns even makes divinity the object of his ridicule, asserts himself as the most credulous and superstitious of men, and there is no popular fable that does not find a place in his writings: the hermaphrodite, the children that return to their mother's bosom, the men transformed into women, the stone which placed under the pillow inspires true dreams, the high endowments of children born with teeth, the longevity of those possessing a molar more than the ordinary number, the unhappy fate of the infant that enters the world *de pies*—Pliny admits it all, he believes it all. These and others he treats with a surprising gravity and extenuation, and of their causes through the medium of magical conjurations.

The soothsayer and magicians of Rome were accustomed to congregate in the Esquiline, a place surrounded by sepulchres, the liver and heart of whose dead they used in the composition of their philters; and from Virgil we gather that it was a very common proceeding among them to fabricate a figure in wax, resembling, or supposed to resemble, the person it was destined to torture, believing that when the figure was destroyed or hurt

the reality suffered at the identical moment. Modern cases of such practices are not uncommon among "wise-women" — to give them a name usually bestowed but which it is difficult to see how they merit. Besides Virgil, Horace,* Lucian, Seneca and others treat with much detail of magical ceremonies and divinatory processes, especially of the more sanguinary rites. Lucian, no less credulous than Pliny, held the world to be abandoned to the unforeseen, put blind faith in talismans and magic, and if he did not believe in a divine Providence, admitted the power of an ancient hailing from Thessaly — that seat of witches and wizards aforetime — before whose conjurations he was humiliated. Tacitus, who likewise held no faith in a Providence, believed to a great extent in dreams and presages. Yet he had good sense to distinguish the true from the false, and he was so far right when he avowed that Rome, the metropolis of the world, was the *resumen* of all the superstitions, the sewer where accumulated all the impurities of the earth, because in effect the abominations of the whole world, as at that time known, had gathered there. The Cybelian Berecynthians occupied the streets with their singular dances, while the gods of Egypt, proscribed at first by the laws, were ultimately recognized. The introduction of these strange customs, faiths and gods was carried on insidiously and the Greek proverb was never more true than now:

† Πολλοὶ Θειοβόλοι, παῶ ροὶ δὲ τε μάντιες ἄνδρες.

In vain had Augustus struggled against this foreign invasion; Isis, Serapis, the ox apis were already in his time the familiar gods of the people of Rome and of various towns of Greece. They were invoked by the infirm, fearful oaths were taken on their account, matron and maid equally were ever present round the altars. Permanicus and his wife Agrippina adored in the same Egyptian sanctuaries, and the Corinthian sanctuary of Isis was famous throughout the world. The gates of the cities were besieged with a new and complete family of gods

* See article by the author entitled "The Astrology of Horace" which appeared in our contemporary, *Coming Events*, September, October and November, 1898.

† "Crowds of your lot diviners everywhere,
But few true prophets —"

whose Zeus carried the cognomen of Serapis, and although at first, entrance was denied them, they finally established themselves therein as sovereigns, counting their worshippers and altars by the thousand. With them were installed peculiar rites and sanguinary or obscene mysteries. In fact, in Cicero's epoch mystery and abomination had attained the position of synonyms. So far a world-faith had been urged beyond its legitimate bounds by unscrupulous priests, half-learned, the battered and false prophets athirst for power, and attracted by the opulence on every side; of men who were never the repositories of religious secrets, who had no inner knowledge, whose very names began to be synonymous with rapacity. They trampled whatever pearls their effected religion held, in the mire, and the ignorant populace soon completed the pollution.

At the height of the capricious despotism of the Cæsars, which, especially in Italy and Rome, elevated or annihilated a man between morning and evening, a hundred exotic cults without any stable foundations, had depended upon Greek and Italian towns. Already the sacerdotals of the Syrian goddess carrying on an ass their fearful idol were to be seen, the followers of Isis clothed in linen, the worshippers of Anubis with the dog's head. Of Cæsar was the trouble: "Let him feel the anger of the gods!" they shouted to the debased people; "let him go to Meroe in search of Nile water and empty it in the *atrium* of the temple of Isis. Misfortune hangs over your heads by a thread; let him hasten to expiation!"

For a long time, as before stated, the Roman laws proscribed these new cults. Tiberius expelled the worshippers of Isis, condemned to capital punishment (*de cruz*) their priests, destroyed their temples and commanded the idol to be thrown into the Tiber. But neither these rigorous acts nor the measures of the Emperor Claudian against the invasion sufficed to check the furious torrent of ancient fanaticism. In the time of Nero, who alone rendered homage to the Syrian Astarte, who ventured to bathe in the sacred pool of Delphos, who violated a vestal and had the same faith in talismans as many other of his contemporaries, these cults returned to the precincts of the cities. Rome,

tired of its useless public prayers and sacrifices to Jupiter and Mars and since the internal had been overlaid by the external, swiftly became Chaldean, Syrian, and above all, Egyptian, in its religious habits. Vespasian consulted the gods of Memphis. In the most central parts of Rome they raised the temples of Isis and Serapis with their obelisks, hieroglyphics and their infinitude of statues and the gloomy dwellings destined for the frauds and infamies of the cult. The mysteries were not even concealed in the secrecy of the temples,—thus pointing to their unimportance, slight texture and exoteric nature,—but were encountered in the streets, were explained, ironically enough, to the public, and in every corner was found a charlatan who enticed to initiation by means of extraordinary and repugnant ceremonies. These things, if they did not please, proved of hypnotic-like power in drawing and wielding a crowd; morbidly attractive in themselves they easily fascinated by their utter strangeness and novelty. As religious mysteries it is difficult to conceive how secrets could be so diffused, delivered to anyone for the asking, and still remain secrets. The mourning Adonis, the effeminate Ate, the monstrous Cabiros, objects of sacred adoration, had their worshippers in the streets of Rome, much the same as some modern types of religion have at the present day, and were in similar manner constantly surrounded by numerous groups that took part in extraordinary ceremonies. In Greece and Etruria,—languid and even downfallen,—to the soothsayers and *aruspices* succeeded in the popular favor, Armenian augurs, Chaldean astrologers, Phrygian and Indian magi, Thessalian witches, chiromantists and other miscellaneous diviners of the future and of the fate which to each was destined. There were enumerated about a hundred distinct classes of soothsaying, while of the sacrificial and theomantic methods of divination there was seemingly neither beginning nor end. Of ornithological augury, we have extant a pretty long list, a prognostic means much improved by Calchas,—an excellent practitioner, if we are to credit Homer:

— οἰωνοπόλων ὄχ' ἄειστος;

and in addition there was such a host of natural and artificial

presageful omens open for consultation upon the slightest or the greatest occasion rising, lots to be drawn, oracles to be attended, that one wonders at the copiousness and cumbrousness of the systems and how the people had time for both augury and subsequent action.

The opulent houses were accustomed to have a familiar astrologer, on an equal footing with the familiar musician and *medicus*. By reason of the salary they gave, they were enabled to gratify their vanity in seeing themselves always attended by a *confidant* of their destiny. "Venal race!" exclaims Tacitus of them, "in that they possessed neither the power of the great nor the hope of the small." Notwithstanding, came the philosopher Marcus Aurelius to consult the magi previous to setting out on the Germania expedition.

Septimus Severus collected an entire library of works of magic, which, after consulting and learning by heart, he buried in the sepulchre of Alexander the Great. Caracalla followed the traditions of his father, whose spirit he evoked together with that of Commodus. There was held also, in a certain fashion, the sortileges of the barbarous people of the North, and especially of the Druids, and their oracles, prohibited by Tiberius and Claudius, were consulted by Aurelian and Diocletian. In Italy the same as in Greece, the cult of Hecate was the center and sanctuary of all the magical arts. That goddess,—*diva triformis, tergemina, triceps, trivialis*,—sung by Hesione, and who

"doth give consent to that is done in darkness,"

was in great favor in the epoch of the decadence, representing, as it were, the shady part of nature, the reign of the sepulchres and of the spirits of the night, of the outer darkness—of hell. In Antioch, Diocletian founded a subterranean cult of Hecate in a crypt which was descended by three hundred and sixty-five steps. The sacred formulas and various monuments represent Hecate in company with Bacchus, Serapis, the Great Goddess, and Mithra.

Among the innumerable divinatory methods, dreams occupy no despicable or unimportant place. Through the gates of

ivory or horn were commonly received all counsels and remedies; the delusive ones passed through the ivory, the true percolated through the horn. As witness Homer:

*Τῶν οἱ μὲν κ' ἔλθωσι διὰ πειστοῦ ἑλέφαντος,
Οἱ δ' ἑλεφαίρονται ἔπει' ἀκρόαντα φεροντες.*

Etc.;

and also Virgil:

*Sunt geminæ somni portæ, quarum altera fertur
Cornea, quâ veris facilis datur exitus Umbris:
Altera candenti perfecta nitens elephants,
Sed falsa ad Cœlum mittunt insomnia Manes.*

A dream discovered to Marcus Aurelius a remedy for his ills; a dream advised Pausanias not to reveal the secrets of the Athenian Demeter; another inspired a book of Pliny and similarly of the incredulous Lucian. In dreams Aristides conceived many of his discourses. An athlete acquired in dreams through the inspirational aid of Æsculapius, a knowledge of the stroke which should demolish his enemy; and there were various temples solely open to those whom the god favored, called by medium of the dream.

If this was the paganism or superstition of illustrious men (as it will now be regarded) and which the nineteenth century is congratulating itself in being forfended from, what has been the popular paganism? In order to have an idea of that it will be almost sufficient to consult the large catalogue which Lucian preserved, containing the marvelous recipes in which the people believed, more thoroughly perhaps than our Anglo-Saxon forefathers did in their Leechdoms. Little did the learned of that time either repel or contradict. In a Babylonian, for instance, it was supposed resided the power of mobilizing all the vipers of a district. Statues which walked, dead which returned to life, unappeasable Manes, phantoms issuing from sepulchres, Hecate, high of stature and accompanied by dogs as large as elephants, musical and talking stones,—an eternal nightmare!

The true Greek religious idea was pure, elevating, consoling, fortifying and luminous in its dogma of future immortality,

philosophical in its theory confined among the debates of the schools, but little else than nonexistent among the people. A heavy mysticism, earthy, material, dark, very different from the spiritual and luminous thought of the philosophic few, had attached itself to them completely. In a word, the fatalism which was in these epochs seemed always the point of connection and affinity between atheism and superstition. The people had no more urgent faith than they have in the present month of November, 1899. Admittedly, astrology possessed a certain rational and logical basis which commended the subject for investigation and fixed ambitions for the discovery of immutable causes, laws and divine mysteries and secrets, which, according to Pliny, the Eternal decreed once upon a time to humble us in his almightyhood. And hereby the Stoics, who believed in destiny, embraced as a consequence divinations and presages.

