

"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.

THE LEADING ASTROLOGICAL JOURNAL OF THE WORLD.

EDITED BY

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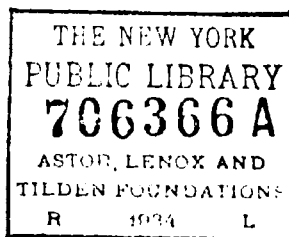
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The Sphinx.

Vol. IV.

JANUARY, 1901.

No. 1.

Will the Moon's Nodes Affect the New Presidential Term?

IN the August (1897) number of *Intelligence* appeared a horoscope by Julius Erickson, of President McKinley's inauguration March 4, 1897, in which we find the following: "When election day rolls round in 1900 the people will not care to change parties. If President McKinley lives he will be re-elected." . . .

To the superficial observer this A.D. 1900 election triumph of the Republican party, looks like a sufficiently fortunate event to entitle the victor to a serenade, of "Praise God, from whom all blessings flow!"

But whether or not this re-election is a blessing to President McKinley remains to be seen; for, from a certain standpoint, this presidential term is both inauspicious and very peculiar in more ways than one.

In the first place, as an ill-boding omen, let us note that the Moon's Node, astrologically known as the Dragon, was, at the time, in the sign Sagittarius, under which the November elections take place; and when the President is inaugurated next March, the Dragon will be in Scorpio, the sign accursed.

Now, in the nation's career, there have been three others elected or inaugurated when the Dragon was in immediate vicinity of that sign; and these three were Garfield, Lincoln, and Harrison, all of whom died in office.

This astrologic reptile, the Dragon, has two places of power, both of which places are very marked in the horoscope of the

United States; that is, the Dragon's Head has its exaltation in Gemini, the ruling sign of the United States, and its fall in Sagittarius, under which the presidential elections take place; while the Dragon's Tail, *vice versa*, has its exaltation in Sagittarius, and its fall in Gemini.

The Node, or Dragon, has a cycle of nineteen years, and is about nineteen months in passing through a sign; hence it follows that at intervals of nineteen years the reptile spends something over a year and a half in the sign, which holds a presidential election every fourth year.

Now a rather uncanny fact is that the A.D. 1900 election is the fourth in an unbroken series which, at the regular interval of twenty years, have been under some malefic influence, as will be seen from the following: twenty years ago (1880) Garfield was elected, and was assassinated in 1881; twenty years prior to that (1860) Lincoln's election led to the splitting of the Union, the shedding of a sea of blood, and finally to the assassination of Lincoln in 1865; twenty years previous to that Harrison was elected in 1840, and died in about a month after his inauguration; all of which fatalities we attribute to the malignant presence of the Dragon in vicinity of those elections.

The sign under which our presidents are elected, beside being, as it were, the house of the Dragon, is also the house of Jupiter, who (in company with the Node, Uranus, and Mercury) was in his house when the recent election took place. This may seem a good omen, as he is by all devotees of Mammon esteemed a powerful benefic. But he is hastening to his *fall* in the next sign, and to a conjunction with Saturn in Capricorn next November, of which Zadkiel's Almanac says: "From this month (November, 1901,) will be dated for ten years to come, most of the great changes the world will witness. . . . The United States will be greatly affected by this phenomenon, for it falls in opposition to the place of the Sun, on the 4th of July, 1776." . . .

Another astral phenomenon which is likely to have some effect upon our country, is the presence of Neptune at the

summer solstice. For the past fourteen years this planet has been in Gemini (the ruling sign of the United States). About the 20th of June, Neptune will be in conjunction with the Sun while the latter is turning at the Tropic of Cancer.

That great and startling tragedies sometimes attend the Sun's turning at Cancer, or its close proximity to it, would seem assured from the following historical facts:

June 17, 1789, the French Reign of Terror was inaugurated; in June, 1812, Napoleon started for Moscow; June 18, 1815, he was defeated at Waterloo; June 20, 1837, Queen Victoria succeeded to the British throne; June 27, 1844, the Mormon Joseph Smith assassinated; June 19, 1867, Maximillian shot in Mexico; June 10, 1868, Prince Michael of Servia assassinated; June, 1889, Johnstown, Pa., destroyed by a flood; June 24, 1894, President Carnot of France assassinated; June 15, 1896, tidal wave in Japan destroyed thirty thousand lives; June 13, 1897, attempt to assassinate the French President Faure; and thus we could go almost *ad infinitum* with tragedies, which occurred in so close proximity to the Sun's turning at Cancer, that we must attribute their cause to that phenomenon, at least in part.

The assassination of Garfield occurring within two weeks after the Sun's turning (July 2) should also be included in this Cancer list of tragedies.

As above stated, in June, 1901, while the Sun is still agitated with its turning, as it were, it will be in conjunction with Neptune (that "Ancient of days whose voice is as the sound of many waters") at a point which indicates a great turning of tide.

ANNA PHAROS.

LET us give back to religion the eloquent words which Kepler, breaking through the vaults of the antique firmament, traced as a line of light in his "Harmonies" to illumine astronomical science forever. "For this is heaven, in which we live and move and exist, we and all mundane bodies."

Has the Star of Bethlehem Reappeared?

THIS is a query that comes from the West. A few nights ago, according to the *Denver Republican*, Mr. Daniel E. Parks, a well-known attorney of Denver, and an enthusiastic astronomer, was sweeping the heavens with his telescope, when he came upon a new celestial body for which he could not account. It appeared from its formation, to be a glowing mass of hydrogen and nitrogen, and to be heading toward the earth. It was found between the constellations of Aries and Cassiopeia — that is, in the north of the heavens — about midnight. The Star of Bethlehem is supposed to have appeared in about the position of the star described by Mr. Parks.

Now, there are two theories as regards the Star of Bethlehem. Until recent years the interpretation of this phenomenon by theologians and believers generally coincided with the obvious facts of the Biblical narrative. The Star in the East which appeared to the Magi and led them to the Savior, and which was seen by the shepherds keeping their nightly watch on the plains near Bethlehem, was apparently miraculous. The whole matter was regarded as supernatural, forming a portion of that divine prearrangement whereby the Father acknowledged the Son.

But with many people a very different opinion has gradually become prevalent. The star has been displaced from the category of the supernatural and miraculous and has been referred to the ordinary astronomical phenomenon of a conjunction of the planets Jupiter and Saturn.

This idea originated with Kepler, one of the founders of modern astronomy, as far back as the seventeenth century. He supposed that if he could identify a conjunction of the above-named planets with the Star of Bethlehem he would thereby be able to determine as the basis of certainty the exact date of the birth of the Savior, a matter concerning which there has always been dispute.

Kepler's suggestion has been worked out in the present century by Doctor Ideler, of Berlin. It seems, then, according to the calculations of both these men, that a conjunction of Jupiter and Saturn took place about or at the time of the birth of Christ, the conjunction occurring not far from the first point of Aries. In fact, there were three conjunctions at the time, and in the last two conjunctions the interval between the planets amounted to no more than a degree, so that to the unassisted eye the rays of the one planet were absorbed in those of the other, and the two bodies would appear as one.

The two planets went past each other three times, came very near together, and showed themselves all night long for months in conjunction with each other, as if they would never separate again.

The theory is that on astrological grounds such a conjunction could not fail to excite the attention of the Magi, who were close observers of the stars; that in consequence partly of the knowledge of Balaam's prophecy, and partly from the impression then said to be prevalent that some great one was to be born in the East, the Magi commenced their journey to Jerusalem.

Their journey is supposed to have occupied several months. It is supposed that the last conjunction of the two planets took place when the Magi entered Jerusalem. In the clear atmosphere of the East the planets would present a far more brilliant appearance than they would from our point of view, Jupiter especially presenting a brilliant apparition, being at its nearest approach both to the sun and to the earth.

About an hour and a half after sunset the two planets might be seen from Jerusalem, hanging, as it were, in the meridian, and suspended over Bethlehem in the distance.

According to this theory, then, Mr. Parks may have seen the Star of Bethlehem a few nights ago. For according to astronomical calculations a conjunction of Jupiter and Saturn took place during a few days in the latter part of July. This conjunction, as has been said, would not present the brilliant appearance in this atmosphere that it does in the clearer air of the East, and could not be observed here by the naked eye.

The Complete Astrologer.

Or, The Contemplative Man's Recreation.

A SERIES OF SHORT AND EASY LESSONS IN THE ART OF ASTROLOGY.

(WITH APOLOGIES TO IZAAK WALTON.)

CHAPTER I.

PRELIMINARIES, SIGNS, PLANETS, ASPECTS.

Discipulus: You promised, sir, that this morning should be devoted to initiating me into the secrets of Astrology.

Astrologus: Truly, my dear scholar, I have no idea but to stand by my word. I do seriously approve of your desire to make acquaintance with an art that reaches so far back into the dim past, and plays so great a part in all life, from the Desmids, which you are never tired of collecting, studying, and writing upon to woman's soul, which I pray may not yet enter into our calculations. The sycamore shade doth not sort with the mood of this January day, so I beg thee to choose whither we betake ourselves, in order to hold quiet and uninterrupted converse.

Discipulus: As I desire pardon, let us stretch our legs in the suburbs of Boston, if it so beseemeth thee.

Astrologus: 'Tis a match. There we will take our preliminary canter. We are too late to prevent the sun rising, but come, scholar, let's be going.

Discipulus: Willingly, master. And now as we begin to feel our blood circulating, give me direction, according to your promise, how I shall proceed.

Astrologus: My honest scholar, I will take this very convenient opportunity to do it. I shall here instruct thee in those things necessary to know, in order that you may acquire such general knowledge, as will enable a more leisurely

and extensive survey in the future. You have diligence and perspicacity, and moreover your philosophical training will stand you in good stead. You shall presently make acquaintance with more than one learned exponent, from Ptolemy to the writers of our present day.

Discipulus: What Ptolemy was this, sir?

Astrologus: Claudius Ptolemy, a famous mathematician and astrologer who was born at Pelusium and flourished in Alexandria, in the second age in the reign of Antonius Philosophus. He wrote curious things both in astronomy, astrology and geography. His *almagestum* is thirteen books, *De Judiciis Astrologie* in quarto, *Planisphorum*, etc. His system and that of Copernicus and all the modern writers varies much. The Ptolemaic hypothesis divides the world into two regions, the ethereal and elementary; the ethereal begins the *primum mobile*, which in the space of twenty-four hours moves from east to west. According to his system there are ten heavens within the *primum mobile*; that is, the double crystalline, the firmament, and the seven planets. He supposes the two crystallines between the *primum mobile* and the firmament, to solve some irregularities which he has observed in the *primum mobile*. The elementary region which reaches to the concavity of the moon, comprehends the four elements of air, earth, fire and water. His terrestrial globe is made up of earth and water, and immovably fixed in the center of the world; the element of air encompasses the earth, and is itself encompassed by the element of fire. Later astronomers perceived that several appearances were not reconcilable with Ptolemy's hypothesis; therefore the most learned in this science follow Copernicus. We astrologers are all beholden to this man, but for further particulars concerning him I must refer you to Suidas. You will encounter seeming discrepancies between astronomical facts and astrological practice, but these will disappear or become reconciled. Honest-intentioned swains will aver that

the sun does not revolve above the earth as astrology seems to imply, and as it was thought to do in Ptolemy's day; yet as the earth's diurnal motion alters the solar position with regard to our terrene habitation, for all intent and purpose Sol may circumscribe the circle about Terra himself.

Discipulus: With your assistance I shall hope to acquit myself judiciously. I could wish for a list of famous astrologers and their works.

Astrologus: That shall be given when you have made some progress. Trust me, the literature of the subject is extensive enough to meet your approval; but I would first instill an ethical and technical foundation, before seeking to stay thy stomach with stronger meat.

Discipulus: I submit myself to your jurisdiction, for I hate contention.

Astrologus: 'Tis enough, honest scholar. It is contended by some that the operations of astrology are incompatible with the free agency of man's will. But although the true understanding of our subject in part belies this dictum, it does not favor that other vantage, of Chance being the second great lord over all human inventions. As you have already perceived, I make no doubt, astrology is not an art to wrangle over theoretically, unless first having made practical familiarity with it. Nothing but this can prove or disprove its tenets. Therefore but one way is open to such as are seekers after the truth. That way thou art now entering upon. But lest you may judge me too nice in urging practice, and too long delaying the imparting of rules and methods, I will make a commencement by commending to your notice, the names and symbols of the signs of the zodiac and the planets.

Discipulus: Ay, marry, sir, you have talked like an artist, and with all my heart I desire further instruction, so that I may learn what heavenly influences prevailed at my birth, what of good there is in store for me, and how I may circumvent my evil stars.

Astrologus: Stay, stay, my good scholar. Run not so fast. Astrology is undoubtedly able to perform what you seek, but the wisdom is only acquired with much deliberation, hard study and deep investigation. You will shortly have an opportunity to make trial of your skill, and will presently perceive that the astrologer, like the poet, is born, not made. It is easy to obtain a smattering, but to become really learned in the art needs great abilities and acute penetration. Do me the courtesy but to listen, and I'll warrant thee from this time forward I will be your master, and teach you as much of the art as I am able. Give me your hand.

Discipulus: Your advice is salutary. Why, sir, methinks I may promise to grant you the attention you ask, and from henceforth I'll hold you twenty to one, you have no more apt or ambitious scholar.

Astrologus: Thou may'st know that there are twelve signs of the zodiac which succeed in order, as thus: Aries (♈), Taurus (♉), Gemini (♊), Cancer (♋), Leo (♌), Virgo (♍), Libra (♎), Scorpio (♏), Sagittarius (♐), Capricornus (♑), Aquarius (♒), Pisces (♓). And there are nine planets—we account the sun and moon both planets in astrology for convenience. Their names are: Sun (☉), Moon (☾), Mercury (☿), Venus (♀), Mars (♂), Jupiter (♃), Saturn (♄), Uranus (♅), and Neptune (♆). Besides these we have the moon's nodes where the orbit of the moon intersects the ecliptic, and sometimes called the Dragon's Head (♁), and Dragon's Tail (♂). Each planet presides over a certain sign or signs of the zodiac, and also possesses signs where it is said to be in exaltation, detriment or fall. I will, with your consent, write them in the form of a tabulation in your note-book.

Discipulus: Willingly, good sir.

SIGN	HOUSE OF	EXALTATION OF	DETRIMENT OF	FALL OF
♈	♂	☉	♀	♌
♉	♀	☽	♂	
♊	♀		♌	
♋	☽	♌	♌	♈
♌	☉			
♍	♀	♀	♌	♀
♎	♀	♌	♂	☉
♏	♂		♀	☽
♐	♌		♀	
♑	♌	♂	☽	♌
♒	♁		☉	
♓	♁	♀	♀	♀

I need not remark that with all these you must become as familiar as with the A B C of your childhood. There is much superabundant matter to learn with initial stages, as so many professors would have us understand. I shall, however, judiciously make selection of that which is most important to know. First, let me tell you, that the signs are divided into the four qualities of

FIERY.	EARTHY.	AIRY.	WATERY.
♈	♉	♊	♋
♌	♍	♎	♏
♐	♑	♒	♓

and the constitutional signs of

CARDINAL.	COMMON.	FIXED.
♈	♊	♉
♌	♍	♋
♎	♏	♌
♐	♑	♍

and likewise there are

SIGNS OF SHORT ASCENSION.

♑ ♒ ♓ ♈ ♉ ♊

and

SIGNS OF LONG ASCENSION.

♋ ♌ ♍ ♎ ♏ ♐

The former in our latitude cross the ascendant very quickly in comparison with the latter, which are more soberly rated. The astronomical reason can be gone into at a future time.

THE NORTHERN SIGNS ARE		THE SOUTHERN SIGNS ARE	
Aries	♈	Libra	♎
Taurus	♉	Scorpio	♏
Gemini	♊	Sagittarius	♐
Cancer	♋	Capricorn	♑
Leo	♌	Aquarius	♒
Virgo	♍	Pisces	♓

Discipulus : Am I right in supposing that they are so denominated, because the first six have northern and the second six southern declination?