By medium of the occult science, says an historian of the Cæsars, they imagined to liberate themselves from the action of Providence, as earlier certain bricklayers built the tower of Babel to free them from the divine hand, and as the Egyptians invented medicine to cope with the evils of astral influx; but it was all badly considered and fruitlessly attempted. The man without true religious convictions, without positive belief, is continually tormented by the necessity for entering into relation with the superior causes. In order that he should believe in the immutability of the laws of destiny it is for him a necessity to desire and to hope. If he hopes not in a God he will in the forms of divination and astrology. Ultimately he finds the level and ascertains just where he stands, much of what he may expect, and if dreams, omens, presages, oracles, divinations, should prove abortive, the infrangible laws of mathematics remain and will be used. There is no misanthropical atheism in the matter whatever. If astrology is forgotten and abandoned by some, considered shameful and low by others, the fact exists and is able to be proved any moment, that divination by the stars is rendered an actual and possible thing through the consistent, uniform, unalterable *leges naturæ*.

HEINRICH DÄATH.

The Horoscope of Mrs. Langtry, "the Jersey Lily."

THERE is probably no gift of the gods to mortals that is more eagerly desired or the object of more intense envy than that of physical beauty, especially by the sex of which it is the peculiar attribute and sceptre. For if to be beautiful is not a sign of inward and spiritual grace, it at least shows that on the physical plane one has chosen one's parents with discrimination. Some of our readers will remember a Du Maurier Punch drawing, in which a very fine prize bull addresses its owner, a rather weedy-looking duke: "If your grace had chosen your parents as carefully as you did mine, we should not form such a contrast!"

From the Greeks, who worshiped and regarded it as the visible link between the divine and human, to our own day every civilized race has recognized the potency of its spell. Shakespeare, the myriad minded, says truly that "beauty provoketh thieves sooner than gold," and certainly more than wisdom! For there can be little doubt that the most brilliant woman intellectually would, if she were honest with herself, prefer, if the choice were given her, to be a Recamier than a Stael. This idolatry of the eternal feminine on its plastic side has always been a prominent factor in French life and history; in no other country have women had so dominant a position for good and for evil. For Madame de Pompadour, if a poor creature morally, and one of the causes of the French Revolution, was on the artistic side a really distinguished woman who did much for the encouragement of the fine arts of her time.

The English, especially the upper classes (Leo), though nothing like so feminine, emotional and artistic a race as the French, have not been without their occasional attacks of beauty worship. The story of the Gunnings in the last century is a famous example. Surely that was the golden age of English womanhood, when Gainsborough, Reynolds, Romney and

Raeburn, four great painters insufficiently known on your side of the water, were there to immortalize the fair women and children of the time on their glowing canvases with an incomparable charm and distinction. As careful a cosmopolitan observer as Mr. Henry James has declared that the English are an exceptionally handsome race; and if this be true, as we believe it is, the distinction is easily explained, for since the Greeks no race has more carefully cultivated the body, their marriages being, as a rule, more disinterested than those of the Latin races, and their wives chosen from a greater surplus of feminine population. The result has been a remarkable raising of the standard of beauty, especially among the well-to-do classes, a fact which can be easily verified by examining Holbein's portraits of the court of Henry VIII., a remarkably ugly lot! not to mince matters, including the unlucky Anne Boleyn, who would certainly not be considered handsome now. This upward evolution of beauty has not escaped the keen eyes of French critics, who have noticed the same dowdiness in Clouet's portraits of the great ladies of his period, including the alleged incomparable Mary Queen of Scots, who *must* have been charming, but whose portraits do not ravish the eye, as their original is said to have done. Madox Brown, a distinguished artist who was virtually the father of the preraphaelite movement in London, as an old man, used to declare—and remember, his eye had been trained for a lifetime to careful observation,—that the average of feminine beauty had greatly increased since his youth, and this he attributed to the great spread of physical exercises, lawn tennis, etc., it no longer being considered, as in the days of our grandmothers, the genteel thing for girls to lie about on sofas all day, and be incapable of anything more strenuous than croquet and worsted work. He added, moreover, that a bigger, finer race seems to be in process of evolution, the women all daughters of the gods, “divinely tall,” besides being “divinely fair.” At this rate the imagination boggles at the gentle giantesses of a coming time, but no doubt the inferior sex (as the late Dr. Anna Kingsford used to say that man is, even going so far as to

assert that Christ was a *woman* (!) in his essence, but concealed it from an age too gross to understand the higher evolution,) will at the same time level up to their conquering mothers and spouses.

If a jury of artists were impaneled to decide as to who has been the most beautiful English woman known to the public of the last two decades, it is probable they would never come to a unanimous verdict, but it is certain that among the first two or three names would be that of Mrs. Langtry, "the Jersey Lily," who forms the subject of our study this month, the October in which she and the light exchanged greetings, we will not be indiscreet enough to say how many years ago. It is true that the figure given will reveal it at a glance to the astral student, but outside curiosity, especially journalistic, will have to go further afield for the key. We can assure any sceptic, however, that if our birthhour is theoretical, the actual date is not so, but was supplied to the *Daily Chronicle* Oct. 25, 1897, by some "curious impertinent" — possibly feminine? — who had looked that interesting event up in the parish register of St. Saviour's, about a mile north of St. Heliers, Jersey, where her father was at the time rector. The early life of Emilie Charlotte Lebreton, to give her her baptismal name, like that of other prodigies, is enveloped in a certain obscurity that even the prying omniscient journalism of our time has not entirely dispelled. No doubt her bringing up was that of her time and social *milieu*: that the swan passed through an awkward age is probable, but any pictorial record of the same, of the kind with which a London magazine sometimes electrifies the admirers of notable people, is unknown to us. The earliest we have seen was of a rather shy young bride standing behind her husband, the late Mr. Edward Langtry, whom she married by special license on March 9, 1874. He was a Scotchman, of independent means, fond of yachting, and a widower. It was not a happy marriage, for though inharmony must have for astrologic reasons begun early, there was, we believe, no actual separation till about the year 1881. One daughter, Jeanne, is the result of the union. The secret of Mrs. Langtry's flower-

ing into a social celebrity is as follows: About the year 1880 a London artist, the late Frank Miles, whose pencil drawings of female heads had at one time through photography an enormous vogue, made her acquaintance and did her portrait. He raved about her beauty to the Duke and Duchess of Westminster, who desired to see the prodigy, were favorably impressed, and launched her upon the tide of success. The season of 1880, May, June, July, was probably the meridian of her glory. Her portraits by three of the first artists and academicians of the day were simultaneously exhibited. Admiring crowds followed her whenever she took her walks abroad: the present writer remembers in this year seeing her make a triumphal progress around the rooms of the academy like a comet with a tail of adoring courtiers.

On Dec. 15, 1881, she went on the stage, making her *début* at the Haymarket; her histrionic appearances have since been fitful and irregular. The present writer has only seen her act twice, or, rather, appear as Rosalind and Cleopatra, for all recollection of any acting has clean escaped his memory. He recalls a Rosalind who was more British and "correct" than one would have expected, and a "serpent of old Nile" which seemed to have exchanged its warm alluvial mud for the chilly macadam of northern cities. Whatever we may think of her artistic abilities there can be no question of her remarkable business talents; she early made money and profitably invested it, with the result that, originally a poor woman, she is now a very rich one. Her most prominent hobby is the turf, on which as "Mr. Jersey" she has made even horses pay! The late Mr. Abingdon Baird, twice millionaire, amateur jockey, friend of prizefighters, and one of the curiosities of our civilization, on his sudden death by pneumonia, aged 32, on March 18, 1893, left her his racing stud. She also until Nov. 24, 1897, owned a magnificent steam yacht. On Aug. 24, 1895, her jewels, valued at £40,000, were stolen from her bank by a man with a forged order. The loss, of course, in the main, fell on the bank.

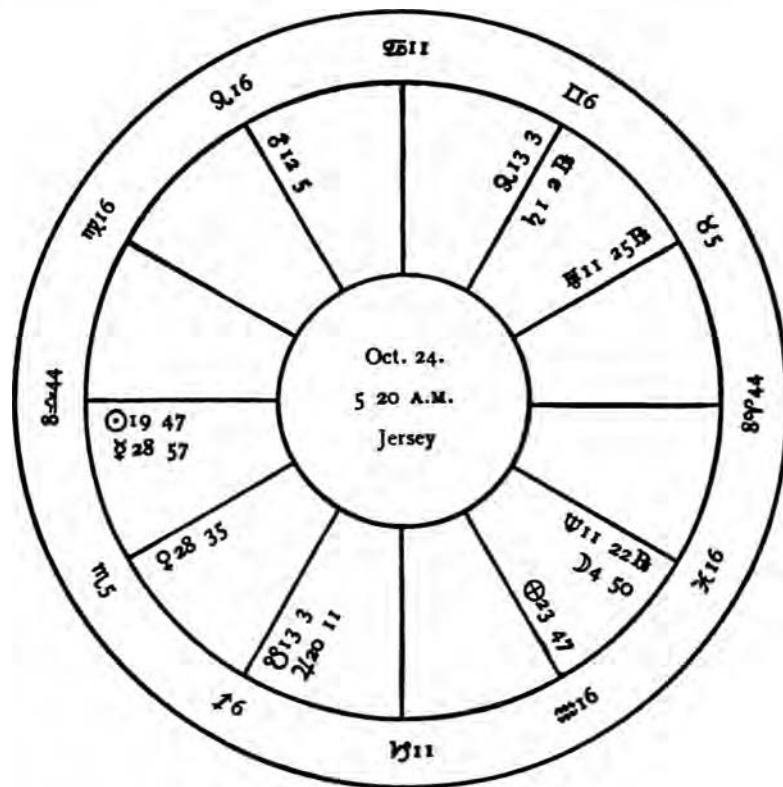
On May 13, 1897, she obtained a divorce in California; her

husband made no opposition and did not appear; perhaps he thought it rather a long journey—he was to go a longer one soon, however, poor fellow! for on Oct. 15 in the same year, two days after her birthday, on which her horse won the Czarewitch, he died in Chester Lunatic Asylum as the result of a fall on his head about a fortnight previously. Since then she is reported to have just missed being involved in the shipwreck of the channel steamer *Stella*. On Aug. 27 last she was secretly married, about an hour before her horse, *Merman*, won the Goodwood cup, to Mr. Hugo Gerald de Bathe, heir to an ancient baronetcy.* The Prince of Wales was not present, but sent his blessing by telegram. The happy bridegroom was born Aug. 10, 1871. It will be seen that this involves a certain disparity, but, as the French truly say, *On a l'age de son cœur*; and did not Ninon de l'Enclos inspire a passion at the mature age of seventy exact? and, according to certain too statistical inquirers, no doubt German, Helen of Troy cannot have been less than sixty years of age when her fatal gift of beauty gave rise to the Trojan war, and brought to the dust the stately towers of Ilium. This famous lady is now, therefore, Mrs. Hugo Gerald de Bathe, but it is probable that she will always be known to history as Mrs. Langtry, "the Jersey Lily," the incomparable splendor of whose beauty will be known to unborn generations by certain stately canvases, and the unnumbered portraits, some exquisite, all interesting, recorded by the magical and unflattering pencil of the *Sun*.

Our clue to this horoscope as usual is primarily that of the physical type. We know a Libra woman who, though not so fine in quality, belongs to the same type and has a considerable facial resemblance. We have not the time for a Placidian horoscope, but believe by the directions of the ascendant and Sun at the husband's death, and of the secondaries, which are all as exact as they can possibly be, that this is a perfectly correct and reliable horoscope on which successful predictions can be made. First note that Libra, a sign of beauty, rises; its ruler, Venus, is in the second or Taurus house, much afflicted, being

* His three sisters are all married to very rich men: one to Captain Maccalmont, the millionaire, and another to the son of the proprietor of the *Daily Telegraph*.

in her detriment; Scorpio, in opposition to Saturn and square Moon, but strong by position. She is blonde and has a magnificent complexion and large eyes because the Sun was rising near the ascendant in sextile to Jupiter, the greater fortune in his dignity, Sagittarius. Mercury near the Sun in the first angle has lengthened the face and given her remarkable business talent. Desbarolles has observed that women who are acquisi-



tive in a high degree are a mixture of Venus, Saturn and Mercury—the truth of this is obvious enough here. Jupiter has given her the taste for horses and for luxury generally, for the ruler of Olympus was essentially *viveur* and connoisseur of all sensuous pleasures; except by sign, however, he is cadent and weak in this horoscope, being, as it were, in a third class

carriage. The Moon in the 5th House is the symbol of her daughter and of her taste for yachting; being in conjunction with Neptune in the 6th, it has caused trouble with servants, whom she has more than once brought into the police court. The square to Saturn explains the robbery by forgery. In fact, every detail given in the earlier study has its correspondence in the horoscope. The unhappy marriage was foreshadowed by Mars ruling the 7th in square to Uranus from fixed signs. This also explains the sudden and violent death of her partner. It is curious that her recent marriage took place near a new moon which fell exactly on the degree of this radical Mars. This square aspect falling in the 8th is an evil omen for her own *terminus vitæ*. Taken in conjunction with the fact that Saturn, who afflicts her ruler, governs the 4th, it seems to show some danger by *poison*, falls from high places, or shipwreck: the end when it does come will be sudden and probably abroad. She is keen on what she fancies — Moon conjunction Neptune; — this should make her superstitious and interested in the occult. She is generally cheerful but has moods of deep depression and suspicion. She is liable to injury, even serious, by her friends, male and female. She is sociable and even jovial in manner, but the aspects of Saturn, Venus and the Moon would make it difficult for her to be really altruistic or generous. She has great obstinacy, and if provoked her anger flames forth very visibly. She is rather cold and hard for all that, and is essentially conventional in her *ideas*. The organic weak points are the throat and of her sex; she is liable also to pains in the hands and feet. Her eyesight should be good and her constitutional power, barring accidents, carry her to a considerable age. That one of her husbands would have sisters married to rich men is shown by Jupiter in the 7th from the 9th.

This is what most people would consider a fortunate life, but by the astral student, who sees a little deeper, it cannot be considered a very fortunate horoscope. It is not our desire at present to wrestle with the veiled angel of the future, so beyond observing that next year, 1900, looks good, except May, *June*

and perhaps October and November, and that the Sun conjunction Jupiter, about October, 1912, will be the most prosperous period of life, we take our leave of this lady. She has a fortunate solar revolution — birthday — this year, Venus in Libra near the radical Mercury, being in trine to Neptune, which has no doubt produced this horoscope, a gift of the gods, showered upon her from the United States, without money and without price; but 'tis an ungrateful world, that does not honor its prophets until they are dead or translated!

KYMRY.

WHEN the ship "crossed the line," Mark and the rest of them, "dropped a day," lost it out of their lives. "We shall be a day behindhand all through eternity; we shall always be saying to the other angels, 'Fine day, today,' and they will be always retorting, 'But it isn't today, it's to-morrow.'"

"While we were crossing the 180th meridian it was Sunday in the stern of the ship where my family were, and Tuesday in the bow where I was. They were there eating the half of a fresh apple on the 8th, and I was at the same time eating the other half of it on the 10th, and I could notice how stale it was already. The family were the same age that they were when I had left them five minutes before, but I was a day older now than I was then.

"Along about the moment that we were crossing the Great Meridian a child was born in the steerage, and now there is no way to tell which day it was born on. The nurse thinks it was Sunday, the surgeon thinks that it was Tuesday. The child will never know its own birthday. It will always be choosing first one and then the other, and will never be able to make up its mind permanently. This will breed vacillation and uncertainty in its opinions about religion, and politics, and business, and sweethearts, and everything, and will undermine its principles and rot them away, and make the poor thing characterless, and its success in life impossible. Every one in the ship says so. And this is not all — in fact, not the worst. For there is an enormously rich brewer in the ship who said, as much as ten days ago, that if the child was born on his birthday he would give it \$10,000 to start its little life with. His birthday was Monday, the 9th of September."

MARK TWAIN'S "Following the Equator."

The Thirteenth Zodiacal Sign.

THE space in the stellar regions between Scorpio and Sagittarius — through which the sun passes the latter part of October and fore part of November, and which in ancient times was occupied by the now lost thirteenth zodiacal sign — is the unhallowed realm around which centers a multitude of such uncanny myths, traditions, superstitions and prophecies as to entail upon Scorpio the unenviable distinction of "The Sign Accursed!"

Some two or three years ago, in one of the New York papers was an article by Mary Proctor on "The Hallow-E'en" (which night of commemoration along with All-Saints and All-Souls constitute a three days' celebration on the last day of October and the first and second days of November, that is, when the sun is in the region of the lost thirteenth sign, and the earth is in the opposite heavens in vicinity of the Pleiades. According to so-called ancient superstition, the Hallow-E'en is a night on which the devils, fairies and witches are all abroad; and All-Souls is an occasion of remembrance and requiem for the dead.)

In her article on this celebration Miss Proctor says: "In almost every part of the world the celebration of a feast of the dead dimly connected by tradition with some great calamity to the human race in the past, has been directly related to the Pleiades. This rite for the dead which has been discovered among the ancient Hindoos, Egyptians, Peruvians, Druids, etc., is regulated by the Pleiades. . . . The Hallow-E'en, or night of Oct. 31, is also closely associated therewith. . . . In Prescott's History of Mexico we find that the greatest of the Mexican cycles was commemorated in November, at the time of the midnight culmination of the Pleiades. It began at sunset, and at midnight as that constellation approached, a human victim was offered up. . . . They had a tradition that the world had been previously destroyed by a flood at this time, and they

were filled with fear until the Pleiades were seen to culminate, and a new cycle had begun; this cycle, however, was only accomplished in fifty-two years. . . . Another strange theory associated with the Pleiades is that the earlier races of the world inhabited some fortunate islands of even temperature in the southern hemisphere; but owing to a flood their abode was swallowed up,— which catastrophe was commemorated by the Pleiades."

To see that this agrees accurately with the time of Noah's flood we have only to turn to the account of Josephus, which tells us that it occurred in the month called *Dius* by the Macedonians, and by the Hebrews called *Marsheven*, which corresponds to the last of October and the fore part of November.

The *Bow* in the heavens which followed the deluge was the bow of the Archer — Sagittarius.

This thirteenth sign in the zodiac, beside being the place where a planet was wrecked, a world was deluged, a race of beings swept off the earth, an Orion stung for a Scorpion, an Osiris slain by Typhon, an Adonis slain by Mars, etc., etc., is also the place which held the autumnal equinox at the time of the celebrated *Fall* of the human race; — but this being a long and curious astrological story belonging to the horoscope of the race, we will, at present, pass it by in order to make more definite bearing upon the *Bow*, or that great Archer, Sagittarius, who has been the accomplice of Scorpio in the great tragedies of the past.

Sagittarius is not only the astrologic night house of Jupiter but it is also the domicile of Neptune.

At the present time there is a great concourse of planets in vicinity of the thirteenth sign, on their way to a grand and most phenomenal conjunction in the house of Neptune in December of the present year.

Strange to say, when all these suitors and devourers come into the house of the great Bow-bender, Ulysses, the master of the house is not at home: but if we would discover his whereabouts let us turn to the sign of Gemini, under which we find the constellation Argo,— in which *Ark*, Neptune (the god of

floods and mighty rushing waters) is speeding towards the Tropic of Cancer, which turns the sun in the great cycle as well as the annual, and towards the house of the Moon, which rules the great tides of time as well as the ocean's ebb and flow.

Here, at this place of *turning tide*, we find Neptune, the "Ancient of days whose voice is as the sound of many waters," in the *Ark* while the phenomenal conjunction is going on in his own house!

This conjunction in Sagittarius marks the time of a tremendous turning tide, a new era, and even new atmospherical conditions. With it we reach a new round in the spiral of our ascent. For some thousands of years past Jupiter has led us through a zone of oxygen,—that element which is "the prince of the power of the air which now worketh in the children of disobedience,"—but with the turning tide Jupiter must decrease, and Neptune increase, in power and dominion.

Beyond the zone of Jupiter's oxygen lies a realm of *ether*, a Uranian element we can, at present, form little conception of; but through this new realm of ether and ethereal things, Neptune will soon begin to lead us!

Since Neptune is the coming prince and leader of the starry hosts, we of course become mightily interested to know how this rising astral is going to affect our horoscopes, influence our mundane affairs, etc.

Well, in our Sabæan researches we find first, that Neptune is the Building God, a great Master Mason, a mighty inventor—as it were, a Tubal Cain or a Vulcan! While the planets Uranus and Neptune lay forgotten by science, the world sank into the Dark Ages with their hand-barrow and ox-yoke drudgery: but, with the recovery of these planets by science, has come a flood of inventions and modern improvements that is really amazing! During the few decades of Neptune's discovery, this Vulcan has whirled us through the phases of steam and electricity with the rapidity of lightning; and now the subtilties of *ether* are about to burst upon us!

In the second place, Neptune was looked to by the ancients as the redeemer of the horse; and since this planet's redis-

covery, the engine, the trolley, the bicycle, [automobile, etc., have well nigh done away with the spur, the whip, and the cruel bit!