Astrologus : You have guessed truly. Marry, sir, we advance. The zodiacal signs of which we speak, have each a space of 30 degrees, and as there are 12, the whole circle of the constellation, is comprised in 360 degrees. As you are aware, every circle, large or small, is divided circumferentially into 360 degrees.

Discipulus : I begin to see land already.

Astrologus : Content ye a space. Be not so eager, for my intention is to accompany you further.

Discipulus : Sir, I shall be right glad to enjoy your company. I pray, as we walk tell me freely your thoughts.

Astrologus : Upon these apparently few and simple elements of zodiac and planets with their several motions and aspects, the whole and immense edifice of our art is built. Yea,

“ Taking therein so little delectation,
 To think how strange, how wonderful they be !
 Framing thereof an inward contemplation
 To set his heart from other fancies free ;
 And whilst he looks on these with joyful eye,
 His mind is wrapt above the starry sky.”

Discipulus : You have, worthy master, just now mentioned motions and aspects. Tell me, pray, something about them.

Astrologus : The various bodies travel through the twelve signs in diverse times, while the Sun by the earth's motion appears also to make a zodiacal tour once each year. For the rest, the Moon occupies about 28 days in the passage, Mercury 88, Venus 224, Mars 2 years, Jupiter 12, Saturn 30, Uranus 84, and Neptune 164. The aspects are certain distances between planets in degrees of the zodiac. The principal ones are:

The Conjunction \odot When two or more planets occupy the same degree of the same zodiacal sign.

Semi-square	L	when	45°	apart.
Sextile	*	"	60°	"
Square	□	"	90°	"
Trine	△	"	120°	"
Sesquiquadrate	⊞	"	135°	"
Opposition	⊘	"	180°	"

Parallel of Declination, when having the same declination.

These are the chief, but still some minor ones are occasionally used, such as the Quincunx, an aspect of 150 degrees, the Quintile 72 degrees, the Biquintile 144 degrees, and others, which as they are of small account, I need not overburden your memory with.

Discipulus : These aspects appoint and describe the character of celestial influence in some way, do they not?

Astrologus : O sir, yes. They can be demonstrated mathematically, geometrically and practically. The aspecting, or looking on of the planets at certain fixed distances, becomes focussed upon that which is then born. If you will suppose humanity at the center of the circle, and the stars at 90 degrees from each other on the circumference, then if they are connected by radii with such center, an angle of 90 degrees will be formed at that point.

Discipulus : But angles composed of the exact number of degrees, it seems to me, could but rarely occur.

Astrologus : You observe with much justice. Nor, indeed, is it necessary the angle should be mathematically com-

plete. Yet the closer they approach to the true geometrical figure, the more powerful is the emanating influence. Modern practice generally allows 5 degrees, called in scientific parlance an *Orb*. Thus, supposing the Sun to be in the first degree of Aries, and the Moon in the sixth degree of Cancer, although the exact square aspect has been formed and passed, still as it remains within five degrees of such formation, it cannot be neglected.

Discipulus : Instruct me how to ascertain the aspects.

Astrologus : Remembering what I have told you of planetary orbs, you will easily detect the conjunction and opposition; the square is four signs distant (inclusive), that is, a planet in 15 degrees Virgo and another in 10 degrees to 20 degrees Sagittarius, would form a quadrate; the trine is five signs distant, the quincunx six; the semisquare is a sign and a half distant, the sextile two signs, the sesquiquadrate five signs and a half. Planets are said to be in parallel when they have the same declination north and south of the equator. The five degree orb is not allowable here. One degree is the most usual, and is only to be extended with caution. Similarly with the minor aspects, you will be advised to allow not more than three degrees. Two bodies can never be more than 180 degrees apart, from which point (the opposition) they commence to approach again. And now, honest pupil, my stomach craveth sustenance, and I doubt not that yours doth the like. Let us retrace our steps. Mine host of "The Westminster" awaiteth our pleasure.

Discipulus : God requite you, sir, and we'll eat and drink cheerfully. I love all astrologers, they be such honest, civil, quiet men.

Astrologus : Yet I will exercise your promised patience, by discoursing a little as to the action of aspects. Know, then, that we may divide them primarily into good and evil, or such as do bring beneficent existence and such as do dispose to the malefic.

Discipulus : Forsooth, and craving your pardon, I cannot see aught either baneful or beneficent in any geometrical figure or angle whatsoever.

Astrologus : The properties of numbers are very profound. Why one angle is evil and another well-disposed, it imports not now to discuss. Suffice it that I say truth. For the rest discover what you may.

Discipulus : I meant no discourtesy, sir ; pray continue.

Astrologus : The evil aspects are the semisquare, square, sesquisquare and opposition. The good are the sextile and trine. The conjunction and parallel are good with friendly planets and bad with inimical ones.

Discipulus : You have not yet taught me the varying natures of the heavenly bodies.

Astrologus : Nor do I intend this morning to trouble you with them. I desire you to make contemplation upon those things I have already attempted to inculcate, and I do heartily hope you will profit by my teaching.

Discipulus : I thank you, master. I will observe and practice your directions as far as I am able, for this walk has been spent to my great pleasure and wonder.

Astrologus : I am glad your patience has held out so long. It hath brought us in sight of "The Westminster." Tomorrow evening I will teach you how to cast a figure of the heavens for your birth.

Discipulus : Thanks, worthy master, for your kindness. I shall anxiously await you.

Astrologus : And to you, too, honest scholar, thanks.

HEINRICH DÄÄTH.

(To be continued.)

LIFE invests itself with inevitable conditions, which one and another brags that he does not know ; that they do not touch him ; but the brag is on his lips, the conditions are in his soul.

EMERSON.

The Sphinx.

THE Sphinx sits ever by the stream of Life,
 Even as he sits amid the Pyramids
 Within the narrow valley of the Nile.
 We question ever: What is life and death?
 Who put us here? What keeps us? To what end?
 These questions ask we, and no answers come.
 Man builds his creeds; and each creed disagrees
 With all the rest; the old ones fade away,
 And new ones come instead; creed follows creed,
 Till in the endless maze we grow confused
 And turn and face again the silent Sphinx.

The brutes around us mock us with their forms,
 Saying: "You sprang from us — the stream can rise
 No higher than its source. Hold, hold, proud man,
 Amid your dizzy dreams. Do not forget
 Your kindred here, for you are one of us."

The earth, our mother, puts her silent force
 Upon us and restrains us to herself,
 Saying: "You are my children. You are made
 From out my elements. You rose from me;
 From me drew sustenance; and unto me
 You must return. My iron hand of law
 Is on you. You cannot escape from it."

The far-off sun looks at us from his throne,
 Saying: "I am your father. You have drawn
 Your life and light from me; the energy
 Coursing in thrills electric through your veins,
 You gained from me; the very tints you wear
 Upon your skin, these also came from me,
 All these must be surrendered once again."

The stars gaze on us from the shores of space,
 Like beacons o'er the sea, and seem to say :
 " We are the emblems of the Universe,
 The blossoms of Eternity, but you
 Are merely worms, and like the worms must die."
 And then our creeds, all melted from our minds,
 As melts the dew on a summer morn,
 We turn and look once more upon the Sphinx,
 That sits like a mysterious question mark
 Before the portals of Eternity,
 That silent sits and nothing says at all.

ARTHUR EDGERTON.

The following is a singular account of the murder of the princes in the tower by Richard, Duke of Gloster, written by Merlin in about the sixth century, and over eight hundred years before it occurred :

From the herculean lion lately sphered,
 And in his orb to have himself endeared,
 Shall shine two stars, without eclipse or cloud,
 But they, as to some sacred offering saved,
 Shall perish on the altar, ere they grow
 To that full splendor which they would they owe.
 A hunch-back'd monster, who with teeth is born,*
 The mockery of art, and nature's scorn :
 Who from the womb preposterously is hurl'd,
 And, with feet forward, thrust into the world,
 Shall from the lower earth on which he stood
 Wade every step he mounts here deep in blood.
 He shall to the height of all his hopes aspire,
 And cloth'd in state his ugly shape admire :
 But when he thinks himself most safe to stand,
 From foreign parts a native whelp shall land,
 Who shall the long divided blood unite,
 By joining of the Red Lion with the White.

* Richard III. was born before his time, and with a full set of teeth.

Table-turning Among the Romans.

AN historian of the fourth century and a man of veracity, Marcellinus has given us curious details of how prophetic tripods were considered by the Romans of his day. It comes out quite naturally in the judicial proofs investigating a conspiracy against the life of Valens the Emperor; what we would call a state trial. The conspirators were put to the torture; and as an item in the indictment the figure of a little table becomes prominent, as to which the accused were questioned by the judges. At last one of them, Hilarius, broken by pain, revealed the secret in these words:

“Honored judges, we constructed this unfortunate little table that you see here, after the fashion of the tripod (or more strictly the cauldron — *Æneid* III. 92 and VI. 347) at Delphi, with dark incantations, out of branches of laurel; and with imprecations of secret song, and numerous ceremonies repeated over daily, we consecrated it by magic rites, till at last we put it in motion. When it reached this capacity of movement, as often as we wished to interrogate it by secret inquiry we proceeded thus:

“It was placed in the middle of a room, purified throughout by Arabian perfumes; a round dish was simply laid upon it formed of a composite material of many metals. On the phalange of its outer round were skillfully engraved the letters of the alphabet, separated into as many exactly measured spaces. Over this basin (or dish) a man stood clothed in linen garments and shod with linen socks, his head bound round with a turban like a tuft of hair, and bearing a rod of vervain, the prospering plant. After we had favorably conciliated the deity, who is the giver of all presage, with duly formulated charms and ceremonial knowledge, he communicated a gentle movement to a ring that hung suspended over the basin. . . . This was tied up with an exceedingly fine Carpathian thread, which had been

initiated with mystical observances. This ring moving by little leaps or jumps so as to alight upon the distinct intervals with the several letters inscribed, each in its own compartment, gives out in heroic verse, answers suitable to the inquiries made, comprehended perfectly in number and measure: such as are called Pythic, or those delivered by the oracles of the Branchidæ.

“To our inquiry as to who should succeed to the present empire, because it had been already mentioned that it would be one entirely suitable to our aim and purpose, the jumping ring spelled out the two syllables Theod. With the last addition of the letter a man present exclaimed ‘*Theodorus*,’ the fatal necessity of the portent indicating as much. Nothing further was sought upon this head; for it was agreed among us that this was the individual we wanted.”

In this case the ambiguity of the oracle is due to the precipitance of the inquirers. The oracle was true as far as they allowed it to proceed, but had they waited for it to spell it out, they would have learned that the name was not *Theodorus*, but *Theodosius* the Great, who was to be the successor to Valens. This is an authentic passage of high interest; it shows considerable analogy with the table-turning of the moderns; it also gives insight into singular and elaborate processes of divination by magic, as being frequently practised at Rome in the fourth century. Clearly the Pagans had no notion in that century that oracles had at all finally ceased on a Good Friday in the first century, or that Pan, the god of rumor, was dead. The sun still shone to them as the Apollo of prophecy, and they still sought presages of a spirit, who was made free of the solar order.

C. A. WARD.

COLERIDGE is thought, in his *Ancient Mariner*, to have predicted the Atmospheric Railway:

For why drives on that ship so fast,
Without or wave or wind?
The air is cut away before,
And closes from behind.

The Recession of the Equinores, or Aquarius at the Vernal Equinox.

THERE are two Zodiacs in the heavens which bear the same name. The Zodiac of constellations is called "fixed," while the Zodiac of the Signs is "movable." The Equinoctial points of the movable Zodiac have a retrograde motion around the Zodiac of constellations. Although the constellations are called "fixed," they have their motion. (For all things in nature are in motion and have their percentage of vibration, and the finer the vibration the higher will be the product of nature.)

The circle of the Zodiac has a great cross in the center, upon which revolves the Sun. To this Sun upon the cross must we look for life, and if it was destroyed all things upon our planet would perish. The four points of the cross reach out to the Ecliptic, and form four other crosses where the intersection takes place. The Zodiac is a great circle in the heavens, and contains the twelve Signs of the Zodiac, each Sign containing thirty degrees each. The points of the Equinox have a retrograde motion along the Ecliptic called "the Recession of the Equinoxes."

For the last 2,154 years the constellation Pisces has been upon the Vernal Equinox, but the recession of the Equinoxes has brought the point of the Vernal Equinox into the constellation Aquarius, the Water-bearer. There is a question among students in Astrology and the Occult Sciences, as to when the Sun will enter the constellation at the Spring Equinox?

In order to explain matters, we look to the astrology of the Scriptures. In Chapter IV. of Revelations is a plan of the heavens, as follows: The throne in the center is the glorious Sun; the rainbow about the throne is the starry constellations around the heavens. The four and twenty seats are the twenty-four divisions of the movable Zodiac, or the periods of time of 25,848 years. The four and twenty elders are the constella-

tions as they fill the twenty-four hours of time in the Zodiac. The crowns are the names of the Zodiac. The seven lamps of fire about the throne, are the seven heavenly bodies that were known to the ancients, and the seven Spirits of God denote the magnetic influence of the planets. The sea of glass like unto crystal is the transparent atmosphere, from which we draw oxygen, or the breath of life.

The four beasts full of eyes before and behind are the four constellations; viz., Taurus the bull; Leo the lion; Sagittarius the archer, and Aquila the eagle. The eyes before and behind are, centuries, years, months, weeks, days, hours, minutes, seconds, etc. This denotes *time*, that sees all things, that was and is to be. The six wings of each beast denote the six periods of time, or six cycles of time, allotted to a quarter of the Zodiac. Each beast represents a period of time, or 6,462 years, or three times of cycles of 2,154.

The Scripture speaks of the four corners of the earth, and it denotes that there are to be four great Empires upon the earth, or the countries that are to become the four great Republics.

The beast with the face of a lion is Leo the lion, and has dominion over that part of the earth that is to be under the rule of the nation who has a lion for its emblem, or England.

The beast with the face of a calf is Taurus, and has dominion over that part of the earth that is to be ruled by the nation under Taurus, or Russia.

The beast with the face of a man is Sagittarius, the archer, and has dominion over that part of the earth that is to be ruled by the nation who is to be under Sagittarius, or Spain. Spain has been cut off for a time for her injustice to her subjects, but she will regenerate under another speaking tongue, when her period of time is due, and will become a republic.

The fourth and last beast like a flying eagle is Aquila, the eagle that lies above Aquarius in the Zodiac. The eagle has dominion over that part of the earth that is to come under the rule of the nation who has an eagle for its emblem, or the United States.

At present under the new cycle of time of Aquarius, great changes are taking place. The Lion of England is treading upon different parts of the earth, and is gaining territory. The Bull of Russia is about to devour the dragon of China, and will gain territory. Sagittarius, the horse and archer, being far below the autumnal Equinox shows the fallen condition of Spain. Like the horse she has won in the race, but now resembles a broken-down nag, drawing a cart with a heavy load.

The eagle of freedom, or emblem of the United States, is spreading its wings over the seas and islands, and they now reach from Porto Rico to the Philippine Islands. Probably its head will in time be at the North Pole, and the feathers of its tail at Cape Horn.

The woman in the Scripture with a crown of stars over her head is Columbia, the mother of freedom. The male child, who shall rule the world with a rod of iron, represents liberty and freedom, and is influencing the destiny of every true man and woman. I would add, that in time, the English-speaking tongue will rule the world; for where that language is used the nations become amalgamated.

The whole world at present appears to be under some exciting and disturbing influence. This influence is affecting empires, countries, and the mental qualities of humanity, because we are coming under a new cycle and a new influence. For the last 2,154 years we have been under the influence of the constellation of Pisces, a watery sign, but the recession of the Equinoxes has brought the Vernal Equinox into the constellation of Aquarius, the Water-bearer.

The Scripture says, there was the noise of a cry from the first fish-gate, and a howling from the second. The second fish-gate was passed during 1899, and the result has been floods, shipwrecks, and many deaths by water, and we will feel the effects for some time to come. During the cycle of Pisces, the waters have been sailed over, and navigation has made great strides, and we have developed the powers of the waters and steam to the utmost.