In the third place, Neptune is the prince that standeth for the *people* as *against* the powers and principalities of oppression, monopoly, etc. He is the deliverer of the Jews, and the restorer of the "Commonwealth of Israel." In fact, he is the renovator of all existing things, the turner of a mighty tide that has been ebbing for nearly ten thousand years!

Now the sign Sagittarius, in which the great conjunction takes place next December, besides being the domicile of Jupiter and Neptune, is also astrologically notable as being the place of exaltation of the Moon's Node known as the Dragon's Tail — a great Sabæan mystery!

ANNA PHAROS.

"By the way it has been noticed as a singular fact, that so wise a nation as the English are notwithstanding easily moved to put faith in any marvelous and absurd statement which is boldly advanced, and many examples of this are on record. But a bold style of intellect like the English, previously trained by an extensive experience in which many inexplicable difficulties to a meditative mind, bursts more vigorously through all the little jealous considerations and scruples by which a weak and mistrustful intellect is checked and flattered by its assents: and thus the inferior mind without any merit of its own is sometimes preserved from error."

"*Credulity ;*" Kant on "*National Character.*"

Astrological Directions.

PRIOR to the discoveries of Uranus and Neptune the evil events which they indicated were imputed to Mars and Saturn. This resulted in the introduction of error in the practice, as well as differences in rendering judgment, among astrologers. Having begun to differ about the correct way of delineating a horoscope, they widened their differences in various ways. The Arabs had perverted astrology by employing it in divination, introducing the use of the Dragon's Head and Tail and the Part of Fortune. Next came differences as to how the arcs of Direction should be computed.

The "crepusculine arc" was popular for a time but yielded to the method of computing by spherical trigonometry, which was at first practiced by Commander Morrison, the elder Zadkiel, when he used the old method of converting an arc into time; but before his death he repudiated both methods and computed the arc of Primary Directions in the zodiac by the semiarcs of the luminaries and planets, and converted the arc into time by allowing one degree for a year, five minutes for a month and one minute for six days. He was firmly convinced that the semiarc was the most natural method of computing Zodiacal Directions.

In thirty-two years' practice I have become convinced that Right Ascension is the most natural method of measuring any arc in the heavens, and although I still instruct my students how to work by the semiarc, I advise them to rely upon Right Ascension.

Astrologers have written me asking why Longitude is not as natural for measuring an arc as Right Ascension. My answer is that it would be, were it not for the obliquity of the ecliptic, which causes the changes of the seasons and also causes some of the signs to rise in less time than others, the difference increasing as the latitude of the earth increases. For instance:

In New Orleans Aries rises in 1 h. 18 m., while in Alaska Aries

will rise in about 15 minutes. In New Orleans Libra will risk in 2 h. 17 m., and in Alaska Libra will be about 3 h. 25 m. in rising. But if the earth's axis was perpendicular to the plane of its orbit there would be no such differences and each mundane house would contain just 30° , destroying the difference between Longitude and Right Ascension. Hence, to the astronomer and navigator the idea is absurd, of measuring an arc by Longitude.

It has long been my intention to write a work on Directions, with examples of the different kinds, but astrology has made a pauper of me, and now at seventy-nine I have no hope that I shall ever be able to publish it.

W. H. CHANEY.

A PROPHETIC VISION OF THE BICYCLE.

IN a recent number of *Le Messager* (Liege) there is an interesting extract from *La Revue Spirite* for the month of June, 1866, that is, over thirty years ago, in which Allan Kardec relates that in a dream during the night of the 24th of April previous, he was shown the following inscription upon a wall: "We have discovered that caoutchouc rolled round a wheel will make a league in ten minutes, provided that the road" — and at this point the words became illegible. In his effort to decipher them Kardec awoke and immediately noted down the words he had read, to which, however, he failed to attach any meaning whatever. But today, when the wheels of every bicycle are surrounded by a pneumatic tube composed of caoutchouc, and a far greater speed than eighteen miles an hour is obtained by these vehicles, the prophetic meaning of the revelation is obvious.

On Sensitive Points in the Horoscope.

THE PART OF LIFE.

THE Part of Life is taken by day and right from the degree of the proceeding conjunction or opposition of the luminaries, unto the Moon in the nativity, accounting from the ascendant.

EXAMPLE FROM THE FOLLOWING ELEMENTS.

Moon's radical place	10°	♋	52'
New Moon preceding birth in	16°	♊	0'
Ascendant	11°	♎	1'

	SIGN.	DEGREE.	MIN.	
From the ♃ radical place	11	10	52	= (10° ♋ 52')
Subtract the place of the } preceding New Moon . }	9	16	0	= (16° ♊ 0')
<hr/>				
Difference	1	24	52	= (24° ♌ 52')
Add the Ascendant	7	11	1	= (11° ♎ 1')
<hr/>				
	9	5	53	= (5° ♋ 53')

which is the Part or "Point" of Life.

By this example all the other points may be easily found. It may be found necessary to add the circle or its equivalent.

THE POINT OF MARRIAGE.

This "point" is taken by subtracting the place of Venus in the Radix from the cusp of the seventh house, accounting from the ascendant.

ELEMENTS.

Venus radical place	28°	♊	15'
Cusp of seventh house	11°	♋	1'
Ascendant	11°	♎	1'

EXAMPLE.

	SIGN.	DEGREE.	MIN.	
Cusp of seventh house . . .	1	11	1	= (11° 8' 1')
Adding the circle . . .	12	0	0	
	13	11	1	
Subtract Venus radical place	9	28	15	= (28° 13' 15')
Difference . . .	3	12	46	= (12° 56' 46')
Add the ascendant . . .	7	11	1	= (11° 11' 1')
	10	23	47	= 23° = 47'

Therefore the Point of Marriage is $23^{\circ} = 47'$.

THE POINT OF DEATH.

This "point" is found by deducting the place of the \mathfrak{D} from the cusp of the eighth house and adding the ascendant.

The foregoing "points" may be considered as the principal ones out of the *thirty-one* that are handed down by the author from the writings of the Arabian doctors in the science of astrology; and the student may find some grains worth preserving from the material put before him, but he will be wise if he gives the subject careful and patient investigation ere he accepts or rejects the usefulness or otherwise of these "points." I take no responsibility in the matter as to whether they are worth giving credence to or not, but as so much information has been withheld or has been lost or not handed down, and as the astrological garden has still a lot of overgrowth that has to be removed, we may find upon tilling the ground that some fresh food for reflection if not for use may be "turned up," which may in due time yield some fruit; and it is solely with this object that I thought it advisable to give my fellow-students in the science an opportunity of experimenting in a matter that hitherto, as far as I am aware, no modern astrologers have ventured upon.

If report is worth anything, the old Arabian astrologers were adepts in the science, and if they used these points as our old author affirms, it may be profitable to turn our attention to

these points, and use them in our practice if they are found of sufficient value for that purpose.

I might before I conclude these remarks state that my author says he "*has by experience proved that as either of them are well or ill dignified, the Native hath either gained or lost in the things or matters they related to.*"

APHOREL.

[*Concluded.*]

"EVERYONE knows (?) the lucky prophecy which made the fortune of 'Zadkiel's Almanac.' In China, it seems, the almanac, published by the Government only, is considered of the utmost importance, as its chief mission is to foretell what times and places will be lucky for performing all the acts of everyday life. We are told that the new Chinese Minister to Germany refused to sail on a day declared by this veracious publication to be unlucky, and that the departure of the German mail steamer was delayed in consequence. I wonder whether any stroke of good fortune such as happened to ———, was the original cause of this? As a rule our prophets except those numerous ones who affirm 'they always told us so' after the event, have not been great successes. The luckiest one was an Irish poet, scourged by Pope, called De la Court. He had an idea that like Socrates he was attended by a demon, who enabled him to foresee future events. During our siege of Havana, he predicted very confidently at the end of June that it would be taken on Aug. 14, which turned out to be the very day of its surrender. This established his reputation, and he went on prophesying to the end of his days and was never right again. He did not know the secret of our old friend Apelles, 'when to leave off!'"

JAMES PAYN, "Notes."

The Character and Fortunes of Cancer.

CANCER gives a changing, agitated, inconstant, but powerful and active life. It confers on those born under its influence taciturn character, incisive intelligence, regular habits, and generally an austere morality. A very active imagination that delights in the fantastic, and as the spirit of assimilation is very strong, there is a tendency to imitate the heroes of history or fiction. The humor is capricious and changeable, and will affect the social relations, but as soon as one acquaintance goes out of the life, another is made through a strong desire for sympathy. Cancer gives discretion, a spirit of independence, liberal ideas, and versatility. The Moon, which rules this sign, gives its native at one time an appearance of stolidity, at another of nervous irritability without reason, springing from a too great impressionability. Cancer gives activity, skill in affairs, business and government of others. It gives a desire and a seeking for the good things and honors of life and helps the acquisition thereof. The women ruled by this sign are laborious and imperious. Cancer also gives versatility and a spirit of eclecticism. Its influences are complex, more favorable to those born at night, between sunset and rise, and gives boldness or timidity, according to the place and circumstances, either careful, distrustful or prudent; then from one day to another the same individual becomes light, fantastic, inconstant, and dreamy, according to the phases of the Moon. This peculiar idiosyncrasy tends to a quick excitement, but never of a strong character, and this sham anger vanishes as quickly as it comes. Wealth is sometimes hard to acquire, and there may be dissipation of the inheritance either by relatives or by the children. Losses by gambling or by robbery are also to be feared, but in the latter part of life the chances of fortune are excellent. Obstacles to the profession or injuries by brothers or relations will occur in youth, a premature loss of brothers or discord with them. There may be outside the family a second family by

adoption. The children will be a source of anxiety and will embarrass the position, except the eldest who may arrive at high military honors. The family will help the native. There will be much trial and affliction in the life — they will be of two kinds—some mysterious, but at critical moments there will always arrive unexpected and providential help. Cancer sometimes gives a repulsion to marriage or renders it unhappy; there may be a heritage through the first marriage, but with dispute and recourse to law. The journeys, long or numerous, will be profitable; one of them may give a relative celebrity and the native will emerge victorious from the contests which they will certainly excite. Some removals and changes of residence will be prejudicial, either physically or to the interests, and that through dangerous associations or hidden enemies; this may go as far as an ambush at 14, 26, or 39 years. Until the 35th year the position will be unstable with good and evil vicissitudes, but after this period they will become settled. There will be many friends, supporters, and patrons, especially among women; one of these, however, runs a risk of a reversal of fortune which may affect the native also. The machinations of secret enemies are to be feared, and treachery at the ages of 20, 32, and 44. Cancer generally gives good health; if an illness, however, should come on, it would sooner attack the lungs and the chest than any other part of the organism. If there is a wound or accident it would attack the arms, hands, thighs, or the eyes. Wounds by the hand of man are to be feared. Cancer gives a lymphatic bilious or lymphatic nervous temperament according to the climate. It is the most sensitive and inspirational of the signs. It gives a strong love of the *home* and a quite material tenderness for all children, and indeed the young of all animals.