Aquarius at the Vernal Equinox, will bring in the electrical age, and many wonderful inventions and great discoveries will be made, and the powers of the air will become developed. Aquarius will bring about great changes, old things will pass away, and new things will be ushered in, for the next cycle of Aquarius of 2,154 years will bring in a new religion, and the sixth sense will be developed, and become a mental gift to humanity, and we will all be intuitive and magnetic.

The poles of the Equinoxes retrograde along the Ecliptic about $2\frac{1}{2}$ seconds of a degree per year. The points of the Equinoxes make a recession of one degree in $71\frac{2}{3}$ years, or one whole Sign in 2,154 years.

In the Scriptures the constellation of Pisces ends with the "times of the Gentiles." These began when Nabopolassar assumed the crown of Babylon. His accession took place in the year 3377, A.M. The "times of the Gentiles" ended 2,520 years after, or in March of 5897, A.M., or the spring of 1899, A.D., when Aquarius was at the Vernal Equinox. According to some astrological calculations, it gave Sunday, Feb. 12, 1899, as the period for the cycle of Aquarius to begin.

When Leo was at the Vernal Equinox, about 12,944 years ago, the Egyptians probably carved the Sphinx: Virgo and Leo, represented by the body of a lion and the face of a woman.

When Aries the Ram was at the Spring Equinox, Moses led the children of Israel out of Egypt, and he slaughtered a male lamb to commemorate that Cycle of Time. The children of Israel were not inclined to worship a new religion, and relapsed back into the Taurus worship, by making a golden calf and worshipping it.

Revelations says that "the blood shall flow to the horse bridles." The constellation Pegasus is the horse that is in the heavens above Aquarius. From this prophecy, the cycle of Aquarius will be filled with wars, or terrible accidents that will destroy life.

"As ye enter into the city, there will meet you a man bearing a pitcher of water." This relates to the Passover into Aquarius.

We will leave to future generations the result of what Aquarius will produce. May the great Pyramids and the Sphinx be preserved for future ages, when Leo and Virgo again return to the Vernal Equinox. At the time the constellation Argo Navis was at the Vernal Equinox, the flood occurred, and when the star "Naos" in the oar-lock of the ship, was on a line with the Equinox, Noah entered the Ark. This is probably the period of time when Atlantis sank, leaving the peaks of its mountains above the sea, which mountain peaks are now known as the Azores.

The point of the Vernal Equinox is truly the finger of time, and it signifies what has been and what is to be.

About 16,078 years ago, when the scientific constellation Virgo was at the Vernal Equinox, there must have been a great civilization on the earth, and when Leo was at the Vernal Equinox the Astrologers foresaw that some great calamity would overtake the world by water.

Then comes the period of Noah, and from this the history of the world dates. The cycles of Time give us Noah, Moses, Christ, Mahomet, Christopher Columbus, Gustavus Adolphus, Luther, Washington, and others will follow, such as Edison, who opens the way to the Electrical or Aquarius age.

CHARLES HATFIELD.

A CURIOUS case which recalls that immortalized by the poet, of the twins who when one died the other was buried instead of him, has just been brought before one of the courts of Tennessee. The prisoner was tried and convicted for gaming. When asked if he had anything to say, he stated that it was not he at all, but his twin brother, who was the culprit, and that he was charged in his brother's name. The brother was duly produced before the court and proved to be so absolutely like the prisoner that it was impossible for any but their most intimate friends to distinguish them apart. The court did not settle which was the prisoner and which was not, and the case is actually to be taken to the Supreme Court.

The Best Days to Plant for 1901.

JANUARY.

THE FULL MOON OCCURS JAN. 4 AND THE NEW MOON JAN. 20.

Moon enters Gemini Jan. 1 at 2.45 P.M., Eastern Standard Time.* Gemini is a barren, airy Sign, not good for planting, but is one of the best for cultivating and preparing the ground.

Moon enters Cancer Jan. 3 at 6.38 P.M., and is a movable, watery, fruitful Sign and the very best for grains, vines, vegetables and everything that matures seed above ground.

Moon enters Leo Jan. 6 at 0.02 A.M., and is a barren, fiery Sign, not good for planting, but the best for killing weeds and cultivating.

Moon enters Virgo Jan. 8 at 8.04 A.M., and is a barren, earthy Sign, and therefore good for cultivation, especially roots, lettuce, onions, etc.

Moon enters Libra Jan. 10 at 7.12 P.M., and is a movable, airy Sign, good for roots, corn, millet, fodder and rye for pasture.

Moon enters Scorpio Jan. 13 at 7.53 A.M. This is one of the best Signs for all grain, vines, vegetables and crops that mature seed above ground.

Moon enters Sagittarius Jan. 15 at 7.38 P.M., and being a fiery Sign, is good for cultivation. The first day the Moon is in this Sign it is good for onions, lettuce, parsnips and thyme.

Moon enters Capricorn Jan. 18 at 4.26 A.M., and is in an earthy and movable Sign, which is fairly good for all grain and rye for pasture. It will produce a fair crop of rye of strong growth with a dark green stalk, which endures the tramping of the stock and recovers to mature a crop; it also produces a fair crop of corn and potatoes.

Moon enters Aquarius Jan. 20 at 9.31 A.M. This Sign is best for cultivation, and will produce lettuce and a few small vegetables.

*The accompanying Table gives the correct hour the Moon enters the twelve Signs.

Moon enters Pisces Jan. 23 at 0.39 A.M. This is a fruitful, watery Sign, and one of the best for all grain that matures seed above ground; is also one of the best Signs for potatoes, artichokes and vines.

Moon enters Aries Jan. 24 at 2.44 P.M. This being a movable Sign, will produce a fair growth of vegetables, and being fiery, is best for cultivation.

Moon enters Taurus Jan. 26 at 5.17 P.M., and being an earthy Sign, is best for potatoes, artichokes and peanuts.

Moon enters Gemini Jan. 28. Plow, cultivate, destroy and make ready for planting.

Moon enters Cancer Jan. 31, 1.50 A.M., and is the very best Sign for all grain, wheat, rye for grain, oats, corn, peas, beans, radishes, melons, cucumbers, squash, pumpkins, tomatoes, millet, all vines, seeds and flowers, and is the mother of bountiful crops of grain, seeds and flowers. (Jan. 31 and Feb. 1 are the best days.)

I have carefully described the Signs for January, and it will not be necessary to give more than the full days the Moon is in the Signs for the following months, as the reader can refer to the accompanying Table for the accurate time the Moon is in each Sign.

Cancer is the best Sign for a fine quality of tobacco and cotton. Libra and Capricorn will give a strong growth; Scorpio and Pisces are also good, but Taurus is the best Sign for tobacco, and it should be cut during the last days of the Moon, from four or five days after the Full Moon until just before the New Moon. In this stage of growth it is fully organized and rich in oil, but if cut during the New Moon it will be full of inorganic matter and about worthless. The leaves do not want to be too old, for then they are woody and brittle.

FEBRUARY.

THE FULL MOON OCCURS FEB. 3 AND THE NEW MOON FEB. 18.

Continue the good work of planting as given for Jan. 31.

Moon enters Leo Feb. 2. Cultivate, destroy and prepare the ground.

Moon enters Virgo Feb. 5. Cultivate and sow lettuce, onions, etc., as it is an earthy and barren Sign.

Moon enters Libra Feb. 7. Sow corn for fodder, millet, beets, carrots and turnips.

Moon enters Scorpio Feb. 9. Good for corn, rye, oats, wheat, peas, beans, all grains and vines, tomatoes, melons, cucumbers, squash, etc.

Moon enters Sagittarius Feb. 12. The first half of this Sign is good for lettuce, onions, etc., and also good for cultivation.

Moon enters Capricorn Feb. 14. It is fairly good for corn, wheat, rye and oats, with a large stalk and straw of a dark green rank growth, but not much grain. Also good for potatoes, artichokes, gubers, etc.

Moon enters Aquarius Feb. 17. It is good for lettuce, etc., but better for cultivation.

Moon enters Pisces Feb. 19. It is good for wheat, corn, rye, oats, beans, peas, tomatoes, artichokes, gubers, and one of the best Signs for potatoes.

Moon enters Aries Feb. 21. Good for cultivation. Sow lettuce, corn for fodder, millet, and rye for pasture.

Moon enters Taurus Feb. 23. It is one of the best Signs for tomatoes, potatoes, artichokes, gubers and all roots, beets, carrots, turnips, parsnips, etc.

Moon enters Gemini Feb. 25. Cultivate and prepare the ground.

Moon enters Cancer Feb. 27. This is the very best time for everything that bears fruit above ground, such as wheat, rye, oats, corn, peas, beans, tomatoes, cucumbers, melons, squash, pumpkins, etc.

MARCH.

THE FULL MOON OCCURS MARCH 5 AND THE NEW MOON
MARCH 20.

Moon enters Leo March 1. Destroy, cultivate and prepare the ground.

Moon enters Virgo March 4. Sow lettuce, set onions; good also for cultivation.

Moon enters Libra March 6. Good for roots and fodder.

Moon enters Scorpio March 9. It is one of the best Signs for all crops such as wheat, corn, rye, oats, millet, all seeds, flowers, vines, peas, beans, tomatoes, etc.

Moon enters Sagittarius March 11. Cultivate and prepare the ground, sow lettuce, onion-seed, and set onions.

Moon enters Capricorn March 14. It is good for all grain and potatoes, and one of the best Signs for hemp, but not good for beans or peas.

Moon enters Aquarius March 16. It is good for lettuce and onions, but better to prepare the ground.

Moon enters Pisces March 18. Good for all grain, peas, beans, vines, flowers, and one of the best Signs for potatoes and corn.

Moon enters Aries March 20. It is good for corn, fodder, millet, lettuce, but better for cultivation.

Moon enters Taurus March 22. Good for all roots like beets, carrots, turnips, parsnips, artichokes, gubers, lettuce, onions, and one of the best for potatoes.

Moon enters Gemini March 24. Good for cultivating.

Moon enters Cancer March 26. It is the very best time to plant and sow everything; viz., corn, wheat, rye, oats, barley, millet, all grain, peas, beans, tomatoes, all vines, flowers and roots.

Moon enters Leo March 29. Destroy, cultivate and prepare the ground.

Moon enters Virgo March 31. Sow lettuce and set onions. It is good for cultivating.

APRIL.

THE FULL MOON OCCURS APRIL 3 AND THE NEW MOON APRIL 18.

Moon enters Libra April 3. Good for all roots, like beets, carrots, turnips, parsnips and radishes.

Moon enters Scorpio April 5. This is one of the best Signs for all grain, corn, wheat, rye, oats, millet, barley, peas, beans and all flower-seeds.

Moon enters Sagittarius April 8. Plant onions and lettuce, but it is best to cultivate.

Moon enters Capricorn April 10. It is the best Sign for hemp, and very good for corn, rye, oats, barley, potatoes, artichokes, for it gives large stalks and straw.

Moon enters Aquarius April 12. It is good for lettuce, but best for cultivation.

Moon enters Pisces April 15. This is one of the best Signs for corn, wheat, rye, oats, barley, millet, peas and beans.

Moon enters Aries April 17. It is good for lettuce, and to sow corn for fodder, but best for cultivation.

Moon enters Taurus April 19, and it is one of the best Signs for potatoes, artichokes, gubers, and good for most crops of grain, and also vines.

Moon enters Gemini April 21, which is a good Sign for cultivation.

Moon enters Cancer April 23. This is the very best Sign for all crops, grain, vines, flowers, wheat, corn, oats, rye, barley, millet, cucumbers, melons, squash, pumpkins, tomatoes, and all roots. Set trees, shrubs and cuttings.

Moon enters Leo April 25. Cultivate and destroy.

Moon enters Virgo April 27. Sow lettuce, set onions, also cultivate and prepare the ground.

Moon enters Libra April 30. Sow corn, fodder, millet, and all roots like beets, turnips, etc.

MAY.

THE FULL MOON OCCURS MAY 3 AND THE NEW MOON MAY 17.

Moon enters Scorpio May 2. It is one of the best Signs for all grain, corn, wheat, rye, oats, barley, peas, beans, vegetables, vines and flowers. Set cuttings, shrubs and trees.

Moon enters Sagittarius May 5. Sow lettuce, set onions, but it is best for cultivation.

Moon enters Capricorn May 7, which is good for wheat, corn, rye, oats, millet, corn for fodder, but best for hemp with strong stalks, large straw, less grain, and also good for potatoes.

TABLE OF THE DAYS AND HOURS THE MOON ENTERS EACH SIGN OF THE ZODIAC.
(EASTERN STANDARD TIME.)

FOR 1901		FIERY MOVABLE	EARTHLY	AIRY BARREN	MOVABLE WATERY FRUITFUL	FIERY BARREN	EARTHLY BARREN	MOVABLE AIRY	WATERY FRUITFUL	FIERY	MOVABLE EARTHLY	AIRY	WATERY FRUITFUL
		♏	♎	♌	♍	♋	♉	♈	♊	♑	♐	♏	♎
D.	M.			1	3	6	8	10	13	15	18	20	22
D.	January.			2.54 P.M.	6.38 P.M.	0.02 A.M.	8.04 A.M.	7.12 P.M.	7.52 A.M.	7.38 P.M.	4.26 A.M.	9.31 A.M.	0.39 P.M.
		M.	24	26	28	31	4☺					20	
			2.44 P.M.	5.17 P.M.	8.57 P.M.	1.50 A.M.	7.13 P.M.						9.35 A.M.
D.	M.					2	4	7	9	12	14	16	18
D.	February.					8.13 A.M.	4.35 P.M.	3.57 A.M.	2.48 P.M.	4.24 A.M.	1.57 P.M.	7.43 P.M.	11.10 P.M.
		M.	20	22	25	27	3☺						18☽
			10.51 P.M.	11.43 P.M.	2.22 A.M.	7.20 A.M.	10.29 A.M.						
D.	M.	20☽				1	4	6	8	11	13	16	18
D.	March.					2.32 P.M.	2.22 A.M.	10.37 A.M.	11.12 P.M.	0.02 P.M.	10.50 P.M.	5.54 A.M.	8.50 A.M.
		M.	20	22	24	26	28	31	5☺				
			6.05 A.M.	8.40 A.M.	8.30 A.M.	1.18 P.M.	8.03 P.M.	5.29 A.M.	3.04 A.M.				
D.	M.		18☽					2	5	7	10	12	14
D.	April.							4.58 P.M.	5.37 A.M.	5.54 P.M.	6.03 A.M.	2.21 P.M.	6.50 P.M.
		M.	16	18	20	22	25	27	29	3☺			
			8.02 P.M.	7.33 P.M.	6.22 P.M.	7.18 P.M.	2.31 A.M.	11.21 A.M.	7.55 P.M.	8.20 P.M.			
D.	M.		18☽						2	5	7	9	12
D.	May.								1.07 P.M.	1.34 A.M.	11.51 A.M.	8.53 P.M.	2.52 A.M.
		M.	14	16	18	20	22	24	27	29	3☺		
			5.49 A.M.	6.15 A.M.	6.06 A.M.	6.58 A.M.	10.49 A.M.	6.23 P.M.	5.20 A.M.	6.07 P.M.	1.19 P.M.		
D.	M.				16☽				2☺	1	3	6	8
D.	June.				8.33 A.M.				4.53 A.M.	7.11 A.M.	5.40 P.M.	2.28 A.M.	8.53 A.M.
		M.	10	12	14	16	18	21	23	26	28		
			1.02 P.M.	3.07 P.M.	4.10 P.M.	5.24 P.M.	8.27 P.M.	2.42 A.M.	0.44 P.M.	1.14 A.M.	1.49 P.M.		

TABLE OF THE DAYS AND HOURS THE MOON ENTERS EACH SIGN OF THE ZODIAC.
(EASTERN STANDARD TIME.)

FOR 1901		FIERY MOVABLE	EARTHY	AIRY BARREN	MOVABLE WATERY FRUITFUL	FIERY BARREN	EARTHY BARREN	MOVABLE AIRY	WATERY FRUITFUL	FIERY	MOVABLE EARTHY	AIRY	WATERY FRUITFUL
		♌	♋	♊	♎	♏	♍	♉	♈	♄	♃	♌	♈
D.	M.				15 ☽					10 ☺	1	3	5
					5.10 P.M.					6.18 P.M.	0.26 A.M.	8.33 A.M.	2.20 P.M.
D.	July M.	7	9	12	14	16	18	20	23	26	28	30	
		6.33 P.M.	9.29 P.M.	0.09 A.M.	2.31 A.M.	5.54 A.M.	11.31 A.M.	8.59 P.M.	9.00 A.M.	0.03 A.M.	8.28 A.M.	4.05 P.M.	
D.	M.	31					14 ☽					29 ☺	1
		7.43 A.M.					3.27 A.M.					3.21 P.M.	8.56 P.M.
D.	August M.	4	6	8	10	12	14	17	19	22	24	27	29
		1.26 A.M.	3.06 A.M.	6.07 A.M.	9.38 A.M.	2.41 P.M.	8.27 P.M.	5.14 A.M.	4.58 P.M.	5.54 A.M.	5.12 P.M.	1.07 A.M.	8.56 P.M.
D.	M.	28 ☺	2	4	6	8	11	13	16	18	21	23	25
		0.36 A.M.	9.16 A.M.	11.33 A.M.	3.12 P.M.	8.28 P.M.	3.37 A.M.	0.53 P.M.	0.31 A.M.	1.32 P.M.	1.41 A.M.	10.42 A.M.	4.12 P.M.
D.	September M.	27	29				12 ☽						
		5.25 P.M.	5.46 P.M.				4.18 P.M.						
D.	M.		27 ☺	1	3	6	8	10	13	15	18	20	23
			10.06 A.M.	6.30 P.M.	8.57 P.M.	1.21 A.M.	9.29 A.M.	7.28 P.M.	7.18 A.M.	8.21 P.M.	8.59 A.M.	7.13 P.M.	2.47 A.M.
D.	October M.	25	27	29	31			12 ☽					
		4.23 A.M.	4.32 A.M.	4.04 A.M.	4.43 A.M.			8.11 A.M.					
D.	M.			25 ☺		2	4	7	9	12	14	17	19
				8.17 P.M.		8.10 A.M.	3.09 P.M.	1.17 A.M.	1.30 P.M.	2.32 A.M.	3.07 P.M.	1.54 A.M.	10.01 A.M.
D.	November M.	21	23	25	27	29			11 ☽				
		2.19 P.M.	4.57 P.M.	3.25 P.M.	4.07 P.M.	4.49 P.M.			2.34 A.M.				
D.	M.				25 ☺		1	4	6	9	11	14	16
					7.16 A.M.		10.04 P.M.	7.24 A.M.	7.39 P.M.	8.43 A.M.	9.01 P.M.	7.40 A.M.	4.08 P.M.
D.	December M.	18	21	23	25	27	29	31		10 ☽			
		10.04 P.M.	1.19 A.M.	2.33 A.M.	2.23 A.M.	3.20 A.M.	7.04 A.M.	2.46 P.M.		9.53 P.M.			

Moon enters Aquarius May 10, which is good for cultivation.

Moon enters Pisces May 12, and it is one of the best Signs for all grain, corn, wheat, rye, oats, barley, and one of the best for potatoes, artichokes, gubers, etc., and all flowers.

Moon enters Aries May 14, and it is good for lettuce and corn fodder, but better for cultivation.

Moon enters Taurus May 16, and it is one of the best Signs for potatoes, artichokes, gubers, and good for most crops.

Moon enters Gemini May 18. Cultivate and prepare the ground.

Moon enters Cancer May 20. It is the very best day in May for everything. Wheat, corn, rye, oats, barley, all vines, melons, cucumbers and vegetables. Set all cuttings, shrubs and trees.

Moon enters Leo May 22. Cultivate, destroy and prepare the ground.

Moon enters Virgo May 25. Good for lettuce and onions, but better for cultivation.

Moon enters Libra May 27, and it is good for corn fodder, millet and all roots.

Moon enters Scorpio May 30, and this is one of the best Signs for all grains, vines and vegetables.

JUNE.

THE FULL MOON OCCURS JUNE 2 AND THE NEW MOON JUNE 16.

Moon enters Sagittarius June 1. This is good for lettuce and onions, but better for cultivation.

Moon enters Capricorn June 4, which is good for corn, vegetables (potatoes), corn fodder, millet, artichokes, and especially good for hemp.

Moon enters Aquarius June 6. Sow lettuce, but it is better for cultivation.

Moon enters Pisces June 8. This is one of the best times for all grain, vines, vegetables and potatoes.

Moon enters Aries June 10. This is good for a rapid growth of vegetation, but better for cultivation.

Moon enters Taurus June 12, and it is one of the best Signs for potatoes; good for nearly all crops of grain, vines and vegetables.

Moon enters Gemini June 14. Cultivate and prepare the ground.

Moon enters Cancer June 16. This is the best Sign and day in June for buckwheat, all grain, vines, vegetables and flowers.

Moon enters Leo June 19. Destroy, cultivate and prepare the ground.

Moon enters Virgo June 21. It is good for vegetables, potatoes, lettuce, but better for cultivation.

Moon enters Libra June 23. Good for all roots, corn fodder and millet.

Moon enters Scorpio June 26, and it is a good Sign for all grains, vines and vegetables.

Moon enters Sagittarius June 28, which is good for cultivation.

JULY.

THE FULL MOON OCCURS JULY 1 AND THE NEW MOON JULY 15.

There is so little planting to be done in July that we will only give the days and signs occupied by the Moon.

The Moon is in Capricorn July 1, 2; Aquarius 3, 4; Pisces 5, 6, 7; Aries 8, 9; Taurus 10, 11, Gemini 12, 13; Cancer 14, 15 (sow buckwheat today); Leo 16, 17; Virgo 18, 19, 20; Libra 21, 22; Scorpio 23, 24; Sagittarius 25, 26, 27; Capricorn 28, 29; Aquarius Aug. 1.

AUGUST.

THE NEW MOON OCCURS AUG. 14 AND THE FULL MOON AUG. 20.

Moon is in Pisces Aug. 1, 3; Aries 4, 5, 31, and Sept. 1; Taurus 6, 7; Gemini 8, 9; Cancer 10, 11, 12 (A.M.); Leo 12 (P.M.), 13, 14; Virgo 15, 16; Libra 17, 18, 19; Scorpio 20, 21; Sagittarius 22, 23, 24; Capricorn 25, 26; Aquarius 27, 28; and Pisces 29 and 30.

It will be seen that the Moon will be in Leo after 2.41 P.M.

on the 12th, all of the 13th, and until the New Moon occurs at 3.27 A.M. on the 14th. This gives the last part of the 12th and all of the 13th in the old of Moon, in Leo for destroying Canada thistles and other noxious growth. This seems a little early in August for this purpose, but the next old of Moon (when the Moon will be in Leo) will be the 9th and 10th of September, which may be a little late. If it should be very dry at this period it might do for this work. Aug. 12 and 13 would be preferable. Cut off the top half-inch of the roots (the crown) of Canada thistles, pull up willow, and plow up hazel and elder. This is the best time of the year to get rid of these roots that are so tenacious of life.

SEPTEMBER.

THE NEW MOON OCCURS SEPT. 12 AND THE FULL MOON SEPT. 27.

Moon enters Taurus Sept. 2, and is a good Sign to sow wheat and rye.

Moon enters Gemini Sept. 4, and it is a good time to cultivate.

Moon enters Cancer Sept. 6, and is the best Sign for wheat and rye.

Moon enters Leo Sept. 9. Cultivate and destroy noxious growth.

Moon enters Virgo Sept. 11. Best for cultivation.

Moon enters Libra Sept. 13. Sow grass-seed and cultivate.

Moon enters Scorpio Sept. 16, and is one of the best Signs for wheat and rye.

Moon enters Sagittarius Sept. 18. Best for cultivation.

Moon enters Capricorn Sept. 21. Good for wheat and rye of a strong, dark green growth, with not much grain.

Moon enters Aquarius Sept. 23. Cultivate.

Moon enters Pisces Sept. 26, and it is one of the best Signs for wheat and rye.

Moon enters Aries Sept. 28. Cultivate.

Moon enters Taurus Sept. 30. Good for wheat and rye.

OCTOBER.

THE NEW MOON OCCURS OCT. 12 AND THE FULL MOON OCT. 27.

Moon enters Gemini Oct. 2. Cultivate.

Moon enters Cancer Oct. 4. The very best Sign for wheat and rye, so do not hesitate to sow, as this will surely give a good yield of grain.

Moon enters Leo Oct. 6. Cultivate.

Moon enters Virgo Oct. 8. Cultivate.

Moon enters Libra Oct. 11. Sow grass-seed and cultivate.

Moon enters Scorpio Oct. 13. One of the best Signs for wheat and rye.

Moon enters Sagittarius Oct. 16. Cultivate.

Moon enters Capricorn Oct. 19. A good Sign for wheat and rye of a strong growth of straw, but not so much grain.

Moon enters Aquarius Oct. 21. Cultivate.

Moon enters Pisces Oct. 23. One of the best Signs for wheat and rye.

Moon enters Aries Oct. 25. Cultivate.

Moon enters Taurus Oct. 27, and it is good for wheat and rye.

Moon enters Gemini Oct. 29. Cultivate.

Moon enters Cancer Oct. 31. It is the best Sign for wheat and rye, so do not hesitate to sow it in October if not sown before, especially if the fall is warm, like September and October, 1900. If insects trouble your wheat, sow one drill wide around the field. The insects will settle into this and leave the field unharmed, and again late in the fall sow this strip for the insects in the spring. They will stay in these tender plants and not molest the field.

NOVEMBER.

THE NEW MOON OCCURS NOV. 11 AND THE FULL MOON NOV. 25.

Moon is in Leo Nov. 2, 3 and morning of 4; in Virgo afternoon of 4, 5, 6; in Libra 7, 8 and morning of 9; Scorpio afternoon of 9, 10, 11; in Sagittarius 12, 13 and morning of

14; in Capricorn 15, 16; in Aquarius 17, 18; in Pisces 19, 20 and morning of 21; in Aries 21, 22 and morning of 23; in Taurus 24, 25; in Gemini 26, 27; in Cancer 28, 29; and in Leo Nov. 30 and Dec. 1.

DECEMBER.

THE NEW MOON OCCURS DEC. 10 AND THE FULL MOON DEC. 25.

Moon is in Virgo Dec. 2, 3; in Libra 4, 5, 6; in Scorpio 7 and 8; in Sagittarius 9, 10, 11; Capricorn 12, 13; Aquarius 14, 15, 16; in Pisces 17, 18; in Aries 19, 20; in Taurus 21, 22; in Gemini 23, 24; in Cancer 25, 26; in Leo 27, 28; and in Virgo 29, 30 and 31.

In saving seeds from cucumbers, melons, squash, pumpkins and citrons, you should observe that those that have a small blossom scar are male fruit, and their seed will not produce a bountiful crop, while all that have a large blossom scar are female fruit, and their seed will produce a good crop. This is not generally known.

Dig your potatoes during the third quarter of the Moon in October for perfect seed, long keepers, fine flavor and free from disease. If seed is dug during the New Moon it will produce diseased potatoes, as they will be full of inorganic matter not yet organized.

L. CHADWICK.

IT is well known that Catherine de Medicis was devoted to Astrology. She employed an astrologer constantly in her Hotel de Soissons in Paris, to watch the stars from the top of the tower. This tower, which is still in existence, is surmounted by a sphere and a solar dial, placed there by the Astronomer Regre. A friend of ours has a queer book on Astrology by Oger Ferrier, dedicated to Queen Catherine, entitled "A Learned Astronomical Discourse of the Judgment of Nativities," in three books. It was translated and published in London in 1642, and is seldom met with.

their life and never attempt to branch out on their own account, for they will never succeed thereby.

4. FRIDAY. (*Ruled by Venus.*) ☽ in ♄ ♀ ♃ * ♃ ♀ ♃. The day is good to see surgeons, physicians, and military persons, but unfortunate for all else, especially trips, papers and advertisements.

This year brings failure in business with innumerable annoyances and poor health. Take care of yourself, and keep your mind easy and trustful; every cloud has a silver lining.

Those born today will be improvident, untruthful and difficult to get along with, and will have to work for others. Women are in danger of disgrace and misfortune.

5. SATURDAY. (*Ruled by Saturn.*) ☽ in ♄ ♀ ☉. It is the Full Moon. The day is bad especially for asking favors. Stocks will be irregular and unsatisfactory.

This year brings quarrels to those in employ with possibly loss of position, and much anxiety thereby. Women must be cautious in dealing with the opposite sex.

There is no luck for anyone born today, and they will experience poverty and sorrow. It is the duty of the strong to help the weak and unfortunate.

6. SUNDAY. (*Ruled by the Sun.*) ☽ in ♄ unsuspected. Rest and go to some place where the mind and soul can be refreshed.

Your health will need care this year, and much will occur in business and home matters to cause anxiety. Be hopeful and trust and avoid all new undertakings.

Those born today will be unlucky, but fond of travel, and very sharp and active.

7. MONDAY. (*Ruled by the Moon.*) ☽ in ♄ △ ♃ △ ♃. This is an excellent day to marry to insure a happy wedded life. It is also good to make changes, take journeys, push business and look for employment. Anything commenced today will last and bring good results. It is the first good day of the new century. Stocks will be active and buoyant and a large volume of business will be done.

This year will prove an excellent one and your business will grow and flourish. Push it all you can, but avoid all matters where a risk has to be taken. Young people will think of marrying.

Those born today will be clever, well-conducted, with nice manners, and will rise rapidly in life. It will prove a lucky day to be born; many days are unlucky.

8. TUESDAY. (*Ruled by Mars.*) ♃ enters ♁ * ♀ Δ ♃. The early part of the day will be the best; the afternoon will not amount to much so take advantage of your opportunity.

The year brings annoyances in business, and your health will be unsatisfactory. Success will only come after a hard and prolonged effort. Keep up your courage.

Those born today will possess good judgment and discretion, will manage their affairs well and will rise in life. Women will marry early and will be lucky thereby.

9. WEDNESDAY. (*Ruled by Mercury.*) ♃ in ♁ □ ♁ Δ ♃ ♂ ♂ Δ ♃. The day has mixed influences good and bad; good for letters, signing contracts, trips, for putting on new clothes that will wear well, good for mining and real estate matters and for elderly persons; but bad for changes and removals, for seeing doctors, surgeons, chemists, detectives, and new enterprises, for loss or fire will likely result. It is a day to be careful about.

The year will bring much activity in your business, which will increase with care, but avoid changes, journeys, disputes and law matters.

Those born today will be executive, clever and able to undertake anything needing plenty of brains; as a lawyer or overseer they would make their mark in the world.

10. THURSDAY. (*Ruled by Jupiter.*) ♃ in ♁ Δ ☉ □ ♀ □ ♃ □ ♃. On the whole the day is not good; it is bad for all financial matters, for the legal profession, for seeing clergymen, and for general good luck; but it is good for asking favors and for anything of a public nature. The market will be uncertain and will decline.

The year is bad for everything of a speculative nature and brings financial loss, so hold on to what you have, make no changes, and take no risks; sickness is indicated in the home circle. Those holding positions will be fortunate and will receive promotion.

Those born today will be clever, but must always be willing to work for others, for they will be careless, improvident, and spend more than they can afford for pleasure.

11. FRIDAY. (*Ruled by Venus.*) ♃ in ♁ □ ♃. It is a very evil day, and full of delays and annoyances. Whatever you have planned for today will either be postponed, or will be very unsatisfactory, or will end badly, and never amount to anything. Keep quiet today for it is time wasted to undertake more than is absolutely necessary. The market will be dull and with-

out any special features. Loss and vexation is the order of the day. Avoid strangers and matters that are brought up for the first time.