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

I. Ruled by *Venus*. Vivacity, sociable, sympathetic temper, many friends, especially among women, success in artistic pursuits, possessing a sensuous, æsthetic nature.

II. Ruled by *Mercury*. Impulsive, brusque nature, love of

science and the arts, favorable chances of fortune, a strong, imaginative intellect, a lover of learning and travel, fame or money by the pen, often brilliant in conversation, but makes enemies by indiscreet or sarcastic speech.

III. Ruled by the *Moon*. Inflexible, determined character; travels by sea, success at law or in arms, a love of the occult, of romance, travels, and adventure. Public recognition and fame or notoriety according to the nature of the Moon at birth, the friendly help of women, many changes in life, and the acquisition of property.

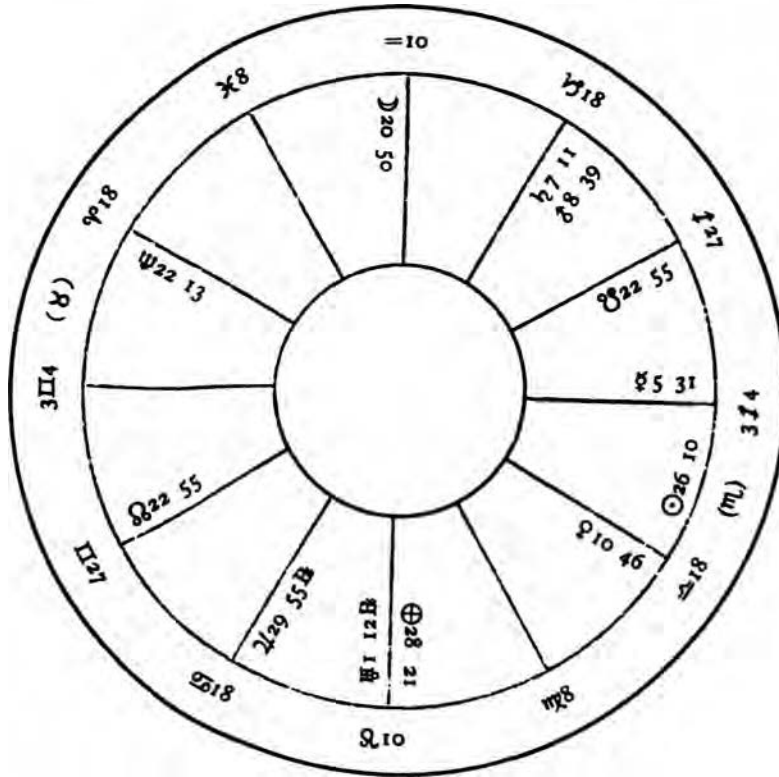
The above refers to those persons who have the sign Cancer rising at their birth. — Ed.

TELLING TIME BY FLOWERS.

THE phenomenon of certain species of flowers opening and closing at particular hours has been utilized by an Ohio landscape gardener to add a unique decoration to the grounds of John D. Rockefeller's country seat at Tarrytown. It consists of a flowerbed which can be used as a clock. The bed is circular, and divided into twelve parts. Each part contains a figure composed of a flower which opens or closes at the corresponding hour. Thus the two-space is occupied by a II. made of hawkweed, which closes at 2 P.M. precisely. The hands are stationary, of course, and are composed of the common yellow dandelion, which opens at 5.30 A.M. and closes at 8.30 P.M., and point to arrangements of flowers representing these figures. Among the flowers used are the snow thistle, which opens at 5 A.M. and begins to close at 11, but does not fully close until noon; the yellow goat's beard, which opens at 4 A.M. and closes at 4 P.M.; the blue chicory, which opens at 4 A.M. and closes at noon; the morning-glory, poppy, water-lily, pimpernel, and marigold, opening at 5, 7, 8, and 9 A.M., respectively; the Star of Bethlehem, which closes at 11; the passion flower, which closes at noon; the beauty of night, which opens at 5 P.M.; white lychnis, opening at 6, and the blue convolvulus at 2 A.M.

An Illustrated Horoscope,

SHOWING HOW ASTROLOGERS FORM THEIR JUDGMENTS.



GENTLEMAN BORN Nov. 18, 1871, 5 P.M., AT NEW YORK CITY.

This gentleman was born under Mercury in Sagittarius just setting with Gemini rising.

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

He is tall, well formed, not corpulent, has an oval face, large nose, prominent eyes, high forehead, and slightly ruddy complexion.

The Ancients would describe him as having "a hasty temper, but soon reconciled; rash in many things to his own injury, yet well disposed, striving after honorable things but seldom attaining them."

Taking the horoscope altogether it is fortunate, but he will have many oppositions and misfortunes to contend with, yet he will be quite well off the latter part of his life.

He will generally enjoy good health and will live to be old.

He will have some weakness of the kidneys and blad-

Sagittarius is a tall sign and Mercury is a slender planet. Jupiter gives a large nose, prominent eyes, ruddy complexion, and Mercury would add height to the forehead.

This wonderfully condensed description is taken merely from the position of Mercury in the sign Sagittarius.

See "Lilly's Christian Astrology," p. 313, ♃ in ♏.

The Moon, his co-signification, is in his mid-heaven, and five of his planets are setting and four of them are under the earth, and Mercury, his lord, is opposing his Ascendant.

The good aspect of Mercury, the ruler of his finances to Jupiter and Venus, is fortunate, especially after his 45th year when Jupiter rules that part of his life, allowing five years to every house, beginning from the Ascendant and passing to the 12th, and so on.

The Moon is his Giver of Life and is unafflicted and well placed.

This is shown by the Sun being in the 6th, the house of

der, and as he gets older will suffer from rheumatism in the knees or cold feet, also some heart trouble or tightness of the chest.

He should avoid all lawsuits and disputes on religious subjects; and is very sceptical concerning religious subjects.

He is fond of the curious and wonderful and anything that is new or strange.

He would succeed with electrical apparatuses or any kind of machinery of that nature.

He could also succeed with railroads, printing, or publishing.

He is refined, fond of music and painting, and would make a good author or speaker.

He could also be in politics and hold office.

sickness in a Fixed Sign; Saturn, a cold planet, is in the sign ruling the knees, and Neptune, another cold planet, is in the house ruling the feet; Herschel, an evil planet, is in the first degrees of Leo, ruling the heart and part of the chest.

The 9th House rules such matters, and the evil planet Saturn rules the house and is almost on the cusp, in conjunction with the evil Mars.

The 3d House rules these matters, and the erratic and peculiar Herschel is placed therein.

The Moon is in his house of business, disposed of by Aquarius, whose ruler is Herschel.

The 3d House rules railroads, books, writings, etc.; and Jupiter, a fortunate planet, is therein in good aspect to his own planet.

Mercury is in good aspect to Venus in the 5th, and to Jupiter in the 3d, and Gemini, the sign of speakers, is rising.

The Sun is in good aspect to Herschel.

He will have a number of good friends and be appreciated by them.

Jupiter rules his friends, and is in good and loving aspect to himself.

He will take many short journeys, some of them suddenly and unexpectedly.

Jupiter and Herschel are both in his house of short journeys.

He will not marry early in life; he will be nearly twenty-seven and may even be twenty-nine.

The strongest planet, and Jupiter generally marries one, and here Jupiter is in his exaltation and is also ruler of his house of marriage. He transits Venus in his house of pleasure at 27, and his own planet, Mercury, in his house of marriage, at 29.

His wife will be rather tall, slender, but will become full built, have an oval face, rather fair skin, high forehead, rather large nose, and prominent eyes.

For a man's marriage we take the Moon, and she does not make an aspect until she has changed signs. That is one indication of a delay in marriage, and she then makes an aspect with Mercury in Sagittarius. We have already described this kind of a person.

She will not be well off.

The 7th House here becomes her first, and the 8th her second, or house of money, and two evil planets are therein.

They will live agreeably together, but they will not live happily.

The aspect the Moon makes is a square or evil one, and Mercury is in opposition to his Ascendant; but as Mercury

also describes himself, she will partake of his qualities and disposition, and they will have tastes in common which will prevent discord or inharmony.

She will be very intelligent, and will belong to the better class of society.

Mercury is an intellectual planet, and Jupiter, ruler of Sagittarius, represents the better classes.

He is only likely to marry once, but should he marry twice it will be very unfortunate, as his second wife will have a bad temper and an unhappy disposition.

The planet ruling his wife is well placed and unafflicted. The second aspect the Moon makes is to the fiery planet, Mars, placed in an unhappy and gloomy sign.

She would be short, dark, with a thin face, high forehead, and a proud walk.

Saturn is a short, dark, thin sign, and Mars is a short planet, giving one a high forehead and a smart, proud carriage.

He will have a small family of children, about two or three, and they will live and do well.

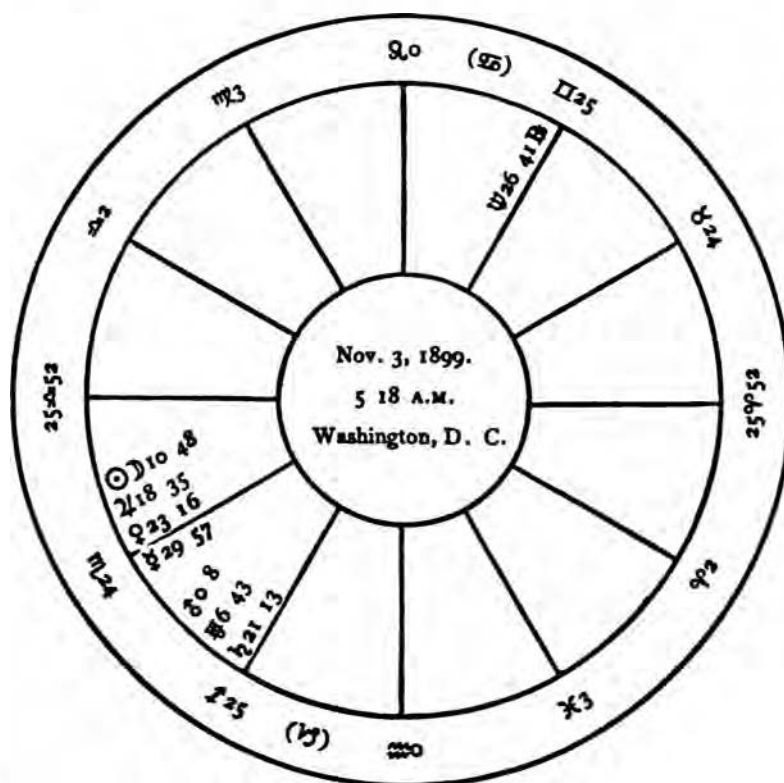
The sign Virgo rules his 5th House, his house of children, and Virgo gives about two or three children. Venus is placed in that house, and is in good aspect to Jupiter and Mercury, two good planets.

CATHARINE H. THOMPSON.

“DE trouble wid too many ob you niggers,” says Uncle Mose, “is dat you wants to lib sinners an’ die Christians.”

The New Moon for November.

"LET no man, therefore, judge you in meat, or in drink, or in respect of a holiday, or of the NEW MOON, or of the Sabbath days: WHICH ARE A SHADOW OF THINGS TO COME."—ST. PAUL.



UNSETTLED influences will mark the period of this lunation, though in some respects it will prove profitable to the masses. *Libra* rises, with the Sun and Moon posited in *Scorpio* in proximity with *Jupiter*. A spirit of peace will pervade the public mind in spite of some instability in business circles. There is an unhealthy activity apparent in the general business world, and not a few firms will meet with sudden failure, and fires or accidents are to be apprehended in connection with business

houses near the 13th. The quotations on gold, silver, and all Government bonds will advance, and the stock market will be firm. Energetic sessions are indicated in the Legislature; and debates will be more impassioned than argumentative. The pulpit and the bar will be similarly conditioned in this respect and death by the human hand will visit these circles.

The position of *Saturn* exerts a malefic influence on the railway and postal service, and peculations in connection therewith will attract public notice. Our neighboring interests will cause some anxiety. A serious railway accident will occur on one of the Western lines before the 15th. Scandals are indicated on the 14th near longitude 75° W., and on the 27th in the longitude of Denver.

November, 1899, is not fortunate in point of birthdays, and is fraught with much anxiety for those born near March 27th, April 11th, July 29th, August 10th, November 28th, and December 9th of any year, and more serious if born on those days in 1839, 1840, 1854, 1857, 1861, 1862, 1868, or 1869. These will be in danger of ill-health, accident, or loss through fire. Those born near the 9th of March, July, or November of any year, will be fortunate and the good will be much enhanced if born in 1848, 1867, or 1871. Domestic disturbances are indicated around the 14th, 15th, 27th, and 29th. Females whose birthday anniversaries fall thereon will need to protect their health, and will experience disappointments in matters ruling the heart. Mothers will experience a bereavement during the ensuing year of life. The 8th is an unfortunate birthday for lawyers, accountants, or literary characters, but more propitious for mechanics or inventors.

There are a number of evil planetary conjunctions this month of a character unfortunate to the November child, which will be felt during the coming year.

High winds will prevail this month, and storms will be frequent. Transatlantic vessels will encounter severe weather at 60° W., near the 30th. Squalls and blizzards at longitude 105° W. will occur towards the close of the month, and storms along the Eastern coast between the 12th and 16th.

HAZELRIGG.

Wheat Forecast on the Chicago Board of Trade for November, 1899.

THE New Moon for November occurs at 4.18 A.M., Chicago. At the time of the New Moon the Sun is approaching a conjunction of Jupiter in Scorpio, a fixed sign. Jupiter is in the terms of Venus and Venus is in her own terms and the Sun is in the terms of Jupiter. This is an excellent testimony for great strength in the Cereal Markets. There should be no breaks of any consequence, and on all breaks of but a cent or two, there will be a good reaction and without fail the markets will advance several cents. Avoid the short side until the last of the month and then only for short periods. While the Moon is small and in South Latitude, there may be no showing of strength, and this will last until about the 8th of November.

The market should be choppy during the first eight days, with a considerable show of strength on the 3d and 4th.

The 6th looks weak early in the day.

Firm from the 8th to the 14th, when there should be a considerable advance, and this may last to the 18th, with a reversal on the 15th, but reaching a higher point again on the 17th.

From the 17th to the 25th sell short on all advances.

From the 25th to well on into December the market will show much strength with a sudden spurt. As the Sun is coming into aspect with Uranus, and having the Jupiterian influence at the beginning of the month, avoid all short sales, especially if the forecasts have proven correct so far. CERES.

Cotton Forecast for November.

TAKE advantage of any advance that comes near the end of October or the first of November, for I expect a break on the 3d or 4th of November. Cotton will then remain low for some days, but on the first strength buy, for the 12th will very likely see a good advance; but if the market is strong hold on until the 27th. After the 27th the month will close weak and December will come in with a weaker market for cotton, but will give us another good advance before the close of 1899.

J. J. STUDENT, JR.

Prophecying Almanacs.

THE almanac of our ancestors was completely *sui generis* : it was not sufficient for one to know the seasons, weather, and predilections of man and beast, but he must dive into the coming political events, and discover what

Hairy meteors may pronounce
The fall of sceptres and of crowns.

The prophecies of Ambrose Merlin were those which obtained the greatest celebrity in the Middle Ages.

The principles of the Reformation were promoted by the publication of Almanacs. Miles Coverdale published one; and another was under the title of (modernized spelling), "A Spiritual Almanack, wherein every Christian man and woman may see what they ought to do, and leave undone. Not after the doctrine of the Papists, not after the learning of Ptolemy, but out of the very true and wholesome doctrine of God, shewed unto us in His Word."

Digges's prognostication was often reprinted, and was continued by his son. Some thirty years later (1607) we find prophetic almanacs allowed upon these conditions:

"All conjurors and framers of prophecies and almanacs exceeding the limits of allowable astrology, shall be punished severely in their persons. And we forbid all printers and booksellers, under the same penalties, to print, or expose for sale, any almanacs or prophecies which shall not first have been seen and revised by the archbishop, the bishop (or those who shall be expressly appointed for that purpose), and approved of by their certificates signed by their own hand, and, in addition, shall have permission from us or from our ordinary judges."

A decree of Henry III., of France, in 1579, forbade all makers of almanacs to prophecy, directly or indirectly, concerning the affairs of the state or individuals.

James I. not only allowed the liberty of prophecying, but granted a monopoly of the publication of almanacs to the two Universities and the Company of Stationers. The Universities, however, accepted an annuity from their colleagues, and relinquished any active exercise of their privilege. Under the patronage of the Stationers' Company, therefore, astrology continued to flourish; and the astrologers who calculated for the almanacs formed themselves into a company, who had an annual dinner, which Ashmole attended during several successive years.

As might be expected, the prophetic almanac-makers prospered in the time of war and its uncertain issues; and at no period were their almanacs purchased more eagerly than during the Civil Wars of Charles I. and the Parliament. The notorious William Lilly was one of the most influential of the astrologers and almanac-makers at that time, and his associates were Dee, Forman, Booker, Kelly, Evans, and others.

The Stationers' Company did not, however, confine their trade to the publication of astrological almanacs, but issued one for such persons as treated the celestial science with contempt. This was named *Poor Robin, 1664: an Almanac after a New Fashion, wherein the Reader may see (if he be not blinde) many Remarkable Things worthy of Observation, containing a Two-fold Kalendar — viz., the Julian or English, and the Roundheads or Fanatics, with their several Saints' Daies, and Observations upon every Month.*

Poor Robin first appeared in 1663. Robert Herrick, the poet, is said to have assisted in the compilation of the early numbers. It was not discontinued till 1828.

The next notable almanac-maker was John Partridge, chiefly in consequence of Swift's pretended prophecy of his death. Partridge was born in 1664, and died in 1714. He was brought up to the trade of a shoemaker, which he practised in Covent Garden, in 1680; but having acquired some knowledge of Latin, astronomy, and astrology, he at length published an almanac. He had the fortune to procure a ludicrous immortality by attracting the satire of Swift. The Dean, in ridicule of him,

published his celebrated *Predictions for the year 1708*, by *Isaac Bickerstaff, Esq.*, which, amongst other prognostications, announced an event of no less importance than the death of John Partridge himself, which he fixed to the 29th of March, about eleven at night. The wrathful astrologer, in his almanac for 1709, was at great pains to inform his loving countrymen that Squire BICKERSTAFF was a sham name, assumed by a lying, impudent fellow, and that, blessed be God, John Partridge was still living, and in health, and all were knaves who reported otherwise. This round denial did not save him from further persecution: and *The Vindication of Isaac Bickerstaff*, and several other treatises, appeared, greatly to the amusement of the public. At length poor Partridge, in an evil hour, had recourse to his neighbor, Doctor Yalden, who, in *Bickerstaff Detected, or the Astrological Impostor Convicted*, under Partridge's name, so burlesqued his sufferings, through Bickerstaff's prediction, as to make one of the most humorous tracts in this memorable controversy.*

We come now to the *Vox Stellarum* of Francis Moore, the prophesying almanac which flourished to our days. "Francis Moore, physician," is believed to have been one of the many quack doctors who duped the credulous in the latter part of the seventeenth century. Cookson, Salmon, Gadbury, Andrews, Tanner, Coley, Partridge, etc., were all predecessors, and were students in physic and astrology. Moore's *Almanac* is described as a perfect copy of Tanner's which appeared in 1656, forty-two years prior to the first publication of Moore's.

Francis Moore appears to have been succeeded as compiler of the *Almanac* by Mr. Henry Andrews, who was born in 1744, and died at Royston, Herts, in 1820. "Andrews was astronomical calculator to the Board of Longitude, and for many years corresponded with Maskelyne and other eminent men." Mr. Robert Cole, in a communication to *Notes and Queries*, states that he had purchased from Mr. William Henry Andrews, of Royston, son of Henry Andrews, the whole of the father's man-

* NOTE.—The Account of Partridge's death and the Vindication of Squire Bickerstaff will appear in our next issue.—ED.

uscripts, consisting of astronomical and astrological calculations, with a mass of very curious letters from persons desirous of having their nativities cast. Mr. Andrews, in a letter addressed to Mr. Cole, says: "My father's calculations, etc., for Moore's *Almanac* continued during a period of forty-three years, and although, through his great talent and management he increased the sale of that work from 100,000 to 500,000, yet, strange to say, all he received for his services was 25l. per annum."

The largest impressions of any single book (before the days of penny literature) ever sold were those of Moore's *Almanac*; for many years during the war with France, when political excitement ran high, the Stationer's Company sold from 420,000 to 480,000 of Moore's *Almanac*, and this at 2s. 3d., each copy bearing a stamp duty of 15d. About the year 1820 the editors made the experiment of discarding the monthly column containing the moon's supposed influence on the members of the human body; they printed at first only 100,000 copies, but the omission was soon detected, nearly the whole edition was returned on their hands, and they were obliged to reprint the favorite column.