The year brings sickness and disappointments; avoid new friendships, new undertakings and lending money; you will never see it again. Women must beware of the opposite sex.

Those born today will be born for poverty and a hard time, and will be generally unfortunate all their life. All such need our help and sympathy.

12. SATURDAY. (*Ruled by Saturn.*) ☽ in ♄ □ ☉ * ♁ □ ♃ . The day is not good; don't ask favors or visit your superiors; avoid quarrels and disputes, writing letters, signing contracts, trips and advertising. Don't begin anything new, it will not last or amount to anything. The market will slightly react from yesterday's drop.

The year is not good, especially for removals, journeys and contracts. You will feel restless and plan changes, but keep quiet and wait a more favorable season.

Those born today are born for misfortune and disappointments that will follow them through life. It is sad to see the inevitable.

13. SUNDAY. (*Ruled by the Sun.*) ☽ enters ♁ Δ ♃ * ♃ * ♃ . It is an excellent day. Rest, relax your mind and seek interior communion.

The year brings prosperity, increase of business, and much good fortune; but avoid removals, changes, disputes and quarrels.

Those born today are destined to rise in life and to be much respected. They will carry themselves with credit and will be lucky in all they undertake.

14. MONDAY. (*Ruled by the Moon.*) ☽ in ♁ * ♃ * ♃ .

The day is excellent in the business world; matters will go along swimmingly; you can begin new enterprises and they will last and end well; you can see military persons, surgeons, and doctors will find it a particularly good and profitable day; so will farmers and miners. The market will be firm and active.

You have an active year, and much success in your business, with some sickness in the home circle. Don't risk money, and avoid matters of a speculative nature.

Those born today are born for success and to do well. They will be smart and active, and will want to travel and see the world.

15. TUESDAY. (*Ruled by Mars.*) ♃ in ♁ * ☉ * ♃.

It is an excellent day for all purposes. Good to ask favors, push your plans, write letters, take trips, deal with publishers and make contracts. The market will be active and buoyant and "sugar" should have a good advance today.

Success is for you this year, and at the close your business and bank account should show an increase. Those holding positions will receive promotion; the young will marry and settle down.

Those born today are born for lasting good fortune. It is a pleasure to welcome such into life, for the world will be better, richer and happier for their coming.

16. WEDNESDAY. (*Ruled by Mercury.*) ♃ in ♃ unaspected.

The day is quiet, attend to ordinary matters and leave important ones for another time.

The year will be quiet and unimportant, with some slight annoyances.

Those born today are born for an uneventful, mediocre life. Such persons will be satisfied to remain as they are and take the world as they find it.

17. THURSDAY. (*Ruled by Jupiter.*) ♃ in ♃ ♃ ♃ ♃.

The day is not a good one; bad for changes, journeys, law and quarreling. The market will feel the effects of the bad aspects and will fall off.

Be careful of your health, and avoid law and don't make any changes or take journeys. Don't travel, keep quiet and attend strictly to business, it will need all your care and attention. You will thus escape much that would otherwise be unpleasant.

Those born today will be unlucky to themselves and others, they will be passionate, unruly, and difficult to get along with. Women will marry suddenly and unhappily.

18. FRIDAY. (*Ruled by Venus.*) ♃ in ♃ ♃ ♃ ♃ ♃.

The day is good, especially for all matters of a financial nature, and for general good luck. Good for professional men, for collecting or investing money, for speculation; an excellent day for marriage or for hiring servants and employees; good for love matters. The market should be active and satisfactory all round.

You have an excellent business year with increase; but look out for your health, and for accidents or a quarrel.

Those born today are born lucky, they will have excellent manners, a nice appearance and will rise in the world. Women will marry well.

19. SATURDAY. (*Ruled by Saturn.*) ☽ in ♃ ♄ ♀ △ ♃.

The day is uncertain, the good and evil influences balance themselves, and it is difficult to tell which will predominate. The market will be unsatisfactory today.

The year brings sickness and a business loss, with much anxiety and a disappointment.

Those born today must never try to work for themselves, for they will surely fail and poverty and sickness will follow. Women will marry unhappily.

20. SUNDAY. (*Ruled by the Sun.*) ☽ enters ♋ ♄ ☉ ♄ ♃.

The New Moon occurs today, and therefore it is not propitious. It is well it is Sunday. Rest.

Your business this year will progress, but will need care and caution. Those in employ must use extra vigilance or they may be removed. Look out for law matters and avoid changes as much as possible.

Those born today will be quick and clever and will rise in the world.

21. MONDAY. (*Ruled by the Moon.*) ☽ in ♋ * ♃.

It is a good day to force matters and to journey or remove for you will be permanent and satisfied.

You will have a satisfactory business year, but be careful of new enterprises, and delay them if possible. Women must not place too much reliance in the promises of their friends, for they will not amount to much.

Those born today will experience many ups and downs in life with periodic reverses of fortune. Women will be unhappy in marriage.

22. TUESDAY. (*Ruled by Mars.*) ☽ enters ♃ △ ♃ * ♃.

It is an excellent day, be up and doing and take every advantage of it.

The year will be a prosperous one, and in business you will do well.

Those born today will be active, fortunate and prosperous. Women will be fortunate in marriage.

23. WEDNESDAY. (*Ruled by Mercury.*) ☽ in ♃ □ ♃ * ♃ ♃ * ♃. The day is both good and bad, so be cautious in all your undertakings and don't try to do too much.

Avoid changes this year and look well to business; beware of going to law or entering into disputes, as such matters will entail loss.

Those born today will be hasty, high-tempered and determined, but will succeed well in business.

24. THURSDAY. (*Ruled by Jupiter.*) ♃ enters ♏ □ ♁ □ ♃.
The day is evil and the stock market will fall off.

The year threatens sickness in your home and heavy losses in business and will bring much anxiety. You will do well to consult an astrologer.

Those born today are destined to be improvident, poor and destitute, and will experience sorrow and bereavement. They are very unlucky.

25. FRIDAY. (*Ruled by Venus.*) ♃ in ♏ * ☉ △ ♃ □ ♃ □ ♁ * ♃. It is an excellent day for most purposes; good to ask favors, make changes, conclude contracts, write letters and handle publications; but not good to marry or speculate, hire servants or engage in mining or agricultural matters.

The year will be an active one and will show an increase. In home matters you will experience grief or anxiety.

Those born today will be fortunate and happy in all they undertake, and are destined to rise in the world.

26. SATURDAY. (*Ruled by Saturn.*) ♃ enters ♄ * ♁.

The day is doubtful, so postpone all important matters.

Make no changes this year and avoid disputes; otherwise the year is quiet and matters will proceed as usual.

Those born today will be too restless and nervous to accomplish very much.

27. SUNDAY. (*Ruled by the Sun.*) ♃ in ♄ □ ☉ △ ♃ △ ♃ △ ♃ △ ♁ □ ♃. It is an excellent day. Enjoy yourself and get all the good you can out of it.

The year will be a prosperous one and will show an increase, but be careful of papers, letters and contracts.

Those born today will be prosperous and happy and must never seek to work for others; but should start out early for themselves.

28. MONDAY. (*Ruled by the Moon.*) ♃ in ♄ making no important aspects. The day is not very good, and you will do well to attend only to general matters.

Business will be dull this year; do not try to improve it by speculations, for they will fail; take no risks, and look well to your health.

Those born today will enjoy an even, quiet life according to their station in the world.

29. TUESDAY. (*Ruled by Mars.*) ♃ in ♀ △ ☉ □ ♃. It is a good day to ask favors and to push your affairs; but look out for accidents and avoid everything of a risky nature.

Look carefully to business this year, and avoid law matters. Your journeys will be attended with risk and a possible loss. Those holding positions will receive promotion.

Those born today must always be satisfied to work for others or a serious loss will be the result.

30. WEDNESDAY. (*Ruled by Mercury.*) ☽ in ♀ ♂ ♄ Δ ♃. The day is unfavorable for changes and matters of a speculative nature; but good for letters, contracts, publications; and a good day to put on new clothes.

The year will be an active but not a fortunate one, and will bring changes of an unfortunate nature. Be cautious in all you do and of the people you meet.

Those born today will be fond of travel, very restless, quick, clever and intellectual; and they will be very fortunate in their business ventures.

31. THURSDAY. (*Ruled by Jupiter.*) ☽ in ♄ ♂ ☉ ♂ ♃. The day is evil and you will do well to keep as quiet as possible for you cannot accomplish anything of importance, and could lose financially if you try to force matters.

This year brings heavy losses in business, or in speculation, and nothing will prosper; so retrench all you can and save for the rainy day that is certain to come.

Those born today are unlucky and will never accumulate, for they will be improvident and careless with their money, spending it as fast as it comes and never laying up for the future.

C. H. THOMPSON.

NOTE.—The first paragraph after the date is the advice for the day, and applies to everyone.

The second paragraph is only for the year, and applies to those whose birthday falls on that day.

The third paragraph applies only to infants who happen to be born on that day, but in this month and year.—ED.

Albert the Great of the thirteenth century assigned to the stars the following influences: Saturn was thought to rule over life, changes, sciences and buildings; Jupiter over honor, wishes, riches and cleanliness; Mars over war, prisons, marriages and hatred; the Sun over hope, happiness, gain and heritages; Venus over friendships and amours; Mercury over illness, debts, commerce and fear; the Moon over wounds, dreams and larcenies.

The American Grammar of Astrology.

CHAPTER XIV. CONTINUED.—SIGNIFICATION OF THE RULING PLANET.

The Sun in conjunction or good aspect with Venus.

If the Sun be the Significator, it describes a pleasant, quiet person, with easy manners and a great admirer of the fair sex, but is extravagant and sometimes dissipated.

If Venus be the Significator, he is unfortunate, is imposed upon, has poor health, therefore cannot exert himself, but is proud, extravagant, and he is not destined to live very long.

The Sun in conjunction or evil aspect with Mercury.

If the Sun be the Significator, it will give some ingenuity, but not any soundness of judgment.

If Mercury be the Significator, his abilities will be shallow and poor; will practice fraud and deception, and will be unable to learn anything that requires good memory or judgment, and he will be very superstitious. He could do well as a tradesman, but will never make a scholar.

The Sun in conjunction or evil aspect with the Moon.

If the Sun be the Significator, it represents a changeable and restless person aiming at great things, but never realizing any of them.

If the Moon be the Significator he is very unfortunate, sickly and unhappy, dejected and oppressed by people in authority. He will be rash, violent, subject to scalds and burns, and will probably have some defect in his eyes, and under some circumstances could become blind. If the Moon at birth be applying to a conjunction of the Sun, then he is in danger of death, especially if the aspect occurs in the Eighth House, or the Sun be lord of the Eighth; but should the Moon be separating from the conjunction, then the danger is lessened, which goes to show

that the malignity of an aspect is greater before than after it occurs.

Venus in conjunction or good aspect with Mercury.

If Venus be the Significator, it represents a courteous, mild, graceful person, fond of the elegant branches of literature, is a pleasant companion, a great favorite with ladies, and possesses an excellent disposition.

If Mercury be the Significator, he will excel in any pursuit that requires good taste; could be a good painter, poet or musician, and will possess a humane disposition and a prepossessing appearance.

Should these planets receive evil aspects from Herschel, Saturn or Mars, then the above will be greatly modified; and especially so when Venus, Mercury or the Moon are Significators, as they are convertible in nature; viz., they assume the nature of those planets with whom they form an aspect.

Venus in conjunction or good aspect with the Moon.

If Venus be the Significator, the person will be very uncertain, changeable; one who from pure good nature will often promise more than he or she can possibly perform.

If the Moon be the Significator, he possesses an easy, happy disposition, interested only in the pleasures of the hour, having an easy, pleasant address, and very skillful in all elegant accomplishments.

Mercury in conjunction and good aspect with the Moon.

If Mercury be the Significator, it describes a person of great abilities, but no application in whatever he starts to do. He could travel about in some literary capacity, or as a lecturer or public speaker.

If the Moon be the Significator, the effects are much the same. He has splendid intellectual ability of a rare order, and is very fond of learning, and is destined to make a name for himself by his literary ability.

THE SEXTILE AND THE TRINE.

Herschel sextile or trine to Saturn

Makes one inquisitive, apt to take advantage if possible, eccentric, reserved, fond of the occult, and could become a good civil engineer.

Herschel sextile or trine to Jupiter

Makes one ambitious, is generous, noble, broad and liberal, anxious to help others, possesses knowledge, is influential, and could become prominent.

Herschel sextile or trine to Mars

Makes the person witty, active, ingenious, fond of large buildings and machinery and all kinds of mechanical inventions, and could become famous thereby.

Herschel sextile or trine to the Sun

Makes the person void of fine feeling, domineering but generous, and possessing great ability; could make some discovery in astronomy or chemistry, and be fond of the occult.

Herschel sextile or trine to Venus

Makes a person peculiar, artistic and conceited; very fond of the beautiful in nature and art, also interested in occult matters, and could write on same; it also develops clair-voyant power.

Herschel sextile or trine to Mercury

Makes a person inquisitive, ingenious and studious, fond of science and the occult, will be original in ideas, and could make a good teacher on occult lines.

Herschel sextile or trine to the Moon

Makes the native changeable, wayward, eccentric, fond of the curious and of running about, and will possess a good intellect.

Notes and Queries.

MR. B. C. MURRAY writes: I wish you could coax some one of the old artists in England to explain, in the columns of *THE SPHINX*, how to calculate the "terms" according to Worsdale. He tells us on page 141 of his *Celestial Philosophy*, that the tables are all whimsical notions, devoid of truth, and old. "The true terms arise from clear demonstration. They may be discovered by calculations in every nativity, and these calculations fully prove their use and power; the fact is, they are those places where the benefics and malefics claim their greatest influence in the zodiacal and mundane circles, and are found by adjusting the difference, as the stars approach to, or decline from, the preceding angle at birth."

I have studied that sentence forwards and backwards, and can make nothing of it. My curiosity is aroused, and I want someone to help me out.

IT is remarkable that in his marriage contract—the only authentic record that we possess of his birth and name—Napoleon signs Napolione Bounaparte, and states—producing his baptismal extract to that effect—that he was born on the 5th February, 1768, and not on the 15th August, 1769, the birthday which he latterly assumed (see *Quarterly Review*, XII. 239); but since that article was written, there has been discovered another curious attempt on his part to juggle the day of his birth, for we find that the first *Almanachs Nationels* in which St. Napoleon appeared (1803-4-5) fix his fête for the 16th August—but when Bonaparte assumed the crown it was no doubt observed that the 16th was the feast of St. Roch, whose detrusion from the calendar to make way for St. Napoleon might excite unpleasant recollections of *indemiaire*—and in the next *Almanach Imperial*, St. Napoleon was shifted to the 15th. †

Editorial.

AMERICA is destined to become the great teaching nation of the world, and her special lesson will be Astrology; and what study is more sublime, inspiring and profitable in the highest sense, than the "language of the stars," — those silent monitors of the midnight sky, who reveal *His will* as secondary causes in the administration of universal law?

As a great teacher said: "Astrology embraces and contains all sciences, all religions that have ever been or ever will be; comprises the history of every age, race, empire and nation; astrology is true chronology, and marks the destiny not only of man on every plane, but of the human family as a whole. All my theories find their explanation in the language of the stars, and every religion is founded upon the movements of our solar system; even the rise and fall of empires and races of men are written in the heavens.

"A faithful, earnest and devout study of this sublime science will lead us on to other planes of thought pertaining to still more interior realms of knowledge because "a true knowledge of the stars develops a correct understanding of the soul," and there is a "mystical link that binds the soul to the stars."

A rich reward awaits those investigators who will follow the path mapped out by astrology, for the time has come when there is to be no further concealment of this Divine Truth.

We have decided, therefore, to give this costly magazine to the public for one dollar a year. Subscribers will have their subscriptions proportionally extended as a consequence of this reduction in price, and the price of the back numbers will continue to be fifty cents.

Our January number marks an era in the astrological and magazine world. Great care has been taken in the selection of the contents. A simple but valuable grammar has been specially thought out and written for the American readers of *THE SPHINX*, by one of the best European scholars and linguists of

the day, Mr. Heinrich Däath, and is to run through twelve numbers. It is enough to say that this work will be a masterpiece of astrologic art, and will find its place in the libraries of the world.

"The Best Days to Plant in 1901" is also another useful contribution of great merit, which is to be followed in the February number by "The Art of Raising Poultry, and Best Days to Set Chickens in 1901."

Another unique feature and a new departure in magazine making is the pages devoted to "Good Literature," which will be found useful and interesting, and a good card for publishers of advance-thought literature.

We are also willing for a limited time to offer to all new subscribers to THE SPHINX who send two dollars, a forecast for the coming year, the regular price of which is three dollars. This offer is repeated on account of the general satisfaction expressed for the premium work we did last year, and we will continue it as long as our strength lasts.

THE Count de Waldstein, one of the heroes of the Thirty Years' War, was accustomed to pass with an Italian astrologer, Giovanni Baptista Seni, of Genoa, every moment he could steal from graver affairs, that he might consult him in all he undertook. It was by the predictions of this astrologer, who asserted that he passed his nights in observing the stars, that Waldstein was persuaded that he would one day wear a crown. He depended much upon the counsels of Seni, whom he engaged through the intervention of his confidant Pironi, the Florentine. Seni willingly promised his services at the rate of five-and-twenty crowns per month. "Nay," exclaimed Waldstein, when the terms were made known to him, "I should be ashamed to hire a wise man at such a price; he shall have two thousand crowns a year, paid in advance, and a coach-and-six besides."

PRESS COMMENTS.—Continued.

From "The Theosophic Gleaner," Bombay, India.

We have to acknowledge with thanks the receipt of *THE SPHINX*, an American journal of Astrology. It is a new venture of our American friends, and the more wonderful from the Indian point of view, because it has been started and is edited by a lady of high intelligence and experience in the hoary science of Astrology. Astrology is a science that has been perfectly developed by the ancients of both the New and the Old worlds, and to an Indian it is as indispensable as food and water, for arranging the good and evil times for marriage, agriculture, trade, journey, and every other undertaking in life. After the days of Ptolemy Europe became acquainted with many phases of this science, and during the Reformation, Astrology was derided and looked upon as a fraud; but thanks now to the wave of psychism that is passing over Europe and America, this old science is again being recognized and studied by our Western brothers and sisters, and intelligent and gifted souls are being born in these far-off lands, to revive the true knowledge of the art of seeing into the future. A short time ago we noticed in these pages, the efforts of our English brothers to popularize Astrology, and heard with a mixture of joy and wonder, of the rapid growth of this sort of literature. Today we have to welcome with great pleasure a new and young, but a vigorous coadjutor in the field. Although *THE SPHINX* will be published in America, we are sure it will be read all over the world, because from the contents of the numbers put into our hands, we find that the articles are of universal importance. The outward appearance and general get-up of *THE SPHINX* is well attractive, and many of the articles are well thought out and masterly written. The able hand of the learned editress is everywhere visible, and under the control of Mrs. Catherine H. Thompson, we have no doubt the journal will thrive, and the stars too have predicted a long and healthy future for this new harbinger of light.

From "The Spiritual Review," London, England.

THE SPHINX of Boston has reached us. It is beautifully printed on excellent paper, with a handsome margin, and is edited, by-the-way, by an Englishwoman. *THE SPHINX* is devoted to Astrology, and for a magazine dealing with this most ancient of sciences, we cordially commend it to students.

From "The Biologist Journal," California.

THE SPHINX is a magazine devoted to Astrology. It is handsome and artistic, and we believe it is all that is claimed for it, and are glad that America is not behind any nation in presenting to her people a first-class astrological journal. We heartily recommend *THE SPHINX* to the attention of those who are interested in Astrology. In presenting that system, the editor expunges from it the old myths of magic, so long the curse of astrology, and gives a clear, logical exposition, which appeals to the highest intelligence of the student.

From "Eleanor Kirk's Issue."

THE SPHINX, an astrological magazine published in Boston, is the most popular journal of this kind in the country and probably in the world. Articles from the best astrologers are to be found each month in its columns, and everything from cover to cover is in the line of critical research, which is most commendable in these days of fads and false prophets. *THE SPHINX* is beautifully printed and comfortably bound—this means that it opens wide and easily—and the instruction which it gives to its readers upon occult subjects hitherto but little understood, is entirely in consonance with the demands of the times.

From "The Minneapolis Tribune."

THE SPHINX is the title of an excellent astrological magazine published in Boston, and all lovers of the "divine science" should not fail to possess themselves of this unique and valuable publication.

From "The South Indian Post Newspaper."

THE SPHINX is the title of an astrological magazine published in Boston. The printing and the general get-up of the magazine is highly artistic, but for the general reader its contents on abstruse astrological subjects are a little too scholarly. In India as in America, where Astrology with kindred occult sciences is flourishing, in their present revival under the auspices of the Theosophical Society, it will be a surprise if *THE SPHINX* does not find many ardent readers and students. Its most popular feature is the "Birthday Information and Baby Advice." We wish this interesting and instructive journal much success.

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THE SPHINX is a publication that cannot fail to interest cultured and thoughtful people. Its object is to teach the influence that the Sun, Moon and Planets have upon the earth, and particularly upon man and his affairs. THE SPHINX is supported by the best writers on Astrology in England, America and India, and is the only Magazine in the United States that is entirely devoted to teaching, demonstrating and vindicating the truth of the science as taught by the Egyptians.

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

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

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The Sphinx.

VOL. IV.

FEBRUARY, 1901.

No. 2.

“What Has Become of Ancient Prophecies?”

“Did they deceive our ancestors, as those current in our day may deceive us?”

THERE are certain ancient prophecies of so marvelous a character that, notwithstanding their apparent falsity, and the most palpable error of the prophets who predicted them, yet they have for ages, and do to this day, as it were, constitute the foundation, girders, and vital spark of our churches, religions and priestcraft. One of these most marvelous prophecies is Matthew, 24th chapter, as follows: “As Jesus sat upon the Mount of Olives the disciples came to him privately, saying: “Tell us, *when* shall these things be? and what shall be the *sign* of thy coming, and of the end of the world?”

In answer to their question Jesus proceeded to predict a coming time of tribulation, such as had not been seen since the beginning of the world: and immediately after the tribulation of those days the Sun and Moon were to be darkened, the stars to fall, the powers of heaven to be shaken, the angels to come with the sound of a great trumpet, etc.

But the pith of this tremendous prophecy is found in the 34th verse, in which the prophet continues: “*This generation shall not pass, till all these things be fulfilled.*”

On another occasion (Matt. 16: 28) Jesus prophesied: “Verily I say unto you, *There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.*” These predictions were uttered nearly nineteen hundred years ago, and we must ask if that generation is

yet passed away? or, if those standing there have yet tasted death?

Is it any wonder that there should come (2 Peter 3:3) "In the last days scoffers, saying: "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation."

But now comes the question, Did the prophets err, or are the scoffers so lacking in an understanding of esoteric Astrology that they cannot grasp the scope of the prophecy?

In solution of the query we find Galatians 4:24 in speaking of Abraham and his progeny, says: "Which things are an allegory."

Now Christ and his disciples being of the seed of Abraham must also be allegorical characters.

We have shown in a former article that in Mark 14:13 v., the characters Jesus (Lamb), his fisher disciples, and the man bearing a pitcher of water personate the three successive signs of the zodiac: Aries, Pisces, and Aquarius; and if we will turn to Mark 13:3 we will find that it was to the fisher disciples, or the personified sign of the fishes, that the Lamb prophesied that their generation should not pass till all the predictions should be fulfilled; and it was to Peter (Jupiter, lord of the fishes) that he said: "Some be standing here who shall not taste of death till they see the Son of man coming in his kingdom."

It is not only Galatians which asserts Abraham's seed to be an allegory, for in the 2d Book of Esdras, 6:7, 8 v., in answer to the question: "What shall be the parting asunder of the times?" the angel Uriel asserts: "Esau is the end of the world, and Jacob is the beginning of it that followeth." Then Uriel commanded Esdras: "Stand upon thy feet and hear a mighty sounding voice . . . and when it speaketh be not afraid, for the word is the end, and the foundation of the earth is understood." . . . Then Esdras stood upon his feet and harkened; and behold there was a voice that spake, *and the sound of it was like the sound of many waters*: and it said: "Behold the days come when *I* (Aquarius) will begin to draw nigh and

visit them that dwell upon the earth . . . when the world that shall begin to vanish away shall be finished. . . . Whosoever remaineth from all these that I have told thee, shall escape and see my salvation, *and the end of your world.*”

Of course a prophecy from the angel Uriel ought to carry weight and reliability with it; and, as Aquarius with his sound of many waters is close upon us, we should, as it were, be looking out for breakers.

Now, the grand master and very prince of Astrology and prophecy is the angel Gabriel; and there is a certain one of his predictions of long standing and high repute, yet the very face of it would seem to be stamped with false prophecy. This is found in Daniel 9:21, 24: “While I was speaking in prayer the man Gabriel . . . talked with me, and said: ‘O Daniel, I am come now to give thee skill and understanding. . . . Seventy weeks are determined upon thy people and upon the Holy City . . . *to make an end of sin, to bring in everlasting righteousness, and to anoint the Most Holy.*” . . . Looking around upon the world today, who can believe that in seventy weeks after Gabriel predicted it, sin came to an end, or that everlasting righteousness was ushered in? And yet, who will dare scoff at a prophecy of the angel Gabriel?

ANNA PHAROS.

INDIGENCE and the miseries of life are unpleasant things to bear, but we may lighten our burdens, cares and sufferings, by exchanging bad for good purposes, haste for moderation, the darkness of ignorance for the light of intelligence. The querulous and unsatisfied alone resent what they call “the curse of nature,” believing that there is no equitable reward for human effort, trials or experience. It is not so with those who are sober, thoughtful and discerning. They are pleased to outlive their discomforts and misfortunes, to overcome the difficulties of life and improve to the best advantage. The good man bears much and complains but little. His equability of judgment is seldom disturbed. He desires to be just, and his recompense is peace of mind, joy and contentment. CONFUCIUS.

Pyramid Worship.

IT has been asserted that the Great Pyramid, and that one only of the many constructed, as old as, or older than itself, was divinely inspired to masonify certain important truths, to be kept secret till our own day. It was to teach the date of the birth of Christ and of the Millennium, besides setting forth a number of other religious mysteries.

The Great Pyramid, from its more exact orientation, has been regarded as peculiarly a temple of the sun. Pilgrimages of Sabæans, or sun-worshippers, are reported by even Mahometan historians.

Fellows, writing on Freemasonry, regards the pyramid as "a pedestal to the sun and moon, or to Osiris and Isis, at mid-day for the one and at midnight for the other, when they arrived at that part of the heavens near to which passes the line which separates the northern from the southern hemisphere." An American mystic, named Stewart, remarks that the pyramid twice a year would have no shadow. "The sun would then appear," he says, "exactly at midday upon the summit of this pyramid; there his majestic disk would appear for some moments, placed upon this immense pedestal, and seem to rest upon it, while his worshippers, on their knees, extending their view along the inclined plane of the northern front, would contemplate the great Osiris, as well when he descended into the darkness of the tomb as when he arose triumphant.

"The descent of the sun upon its apex at the two solemn epochs of the year, which signify life eternal, and death through the ever-constant adverse principle of evil, completes the series of allegorical ideas which this building was designed to celebrate."

Maurice discovered that "pyramidal temples symbolized the worship of the solar ray." Wilson's "Solar System of the Ancients" describes the buildings as "temples of a remote epoch, where man adored the visible symbol of nature's universal

law, and through that the invisible God of creation." Lepsius found solar symbols of the seasons on the stones of the Great Pyramid of Dashour, dating from the third dynasty, or over six thousand years old.

Dufeu notes the connection of pyramids with the sun. "The exact orientation of these monuments," says he, "and the inclination of their faces to the horizon, the little votive pyramids found in catacombs, and carrying the image of that divinity, and his symbol, which was a triangle beside a cross and a star, have made modern authors imagine that there existed a connection between the form of pyramids and the position of the sun in the heavens, and that the pyramids were immense tombs devoted to an astrological deity, of whom the sun was the sacred star."

The votive pyramids, or pyramidions, are found by others also related to sun-worship. Each face is dedicated to a cardinal point, and contains extracts from the sacred Scriptures. Mariette Bey shows that these points are indicated by symbolical animals. The north side is specially dedicated to the sun proper; the east to Harmachus, the rising sun; the west to Toum, the setting sun.

Mr. Proctor attempts a theory upon the pyramids, whose erection he supposes was for astrological purposes; saying: "While the mere basement layers of the pyramid would have served for the process of casting the royal nativity, with due mystical observances, the further progress of building the pyramid will supply the necessary means and indications for ruling the planets most potent in their influence upon the royal career." He has the idea that Abraham, "having learned the art in Chaldea, when he journeyed into Egypt, taught the Egyptians the sciences of arithmetic and astrology."

Murtadi wrote in 1584 about the same subject. Referring to the magician and priest Saiouph, declared to have lived with Noah, he proceeds to give some of his performances before the Deluge. "He made his abode," we are told, "in the maritime pyramid, which pyramid was a temple of the stars, where there

was a figure of the sun and one of the moon, both of which spoke. The foremost or meridional pyramid was the sepulchre of the bodies of the kings, to which Saurid was translated. There were within it several other admirable things, and among others, the laughing statue, which was made of a great precious stone. They had disposed all these things within that place for fear of the inundation and spoil."

Egyptian records explain the whole affair. The pyramid was a tomb of the king; but as he was divine, and represented the sun deity on the earth, it was really dedicated to the sun, as the object of worship.

The king in his godlike character of the sovereign, was clearly the son of the sun. Officiating priests prayed and sacrificed to him after death, and to the pyramid as the outward symbol of the deified man. Properly, the pyramid was the setting sun, the departure of the soul. And yet, it realized also the very opposite idea. King Sahura, the first of the fifth dynasty, a few years after the building of the Great Pyramid, raised one for himself, called Shaba; meaning rising soul. Its very aspiring form from a broad base aptly typified the resurrection of the soul from the grave. The Mexican altar for human sacrifices was also a pyramid.

Of Cheops, the builder of the Great Pyramid, an old inscription says: "He has built his pyramid there where the temple of that goddess (Isis) is, and he has built the pyramid of the princess Hentsen where that temple is." Cheops, as we see by his cartouche, claimed divinity, and was worshipped after death in his pyramid. As Doctor Birch properly says: "So far from closing temples, he built one shrine close to the Sphinx in honor of Isis." This was like his predecessor Nefer-ka-ra of the second dynasty did, as other kings of his own, the fourth dynasty, and as a few others of his immediate successors did,—he erected a pyramid for his tomb, but had a chapel before it for the worship of his pyramid and himself.

Hence we read often of "priest of the pyramid of" so and so; the "prophet of the pyramid," etc. These prayed to the pyramid, as the symbol, not less than to the deceased king.

Oppert calls attention to the temple of Borsippa, of Assyria, seventy-five feet high, on which were seven other stages; these represented the sun, moon, and five planets.

The Chevalier de B——, who thinks "the Great Pyramid of Cheops will soon be known for what it really is, the alphabet which spells out the signification of the divine drama of existence," has this sentiment about the worship of the pyramid:

"I longed to pierce the mystery of the inspiration that suggested these divine structures; to unveil the gigantic spirituality that embodied itself in the colossi around me; to know the mystery of that central spiritual sun, whose protean forms of reproduction mirrored forth the lofty imaginings of the antique mind from all the grim, grotesque, sublime and wonderfully varied forms of sculptures around me."