A penny book *Almanac*, published in November, 1856, plainly foretold that the Rebellion in India would take place in 1857.

In the present day we have the *Prophetic Messenger of the Nineteenth Century*, by Raphael; and *Zadkiel's Almanac*, now in its fifty-fifth year.

In France, for many years has been published a noted prophesying *Almanac*, "Universal Astrology; or, The Veritable Triple Liegeois (Liege being renowned for its almanacs), by Master Mathieu Rœnsberg." It has weather predictions and numerous horoscopes; and the sale is very extensive.

In the second edition of *Wilde's Closing Years of Dean Swift's Life* is a very interesting notice of early Irish almanacs from the collection of Mr. James Hardiman, of Dublin.

HORACE WELBY.

BirthDay Information and Daily Advice for November.

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

1. Wednesday. To-day is generally favorable, but use care in writings and avoid removals.

Your anniversary marks an active and somewhat favorable year. Changes of a minor nature are shown, and additions to your affairs. Your domestic circle will increase, and additional friends are denoted as well. Avoid litigation, and look sharp to writings.

2. Thursday. A fair day for general matters.

Your coming year favors you somewhat, and in general your affairs should prosper. Some changes will occur with benefits therefrom. Take every advantage shown and be steady.

3. Friday. Not good for important matters. Ordinary affairs must be undertaken with care.

You have a troublesome year before you, and will need to exercise care in all matters. Look to sickness within your circle, and avoid speculation. Financial matters will go hard, and expenses should be curtailed.

4. Saturday. It is a favorable day, but care is advised in travelling.

An active and rather promising year is before you. Attend closely to your business affairs and push the same. Look well to accidents and do not invite litigation. Your pleasures will be costly.

5. Sunday. Generally fair.

You have a strange year promised you, and your affairs will alter entirely. Activity is denoted, and with care, you will benefit through the same. Elderly persons should take care of their health

6. Monday. It is an evil day.

Your coming year is a serious one, and naught but the greatest care on your part will enable you to pass it without

heavy losses in business and finance, also sickness, if not bereavement, in your home. Prepare yourself and make no changes.

7. Tuesday. Don't start new matters; look out for your finances.

Matters for the coming year favor you slightly and some activity, as well as changes, will occur. Do not spend your money freely, and be grateful for what opportunities you enjoy.

8. Wednesday. To-day is favorable for ordinary matters, but care is advised in finance.

Both good and evil will come to you. Activity in many ways is denoted, and increase in your affairs as well. Look to your social matters, and use judgment in the selection of your friends.

9. Thursday. It is a good day. Utilize it in accordance with the promises of your business year.

Your anniversary is a favorable one, and your affairs this year should prosper. Activity is denoted with additions to your affairs and to your home. Remember your more unfortunate brother.

10. Friday. Look sharp to-day and attend closely to your affairs.

You will have many obstacles to overcome as the year is advancing. Look well to sickness and avoid all financial risks in speculation or in business. Loss through friends and by competitors may occur.

11. Saturday. An unfavorable day, so remain as quiet as possible.

An anxious year confronts you and many difficulties will beset your path. Attend closely to all affairs and do not encourage expense or make changes. Look to sickness and to your domestic affairs.

12. Sunday. Attend closely to home duties and go to church.

Some good with evil will come to you as you pass this year. Look to sickness, to changes, and to finance. Choose wisely your friends, and do not be too free in your promises, for many trying conditions will prevail.

13. Monday. Not a good day.

Your anniversary is an unfavorable one and misfortunes are ahead. Look well to finance, sickness, and changes; and

do not encourage additional expenses. Some slight help from friends and relatives will come to you.

14. Tuesday. It is a good day for all purposes.

You are favored this coming year, and your general conditions will better themselves. Agressiveness and activity is spoken of and gain through your associates and by your own endeavors. Make the most of the time as it is passing.

15. Wednesday. Avoid changes, writings, and financial matters to-day.

Misfortunes seem to be in evidence this year and only by the exercise of great care on your part can you prevent a serious crisis. Domestic troubles, changes, and additions are shown. The way of the transgressor is hard, so be cautioned.

16. Thursday. It is an unfavorable day.

A quiet, though unfavorable, year is before you, and sickness must be guarded against and all financial risks avoided. Look well to the promises of your friends, and be not too free in making them.

17. Friday. It is an unfavorable day.

You have an unfortunate anniversary and should be guarded in all your affairs. Sickness, financial loss, and failure in business is indicated, so give your entire time to the protection of your affairs.

18. Saturday. It is a very evil day.

My greatest sympathy is with you in your misfortunes this year. You will need to ask your Maker for strength to pass through the trials. Law, notoriety, unfortunate changes, domestic affliction, and to some imprisonment, if the life calls for such an experience.

19. Sunday. It is a very evil day.

Your anniversary is an evil one. Sickness, bereavement, and disastrous changes will occur. Financial losses through writings and promises are indicated as well. I can only say to you, the future will hold better things in store.

20. Monday. To-day is unfavorable for important matters.

You also will be unfortunate this coming year. Financial matters will need your attention and you should look well to your friendships and promises. Make no changes and run no risks of any kind.

21. Tuesday. It is not over good; would advise the postponement of serious affairs.

Some good, though far more evil, seems to be indicated this year. Sickness, loss of friends, and unfavorable changes are in order. You will receive some help, however, and may benefit financially, though you are likely to lose it soon after.

22. Wednesday. It is somewhat favorable, though important affairs should be postponed.

Your coming year does not favor you much. Some benefits through friends are shown, and by your own endeavors. Unfortunate matters, respecting your social and home affairs, seem to be indicated, and you will do well to curb your pleasures.

23. Thursday. It is rather favorable for ordinary affairs.

Your coming year, while an active one, yet is unfavorable. You may benefit through slight changes, and by the help of influential friends. Look to sickness within your domain, and use care in writings and promises.

24. Friday. It is a good day.

Your coming year seems to be a promising one, and your affairs in general should improve. Much activity is indicated, and you will make changes and additions that will benefit you. Your social affairs will prosper, but expenses are apt to be heavy.

25. Saturday. Not good. Avoid changes and look sharp to callers.

Your coming year is not a marked one, and all affairs will pass as usual. Some trying circumstances may arise, and you are likely to experience sickness within your circle. Do not encourage changes of any kind.

26. Sunday. To-day is unfavorable to travel.

You have an unfavorable year, and must look sharp to all affairs, or serious losses will result. I see troubles in your social and home affairs, and likelihood of some notoriety in connection with the same, and sickness in addition. Look sharp to promises, and use care in writings.

27. Monday. It is a fair day, but do not travel or remove.

You are slightly favored this year, and you will be successful in most of your affairs. The year will not be without anxieties, however, and you should look out for changes and sickness, and financial outlays.

28. Tuesday. It is a favorable day for ordinary affairs.

A somewhat favorable year is before you, with conditions that seem to promise well, though not maturing. You will make an agreeable change, and may even have a pleasant journey. Be guarded in expenses, and do not over-estimate your strength.

29. Wednesday. It is an excellent day for any purpose.

You are greatly favored this coming year, and your general prospects will improve. Much activity is denoted, with events out of the common; your attention will be entirely engrossed in your affairs. Be watchful and kind to the more unfortunate, and take every advantage of what offers, either socially or in a business way.

30. Thursday. It is an unfavorable day.

The coming year will be an active, though in the main, an unfavorable one. Home difficulties are denoted, and you will do well to be guarded in your desires. Remember the law of compensation, and be *just*. The mind can be master, if you so desire.

ASTOR.

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

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

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

THE SPHINX CONDENSED.

THIS is the message its mute lips tell
 To those who read the symbol well:
 Search ye the key to deathless life;
 Shun ye the ways of wrath and strife;
 So ye shall see in sculptured face
 Ever the symbol of spiritual grace.

The American Grammar of Astrology.

CHAPTER XI. — THE SIGNIFICATION OF THE TWELVE MUNDANE HOUSES.

THE SIXTH HOUSE.

Neptune gives a wasting sickness, treachery among servants and employees, peculiar tastes in food and clothing, and loss of physical comforts.

Herschel gives a nervous disease, loss through servants, and changes which interfere with the health and comfort; also a mental sickness which no doctor can remedy or understand, but which can be cured by mental healers, mesmerism, or some new line of thought or treatment.

Saturn gives an illness through exposure and want of proper nourishment, general debility, frequently a fastidious taste, deceitful servants and loss through them.

Jupiter improves the health, gives many comforts and faithful servants; also illness from success and over-indulgence in diet; gives success with small animals.

Mars gives quarrels and thefts among servants, inflammatory complaints in the bowels and the part ruled by the sign Mars is in; also extravagance either in food or dress.

Sun enfeebles the health, and gives some desire for the study of hygiene and medicine.

Venus gives faithful servants, love of dress, a delicate appetite, a fondness for pretty things, little animals and pets, and improves the health after marriage.

Mercury here causes nervous dyspepsia, inclines to a study of medicine, gives many small vexations through servants, and many journeys on account of the health.

Moon brings many changes among servants, uncertain health, much sickness when young, and a variable life. The native generally makes a good servant but a poor master.

THE SEVENTH HOUSE.

Neptune causes illicit attachments after marriage, and ruins it by neglect of duties, thereby causing jealousy and scandal. The native may outrage the laws of society, or suffer dishonor by immoral practices with others of the same sex. It is a source of evil in any horoscope, and affects the married life. A wasting disease often afflicts the marriage partner.

Herschel causes impulsive attachments, a hasty marriage, frequently followed by estrangement, separation, divorce, or death of the partner, and many open enemies caused by stubbornness on the part of the native.

Saturn here indicates treacherous opponents, brings ruin by partners, and death or coldness of the marriage partner, who will be of a Saturnine disposition.

Jupiter brings a faithful partner and happy associations, gain by marriage, enemies become friends, and benefits come out of strife.

Mars brings quarrels and danger in the married state. In a male horoscope the wife is frequently a virago, bearing a high hand in domestic affairs, industrious but dictatorial, and in Cancer or Pisces, sometimes takes to drink. In a female horoscope it shows the sudden death of the husband, or some serious accident to him. The native is constantly exciting opposition and strife, and ill-will often results.

Sun brings honor through marriage, successful litigation, and honorable opponents.

Venus. It is a fortunate position for this planet, and brings a happy marriage, successful partners, a peaceful termination to all strife, and success in public relations.

Mercury gives unsettled married life, trouble through writing and litigation, many worries and vexations and insignificant opponents.

Moon brings many affairs with the opposite sex, public opposition, unpopularity, and female prejudice. In a woman's horoscope it frequently shows that the husband will lead a roving and unsettled life.