Madame Blavatsky, in "Isis Unveiled," has the following mystical reference to the pyramid:

"According to the Arabian descriptions, each of the seven chambers of the pyramids—those grandest of all cosmic symbols—was known by the name of a planet. The peculiar architecture of the pyramids shows in itself the drift of the metaphysical thought of their builders. The apex is lost in the clear blue sky of the land of the Pharaohs, and typifies the primordial point lost in the unseen universe from whence started the first race of the spiritual prototypes of man. Each mummy, from the moment in which it was embalmed, lost its physical individuality in one sense; it symbolized the human race. Placed in such a way as was best calculated to aid the exit of the soul, the latter had to pass through the symbolical apex. Each chamber typified, at the same time, one of the seven spheres, and one of the seven higher types of physico-spiritual humanity alleged to be above our own."

The interest in this subject is enhanced when we remember, as remarks the author of *Divinites Egyptiennes*, that, possibly, "more than ten thousand years have passed over the pyramids of Egypt."

JAMES BONWICK, F. R. G. S.

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(WITH APOLOGIES TO IZAAK WALTON.)

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CHAPTER II.

CASTING THE MAP OF NATIVITY. PLACING THE SIGNS.

Discipulus: You are opportune. Give you good-day, sir.

Astrologus: Yes, fortunately, for I slipped this afternoon as I came along Tremont street, and I have been in exquisite pain since. You must know that this happened not unconformably with the star in my geniture. The lesser light passed to a conjunction with my Mars, and hence the catastrophe.

Discipulus: I trust it will not inconvenience you further, and that we may pursue our study together. See, I have prepared everything necessary,—paper, pens, ink, compasses.

Astrologus: You are eager, my pupil. I will not disappoint you nor lessen the enthusiasm I have aroused.

Discipulus: Pray be seated.

Astrologus: I promised to teach you how to erect the scheme of one's birth, and this will be the theme of our evening's discourse. I trust you have made yourself sufficiently acquainted with the matter of our last conversation, and that you have scraped together something more solid than bits of moonshine. The *experimenta in corpore vili*, that is to say, on this insignificant body which we are about to make, will necessitate close and accurate observation.

Discipulus: And yet people will persist in reminding the astrologer that his art is nought but a vulgar *ensouement*.

Astrologus : In sooth we have little connection with them, my good scholar. Such are enveloped in a *nubilus æther* of bigotry, ignorance and error. Astrology in itself is wonderful as containing truths of a sublime nature. It is wonderful in its effects, as it produces effects rare and strange. When we are convinced of the canons of Astrology and their excellency, the mind consents and embraces them; and then follows a ready practice. We will observe what we approve.

Discipulus : Marry, sire, your remarks carry ballast.

Astrologus : Our character, physical form, hurts and injuries, health, sickness, death, all have their dependence upon the moment of birth. Therefore inception is to be made here. It is verily incumbent to obtain a *primum mobile* in the nature of a *vera causa*, or in other words, to ascertain a mainspring in the nature of a real cause. The psychical epoch at the physical birth of the ego, is that in which the influence of the stars is enabled to impress itself indelibly in the soul of the native.

Discipulus : Pray, master, what do you mean by native?

Astrologus : It is a term of art applied to the subject, whose scheme of nativity an astrologer has under investigation.

Discipulus : As touching the birth, which think you fittest, master, to rely upon when taking such time for the purposes of art?

Astrologus : I concur with Placidus de Titus that the true moment of the day on which anyone is born, laying aside all opinions of authors, is when the foetus becomes independent. On its finitimate cause, or its ministry, an immediate influx takes place. At the constitution of the celestial moment, there is no need of its longer perseverance to make the effects the cause of preservation; for this is impossible; but it is sufficient that it concur with the nearest causes, to confer being, and the co-natural qualities; for so it is, that he who is born, throughout his whole life has a reference to, and, as it were, represents

the effects; and as a stamp resembles the seal, so does the constitution of the stars his nativity.

Discipulus : Good master, be still so courteous as to give me more instructions, for I have several boxes in my memory in which I will keep them all very safe.

Astrologus : Yea, scholar, that I will. Everything that may help you forward in this art shall be willingly communicated. You were born in 1872, as you have told me. I have brought with me an ephemeris for that year.

Discipulus : True, master, I am recorded to have first seen light on July 29, 1872, at thirty-five minutes past eleven P.M. of the clock in London, England. I must fain trouble you to tell me what is meant by an ephemeris, and what it contains.

Astrologus : My honest scholar, it is no other than a booklet, containing a computation of the planetary positions of longitudinal declination, latitude, and so forth, for some particular year. It is necessary for the speedy erecting of the figure.

Discipulus : May I have closer inspection?

Astrologus : Certainly; it is no book of mysteries or secrets. You observe there are parallel columns of figures indicating the longitudes, etc., of each planet for noon, on the meridian of Greenwich. It is from these tables that eclipses, conjunctions and aspects are determined and horoscopes constructed. Tables of this sort are sometimes made several years in advance. Lalande in his History of Astronomy for 1798 mentions his having received the Ephemerides of Bologna for twelve years, viz., from 1799 to 1810, which, he subjoins, will serve for the use of such as shall make almanacs for a number of years to come. In England the Nautical Almanac or Astronomical Ephemeris, published annually by anticipation, is the most considerable. It began with the year 1767, and has been regularly continued ever since.

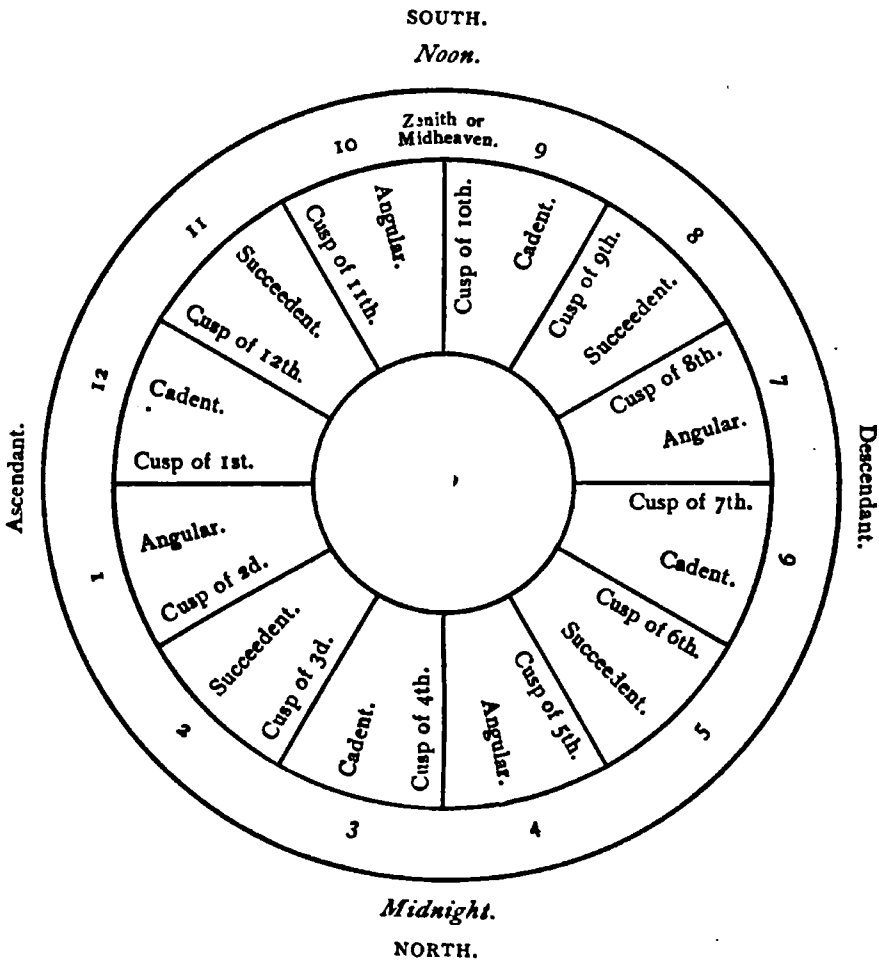
Discipulus : 'Tis a commodious instrument for several ends and purposes, it would seem.

Astrologus : You will become better acquainted with it as we progress. But now for the map. I shall teach you to use the circular form as being most in sympathy with the natural motions of nature. I take the compasses and describe three concentric circles, a small one and two outer and larger ones. I then proceed to divide the circumference into twelve equal parts, drawing radii from the large circle to the circumference of the inner, which latter we can suppose to represent the earth. We have now a scheme of twelve equal portions called *houses* or *mansions*, the beginning of each denoted by the lines called *cusps*. The horizontal line comprises the eastern and western points of the map, where His Majesty King Sol rises and sets, respectively denominated ascendant and descendant in astrological terms, because the Sun ascends and descends in those places. The vertical line extends from the point where the Sun is found at midday to the polar opposite where it is discovered at midnight—or south and north. Let me also tell you that houses are known as *angular*, *succeedent* and *cadent*. Angular are those situated in the cardinal points; such are the 1st, 4th, 7th and 10th; succeedent are those which immediately follow; viz., 2d, 5th, 8th and 11th; while the cadent are still another remove from the angular ones; as viz., the 3d, 6th, 9th and 12th. You will observe that the houses are numbered from the east round by way of the north and west. I have filled the important things to know in the map now lying before you, and a little study will make all perfectly clear and familiar.

Discipulus : The cusps of the 1st and 7th houses, then, are merely the horizon?

Astrologus : Exactly so.

Discipulus : All the various bodies rise through the 1st



house, pass through the intervening ones, and set in the 7th. Is that so, master?

Astrologus: Quite. And thence, sir, their light is hid from us, the bulk of the earth being between. So they pass through the remaining houses, through the north angle, and thus again come to the ascendant. It is but an apparent motion caused by the rotation of the earth on its axis. The planets have a proper motion in the zodiac, too.

Discipulus: As I understand. Show me more, for I am in haste to see my nativity.

Astrologus: Marry, sir, be in sweet content, for we now approach without replication. I shall here deliver some plain rules for the casting of the map. Opening the Ephemeris for July 29, 1872, we find a column headed "Sidereal Time." This gives the true right ascension of the midheaven for the noon of each day. To it we must add the number of hours which have elapsed if the birth is after midday. If before, we either subtract or add the whole time elapsed since the noon of the *previous day* to the sidereal time of this latter day. This will give the sidereal time of the midheaven at the moment of birth, from which we can compute the nativity by the aid of trigonometry or Tables of Houses. But to be exact, a slight correction has to be made for the difference between clock and sidereal time. The table I shall now give you will serve all practical purposes.

TABLE FOR CORRECTING SIDEREAL TIME.

Clock Time. Hrs.	Amount to add.		Clock Time. Hrs.	Amount to add.		Clock Time. Min.	Amount to add. Sec.
	Min.	Sec.		Min.	Sec.		
1	0	10	13	2	8	4	1
2	0	20	14	2	18	10	2
3	0	30	15	2	28	16	3
4	0	40	16	2	38	22	4
5	0	49	17	2	48	28	5
6	0	59	18	2	57	34	6
7	1	9	19	3	7	40	7
8	1	19	20	3	17	46	8
9	1	28	21	3	27	52	9
10	1	38	22	3	37	58	10
11	1	48	23	3	47	60	10
12	1	58	24	3	57		

In using this table the number of hours *from* A.M. *noon* must be noted. Thus, if the birth occurred at two in the morning, fourteen hours would have elapsed

since the last noon, so that the correction to add would be 2 min., 18 sec. You will, my worthy pupil, find it best always to calculate from a noon elapsed, even though such should happen on a day previous to that of the birth. And now to our present example:

To the Sidereal Time at noon, July 29, 1872, 8 hrs. 29 min. 46 sec.	
Add time elapsed since noon,	11 hrs. 35 min.
And correction for 11 hrs. 35 min.,	1 min. 52 sec.
	20 hrs. 6 min. 38 sec.
	20 hrs. 6 min. 38 sec.

This result is the right ascension in time of your horoscope.

Discipulus: One moment. Suppose the time exceeded twenty-four hours. How would one proceed?

Astrologus: Take the excess as the Sidereal Time.

Discipulus: As I judged.

Astrologus: And now we must make acquaintance with a Table of Houses.

Discipulus: Pray, master, what is that?

Astrologus: It is a table of the degrees of zodiacal signs found on the cusps of the various houses, when certain degrees of right ascension or amount of sidereal time occupy the zenith or cusp of 10th house. Such tables are computed for various meridians, since one for the latitude of London will not serve for a horoscope the native of which was born in New York or divers other places. The latitude of London is $51^{\circ} 32'$ North.

Discipulus: I note that the signs and degrees are not given for the cusps of all the houses.

Astrologus: True; but you only need to know the signatures of six houses, since the other six, being opposite, will have the opposite signs upon their cusps and the same number of degrees. Thus if $\text{♋ } 10^{\circ}$ is upon the 1st, $\text{♏ } 10^{\circ}$ will be on the 7th.

Discipulus: Troth, I perceive now.

Astrologus: As in the ephemeris, we here find a column devoted to Sidereal time. The remaining columns are headed 10, 11, 12 Ascendant 2, 3. Under them are the signs and degrees on each. For instance:

Sidereal Time.	10 ♏	11 ♏	12 ♐	Ascendant ♐	2 ♐	3 ♑
H. M. S.	°	°	°	° /	°	°
13 51 37	0	22	10	25 20	10	27

Here when the Sidereal time at birth is 13h. 51m. 37s., 0° of Scorpio (♏) will be on the 10th, 22° Scorpio on the 11th, 10° Sagittarius (♐) on the 12th, 25° 20' Sagittarius (♐) on the 1st or Ascendant, 10° Aquarius (♐) on the 2d, and 27° Pisces (♑) on the 3d. The cusps of the opposite house will be as follows:

4th	5th	6th	7th	8th	9th
♏	♏	♐	♐	♐	♑
°	°	°	° /	°	°
0	22	10	25 20	10	27

And now let us take the Sidereal time at your own birth, and casting the eye down the columns of the Table of Houses, endeavor to find that identical time, or the nearest to it. We see that the closest approximation is 20h. 4m. 35s., which is something short. Proceed in this wise: note what degrees are on the Ascendant at this time; namely 1° ♐ 19'. Now take the Sidereal time immediately ensuing, and remark in like manner its Ascendant 2° ♐ 45'. The time between may be easily found by proportion. Say if the difference between the two Sidereal times gives the difference between the two Ascendants, what will the Sidereal time required give?

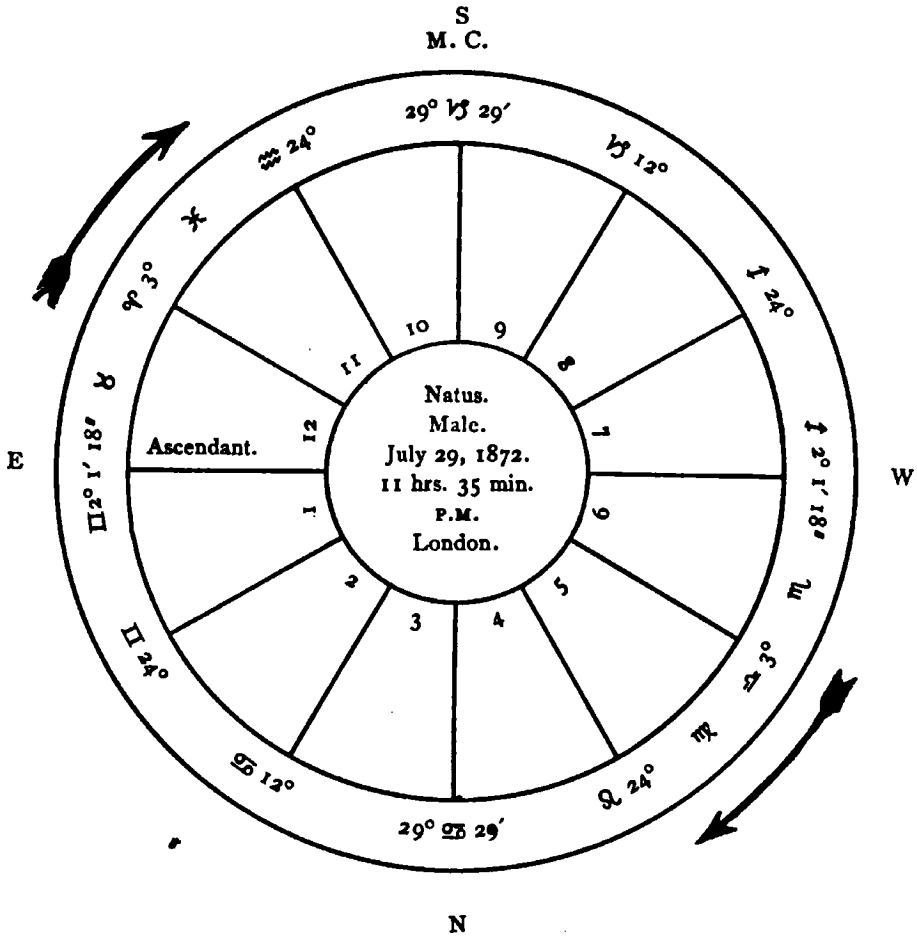
4th	5th	6th	7th	8th	9th
29° 56' 29"	♏ 24°	♌ 3°	♈ 1° 1' 18"	♈ 24°	♏ 12°

Discipulus: Was I not taught that Pisces (♓) always followed Aquarius (♒)? I ask pardon for the interruption, but the order of your signs shows Aries (♈) upon the heels of the man with the waterpot.