THE EIGHTH HOUSE.

Neptune here shows trouble in money matters after marriage, or the partner is careless and extravagant. Indicates a peculiar death caused by an illness of short duration and watery in character.

Herschel shows difficulties in money matters after marriage, or sudden loss through the partner, danger of a sudden or violent death causing some talk or excitement, or from some nervous affliction such as paralysis.

Saturn shows a poor marriage partner, difficulties after marriage, a lingering death or loss of legacy.

Jupiter here brings prosperity in marriage, the partner is or will be rich, shows gain by legacy, and a happy death.

Mars shows an extravagant marriage partner, also strife concerning the property of deceased persons; danger of a violent death, and loss by fire and theft.

Sun shows danger of death in middle life, also a steady fortune after marriage, the partner will become rich by his or her talents, and there is a chance for fame or notoriety after death.

Venus shows gain by marriage. The partner will be fond of pleasure and pretty things and will spend much thereon, and money comes after marriage.

Mercury shows inconstant fortunes and petty troubles after marriage.

Moon shows an unsettled fortune after marriage, gain in public affairs by the partner, and the death as more or less public, or may take place in a public place or on a journey.

THE NINTH HOUSE.

Neptune here gives clairvoyant power, strange dreams, curious forebodings, a highly impressionable nature; also danger of mental troubles, legal suits, fraud by trustees or lawyers, difficulties in foreign lands, and some religious mania or peculiar views.

Herschel gives accidents in foreign lands; trouble from relatives by marriage, legal difficulties, a taste for the occult and some prophetic faculty.

Saturn gives a taste for philosophy, troubles in foreign lands, dangerous voyages, loss through legal suits, and deceit among relatives by marriage.

Jupiter gives clerical honors, success in religious and philosophical pursuits, legal matters, and gain in foreign lands.

Mars makes one an atheist and bigoted, causes many strifes, losses in legal suits, danger of violence in distant countries, strife among the partner's relatives, and sometimes distressful dreams.

Sun gives honors through clerical or legal affairs, some appointment in foreign lands, constancy in religious beliefs, a proud and confident mind, ambitious spirit, and a taste for the arts and sciences.

Venus gives a kind and gentle disposition and cultured intellect, a love of music and the drama, artistic pursuits and all that tends to beautify life; makes one a supporter of peaceful measures.

Mercury gives a taste for science and letters, literary pursuits, and every form of knowledge, apart from its use. A busy, active mind, sometimes meddlesome. Danger of legal worries, a desire for life in foreign countries, and knowledge of distant places, a great reader and note-maker, and a person of many beliefs and opinions.

Moon gives life in foreign lands and many voyages; legal and clerical matters. The native frequently visits foreign countries and gains honor as an explorer in some domain or other. The mind is romantic, changeable, and always in search of novelty.

THE TENTH HOUSE.

Neptune here gives a strange and eventful career, a chance of honor in some artistic field, a highly inspirational nature, capable of attaining honors through some unique achievement, or under curious circumstances, either using an

assumed name or covert means. It endangers the life of one of the parents.

Herschel causes difficulties with employers, a strange and checkered career, many sudden changes of position and credit. The native favors eccentric pursuits and is original; often becomes estranged from kindred, has a romantic life, opposition from public officials, and often follows two simultaneous occupations.

Saturn shows loss of substance and early death of a parent, a rise in life followed by an ultimate downfall, but patience and firmness mark the life. In business, there is financial ruin; in professional life, failure; in government, defeat, and a fatality hangs over the native from his birth.

Jupiter brings high honors, wealth, and success. The native rises in life, gains credit and prestige, and holds some prominent official appointment. It is one of the best testimonies of a happy and prosperous life.

Mars brings military success. The native is quarrelsome, suffers from scandal or criticism, whether deserved or not, and his life is filled with strife. Desire for conquest and an active spirit stirs him beyond his powers and exhausts his energies.

Sun brings honor and success in life, especially in official circles. The credit of the native is fairly secure, his success is steady and comes in middle life. A servant with this position will always work for the best families.

Venus here sometimes makes one prophetic, gives success in poetry, some artistic pursuit, music, or the drama, friends among ladies, general prosperity, and the native often marries above his station in life. The mind is even, and the native dislikes grumbling.

Mercury shows many occupations, vexations, and worries; causes a restless spirit, a taste for literature, success in trade, literary work, or commission business.

Moon gives popularity, a desire for public life, many changes and voyages, a rise in life often followed by reversal; is much occupied with public business, and has many associations with women.

[To be continued.]

Letters to the Editor.

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

COLOMBO, CEYLON, Sept. 6, 1899.

To the Editor of The Sphinx :

I have duly received the two copies of the first issue of THE SPHINX very kindly sent by you, for which please accept my best thanks. I heard of this publication some three months ago from Mr. Henrich Däath.

The two English publications, "Modern Astrology" and "Coming Events," are largely in circulation here, and I have not the slightest doubt that THE SPHINX will take first rank, considering that you are to have the best modern writers on the subject as contributors. The extra copy sent by you I have posted to a friend up-country to be shown about, and my copy is now passing from hand to hand, and I fear it will be in tatters before it comes back to me. Our little island in the days of its native kings was famed for astrological learning, and certain works, now existing in the native tongue (Sinhalese), bear testimony to their high attainments in the art of those days, but with the advent of Western civilization the science is fast dying out here for want of sufficient support and encouragement; but still, astrology is firmly believed in and nothing of importance is done by the majority without consulting the stars. This being so I have not the slightest doubt that THE SPHINX will find a ready sale here and in India, if only known.

"Modern Astrology" has often promised to investigate "The Art of Directing," but has not fulfilled its promises beyond publishing a series of articles from the pen of Mr. Henrich Däath; this is not enough. I think there is a great deal yet to be investigated in the art of directing before the basis can be truly said to be firm, for there is nothing else in the science that can bring conviction to the mind of the sceptic than an accurate and unerring revelation of the past. This cannot be done

unless the basis of directing is brought on a better and firmer footing. The primary method of directing, as taught by Ptolemy and Placidus, is no doubt the best, and the one which gives the closest results when other methods fail, but even that falls far short of the mark, *e.g.*, in the manner of equating the arc of direction. In some nativities (the majority I should say), the Ptolemaic measure of one degree a year gives astonishing results, but in other cases it has failed in a most inconsistent manner. I paid a great deal of attention to this matter and I have seen in many horoscopes computed by me this peculiarity. It is well and good when the dates of past events are known, when we may see the measure which gives the closest and adopt the one which gives the best results; but in computing the primary arc of a child for a life time, or that of a person whose past events and dates are unknown, it is difficult to determine how the arc of direction, when obtained, is to be equated. I have devoted a deal of time to the consideration of this point, and in my very short and limited experience I have often observed that when the Sun or Moon at birth is aspected by Mars, the Ptolemaic measure keeps to time like clock-work; but if the luminaries have an aspect of Saturn, the arc of direction, when equated according to the Ptolemaic measure, has often fallen short. This is the difficulty which is troubling me, and I think many others too, who adopt the primary method of directing; and it would be a boon if any capable person, who has the time and means at hand, would investigate this much-vexed question, for without this branch of the science nothing can be done. I am certain that any publication that takes up this question will be read with avidity and command a large circulation and ready sale. I drop this suggestion, for a Grammar of Astrology will not I think be complete unless this matter of equating the arc and the method of directing in general is thoroughly investigated. I hope you will not take my letter amiss or as premature, but I solely write this as the promises of many as respects the investigation of the art of directing have not got beyond the old rules as laid down in text-books being republished with a few variations. I began this letter with the object of thanking

you and sending my subscription, but somehow I have been led to write this long letter, for I long to see the day when the system of primary directing is brought to a state approaching perfection, for it is only then that we will truly be able to say that we know how "to number our days."

Wishing you and your magazine long life and every success,

I remain, madam,

Yours very sincerely,

A G. RAUX.

LONDON, ENGLAND, Oct. 6, 1899.

To the Editor of The Sphinx:

I wish to correct an egregious error on page 100 of your journal. Alan Leo, in his "Prophetic Hieroglyphics," says: "Most of his (Nostradamus') prophecies had reference to France, the land of his birth, but the following referred to our own country." He then cites the prediction relative to the death of Henry II., in the tournament with the captain of the Scottish Guards, afterwards Earl of Montgomery. This Henry was of France. He died in January, 1559 (O.S.). Not only was Henry II. of England unfavorable to the tournament (which he proscribed), but he died three hundred and seventy years before Montgomery delivered the fatal thrust!

Yours truly,

SEPHARIAL.

MELBOURNE, AUSTRALIA, SEPT. 25, 1899.

To the Editor of The Sphinx:

I am on the press here and have a large following, and shall be glad if you will send me THE SPHINX regularly. I sometimes write a paragraph or two on occult subjects in the matter for women, giving the latest ideas and news, and am always glad of anything that keeps me posted, and reckon whoever sends to me benefits by the interest created.

Faithfully yours,

R.

Editorial Notes.

ONE of our pupils who is following our Sugar Speculum and is using it in a broker's office in Montana writes under date of October 17th:

"Last night I put a party in the market to buy sugar at the close at $143\frac{3}{4}$. I said, 'Sugar would advance to-day and hold strong until near noon (New York time) when it would show signs of weakness.' The quotations showed I was correct. I also said 'it would open weak on the morning of the 18th, but close strong.' I have followed your Sugar Speculum now since October 9th, giving advice for every day's market, and I have never missed one day; all has been correct. I want to prove that your work is correct, and am more than anxious to do so. I never missed one day all last week in my advice, and to-day it is perfect. It is now ten minutes past two (New York time) and sugar opened at $141\frac{3}{4}$; last quotation, $143\frac{3}{4}$; highest, 144. So you see, when the Moon is in Pisces, as it is to-day, it sends sugar up, while in the world the Moon had made a bad aspect of Saturn before the market opened. My observations are, that if the Moon is applying to a conjunction of Saturn in the map, and is not more than three degrees away during market hours, sugar always breaks. Several parties have made money on sugar through my advice. I am sorry that American Tobacco is not quoted on our Stock Board, because I found your Speculum quite correct. I think if I had the Copper Speculums and they proved as true, I could do well, as the men trade heavily here in copper."

For the benefit of those who are investigating these laws the address of the writer will be given on request. We teach, and can prove conclusively to every one's satisfaction, that the stock market *can* be accurately forecasted by watching the motions and positions of the planets, and every day brings fresh evidence to what a large extent men are beginning to resort to these grand and sublime methods to aid their limited judgment. Our Speculums are being investigated all over the United States. No man should marry or embark on any undertaking without first consulting his chart to see if the time is propitious.