Astrologus: You are right. Here are what we denominate *intercepted signs*, because they are caught, as it were, between the cusps or boundary lines of a couple of houses and having no part of their extent touching such cusps. In fact, the 30 degrees of their constitution have passed the cusp of one house entirely, but have not yet commenced to pass the cusp of the next. As of course they cannot occupy the cusp, we place the sign in the middle of the house to which it belongs, attaching no degrees, for the simple reason that the house itself is not a point like its cusp, but a superficies holding the totality of the sign. The four intercepted signs in your map are ♋, ♌, ♍, ♎.

Discipulus: I would fain have you place the signs in due order round the scheme, since I fancy it would help me to realize the readier.

Astrologus: That I shall now do, and leave you to study upon it. At our next meeting we will calculate the planetary places and finish the diagram.



N. B.—The arrows indicate the direction in movement of the signs, all rising through the Ascendant and setting in the opposite part of the map. The movement, of course, is only apparent, being caused by the rotation of the earth on its axis from west to east. The sign and bodies seem to travel from east to west.

HEINRICH DÄATH.

(To be continued.)

Best Days to Set Hens in 1901.

WE live every winter to find that a few speculators own all the eggs and set the price.

Every summer the producers manage to have their entire crop of eggs in the hands of these speculators in April, May and June.

They spend the entire year from March to March in raising and boarding a flock of chickens, and a whole year is spent before these fowls are expected to begin to pay, when they could be managed so as to lay when four or five months old, and lay profusely all winter and then be sold as chickens, thus having the winter market for eggs and the spring market for chickens.

Chickens should be hatched during the New Moon, and so arranged that they hatch the days the Moon is in the best sign for that purpose, so that they will grow rapidly and mature early.

By consulting the Table of the Signs occupied by the Moon for 1901, appearing in *THE SPHINX* for January, you will see that the New Moon occurs Feb. 18, and that the Moon will be in Aries (a movable sign) Feb. 21, so that if the eggs are put in the incubator Jan. 31 at noon, they will be hatched Feb. 21 at noon, which will be twenty-one full days.

Feb. 27 and 28 the Moon will be in Cancer, a movable, fruitful, watery sign. If eggs are placed in the incubator on the sixth at noon, they will be due to come off at noon on the 27th, which will be twenty-one full days.

This is the very best sign for hatching pullets for layers, as it is well known that this is the most prolific sign of all the twelve, and applies equally to the vegetable as well as to the animal kingdom.

Breeders of game cocks should hatch them in the New Moon and when the Moon is in Aries. In addition to this,

they should moisten the eggs, just as the hen does, in the dew. When this cannot be done, set red bottles in the sun filled with water for three or four days. The red bottle will accept the red rays of the sun and reject all others—these are the rays of Mars—wet or spray the eggs with this. The birds will then have strong bones and muscles and all the courage desired.

By consulting the Table each month, you can see when the Moon will be new and in the desired sign, and by putting the eggs under the hen, or in an incubator twenty-one full days earlier, you can bring them off on the desired day.

L. CHADWICK.

A Vision.

IN the night visions, I thought that the earth looked dark, and a nimbus-like cloud hung over the world. Nature seemed in travail. A stream which had to be crossed showed no signs of a bridge, but presently my eyes discerned a weir, and over this I passed, carefully choosing my way. At last I reached the other side, and found myself, not alone, but with a companion. The conversation between us was about the peculiar state of affairs, as then beheld by us. I expressed the opinion, that a great cosmic change appeared inevitable, and that the gloom we were experiencing was but the herald of a more radiant day. After some time had elapsed, we found we had wandered to a grove of trees; passing through these we emerged on a clearing, and looked skyward. To our surprise, we saw the nimbus had cleared on the horizon, but overhead the sky was black with a blackness which could be felt. We watched this phenomenon, and found that the cloud was gradually rolling in at its edge, but the blackness in the center was truly awful. One felt that the end was at hand, and wondered what would be the outcome of this strange sight. After patiently waiting for some time, a flash of lightning split the cloud in twain, revealing the Sun shining in majesty, but it also revealed another thing, and that was, a triangle of steps, whose apex reached the Sun, and up this ladder glorious beings were ascending, until they were lost to view in the dazzling light which surrounded the solar orb. In the presence of such an awe-inspiring sight we felt our littleness, and although the ladder looked inviting, we seemed struck with a feeling that we were unworthy to set our feet upon it; and thus the vision ended.

ASMOTHEL.

Prefaces to Poor Richard's Almanack.*

BY BENJAMIN FRANKLIN.

OCTOBER 7, 1732.

Courteous Reader :

I MIGHT in this place attempt to gain thy favour, by declaring that I write Almanacks with no other view, than that of the publick good ; but in this I should not be sincere ; and men are now adays too wise to be deceiv'd by pretences how specious soever.

The plain truth of the matter is, I am excessive poor, and my wife, good woman, is, I tell her, excessive proud ; she cannot bear, she says, to sit spinning in her shift of tow, while I do nothing but gaze at the stars ; and has threatened more than once to burn all my books and rattling-traps (as she calls my instruments), if I do not make some profitable use of them for the good of my family. The printer has offer'd me some considerable share of the profits, and I have thus begun to comply with my dame's desire.

Indeed, this motive would have had force enough to have made me publish an almanack many years since, had it not been overpowered by my regard for my good friend and fellow-student, Mr. Titan Leeds,† whose interest I was extreemly

* Poor Richard's Almanack was first published in October, 1732 (for the year 1733), and was advertised in the *Pennsylvania Gazette* on the 19th of December, "Richard Saunders, Philomat," being announced as the author, and Benjamin Franklin as the printer and publisher. (Philomath was the name of a popular almanac published in London, by Tycho Wing.) Its success was immediate and great : three editions were printed before the close of the year ; and its annual sale amounted, according to Franklin, to "near ten thousand." After about twenty-five years, Franklin ceased to conduct it, but it continued to be issued until 1796.

The pseudonym "Richard Saunders" was borrowed from the English astrologer and almanac-maker of that name ; and an English comic almanac, "Poor Robin" (Poor Robin was mentioned in *THE SPHINX* for November, 1899) furnished the suggestion of "Poor Richard." In the text, the original spelling and punctuation and various other peculiarities of style have been preserved, but the original capitalization has not been reproduced.

† Leeds was a rival almanac-maker. He was stupid enough to fall into the pit that was dug for him, and by replying to Franklin's satire, the point of which he utterly failed to see, succeeded only in advertising his own gullibility and Poor Richard's Almanac.

unwilling to hurt. But this obstacle (I am far from speaking it with pleasure,) is soon to be removed, since inexorable Death, who was never known to respect merit, has already prepared the mortal dart, the fatal sister has already extended her destroying shears, and that ingenious man must soon be taken from us. He dies, by my calculation, made at his request, on Oct. 17, 1733, 3ho.29m.P.M., at the very instant of the conjunction of the Sun and Mercury. By his own calculation he will survive till the 26th of the same month. This small difference between us, we have disputed whenever we have met these nine years past; but at length, he is inclinable to agree with my judgment. Which of us is most exact, a little time will now determine. As therefore, these Provinces may not longer expect to see any of his performances after this year, I think myself free to take up the task, and request a share of publick encouragement; which I am the more apt to hope for on this account, that the buyer of my Almanack may consider himself not only as purchasing an useful utensil, but as performing an act of charity to his poor

Friend and servant,

RICHARD SAUNDERS.

OCTOBER 30, 1733.

Courteous Reader:

Your kind and charitable assistance last year, in purchasing so large an impression of my Almanacks, has made my circumstances much more easy in the world, and requires my grateful acknowledgement. My wife has been enabled to get a pot of her own, and is no longer obliged to borrow one from a neighbour; nor have we ever since been without something of our own to put in it. She has also got a pair of shoes, and a new warm petticoat; and for my part I have bought a second-hand coat, so good, that I am not now ashamed to go to town or be seen there. These things have render'd her temper so much more pacifick than it used to be, that I may say, I have slept more and more quietly this last year, than in the three foregoing

years put together. Accept my hearty thanks therefor, and my sincere wishes for your health and prosperity.

In the preface to my last almanack, I foretold the death of my dear old friend and fellow-student, the learned and ingenious Mr. Titan Leeds, which was to be the 17th of October, 1733, 3h.29m.P.M., at the very instant of the conjunction of the Sun and Mercury. By his own calculation, he was to survive till the 26th of the same month, and expire in the time of the eclipse, near 11 o'clock A.M. At which of these times he died, or whether he be really yet dead, I cannot at this present writing positively assure my readers; for as much as a disorder in my own family demanded my presence, and would not permit me, as I had intended, to be with him in his last moments, to receive his last embrace, to close his eyes, and do the duty of a friend in performing the last offices of the departed.

Therefore it is, that I cannot positively affirm whether he be dead or not; for the stars only show to the skillful what will happen in the natural and universal chain of causes and effects; but 'tis well known, that the events which would otherwise certainly happen, at certain times, in the course of nature, are sometimes set aside or postpon'd, for wise and good reasons, by the immediate particular dispositions of Providence; which particular dispositions the stars can by no means discover or foreshow. There is, however, (and I cannot speak it without sorrow,) there is the strongest probability that my dear friend is no more, for there appears in his name, as I am assured, an Almanack for the year 1734, in which I am treated in a very gross and unhandsome manner; in which I am called a false predictor, an ignorant, a conceited scribbler, a fool and a liar. Mr. Leeds was too well bred to use any man so indecently and so scurrilously, and moreover his esteem and affection for me was extraordinary: so that it is to be feared that pamphlet may be only a contrivance of somebody or other, who hopes, perhaps, to sell two or three years' Almanacks still, by the sole force and virtue of Mr. Leeds' name. But, certainly, to put words into the mouth of a gentleman and a man of letters

against his friend, which the meanest and most scandalous of the people might be ashamed to utter even in a drunken quarrel, is an unpardonable injury to his memory, and an imposition upon the publick.

Mr. Leeds was not only profoundly skilful in the useful science he profess'd, but he was a man of exemplary sobriety, a most sincere friend, and an exact performer of his word. These valuable qualifications, with many others, so much endeared him to me, that although it should be so, that, contrary to my prediction and his own, he might possibly be still alive, yet my loss of honour, as a prognosticator, cannot afford me so much mortification as his life, health, and safety, would give me joy and satisfaction.

I am, courteous and kind reader,

Your poor friend and servant,

RICHARD SAUNDERS.

OCTOBER 30, 1734.

Courteous Reader:

This is the third time of my appearing in print, hitherto very much to my own satisfaction, and I have reason to hope, to the satisfaction of the publick also; for the public is generous, and has been very charitable and good to me. I should be ungrateful then, if I did not take every opportunity of expressing my gratitude; for *ingratum sidexeris omnia dixeris*. I therefore return the publick my humble and hearty thanks.

Whatever may be the musick of the spheres, how great soever the harmony of the stars, 'tis certain there is no harmony among the star-gazers; but they are perpetually growling and snarling at one another like strange curs, or like some men at their wives.

I had resolved to keep the peace on my own part, and affront none of them; and I shall persist in that resolution. But having receiv'd much abuse from Titan Leeds deceas'd, (Titan Leeds when living would not have used me so); I say, having receiv'd much abuse from the ghost of Titan Leeds, who pretends to be still living, and to write Almanacks in spite of

me and my predictions, I cannot help saying, that tho' I take it patiently, I take it very unkindly. And whatever he may pretend, 'tis undoubtedly true that he is really defunct and dead. First, because the stars are seldom disappointed, never but in the case of wise men, *sapiens domina-bitur astris*, and they foreshadowed his death at the same time I predicted it.

Secondly, it was requisite and necessary he should die punctually at that time for the honor of astrology, the art professed both by him and his father before him.

Thirdly, 'tis plain to everyone that reads his two last Almanacks, (for 1734 and '35,) that they are not written with that life his performances use to be written with; the wit is so low and flat; the little hints dull and spiritless; nothing smart in them but Hudibras's verses against astrology, at the heads of the months in the last, which no astrologer but a *dead one* would have inserted, and no man *living* would or could write such stuff as the rest.

But lastly, I shall convince him from his own words that he is dead; for in his preface to his Almanack for 1734, he says, "Saunders adds another gross falsehood in his Almanack, viz., that by my own calculation, I shall survive until the 26th of the said month, October, 1733, which is as untrue as the former." Now if it be as Leeds says, untrue and a gross falsehood, that he survived till the 26th of October, 1733, then it is certainly true that he died before that time; and if he died before that time, he is dead now to all intents and purposes, anything he may say to the contrary notwithstanding. And at what time before the 26th is it so likely he should die, as at the time by me predicted, viz., the 17th of October aforesaid? But if some people will walk and be troublesome after death, it may perhaps be borne with a little, because it cannot well be avoided, unless one would be at the pains and expense of laying them in the *Red Sea*; however, they should not presume too much upon the liberty allowed them. I know confinement must needs be mighty irksome to the free spirit of an astronomer, and I am too compassionate to proceed suddenly to extremities with it;

nevertheless, tho' I resolve with reluctance, I shall not long defer, if it does not speedily learn to treat its living friends with better manners.

I am, Courteous reader,
Your obliged friend and servant,
RICHARD SAUNDERS.

OCTOBER 7, 1736.

Courteous and kind Reader :

This is the fifth time I have appear'd in publick, chalking out the future year for my honest countrymen, and foretelling what shall, and what may, and what may not come to pass; in which I have the pleasure to find that I have given general satisfaction. Indeed, among the multitude of our astrological predictions, 'tis no wonder if some few fail; for, without any defect in the art itself, 'tis well known that a small error, a single wrong figure overseen in a calculation, may occasion great mistakes. But, however we Almanack-makers may miss it in other things, I believe it will be generally allowed *that we always hit the day of the month*, and that I suppose is esteem'd one of the most useful things in an Almanack.

As to the weather, if I was to fall into the method my brother J——n sometimes uses, and tell you, *Snow here or in New England,— Rain here or in South Carolina,— Cold to the northward, — warm to the southward*, and the like, whatever errors I might commit, I should be something more secure of not being detected in them: but I consider it will be of no service to anybody to know what weather it is one thousand miles off, and therefore I always set down positively what weather my reader will have, be he where he will at the time. We modestly desire only the favourable allowance of *a day or two before*, and *a day or two after* the precise day against which the weather is set; and if it does not come to pass accordingly, let the fault be laid upon the printer, who, 'tis very like, may have transposed or misplac'd it, perhaps for the conveniency of putting in his holidays; and since, in spite of all I can say, people will give him great

part of the credit of making my Almanacks, 'tis but reasonable he should take some share of the blame.

I must not omit here to thank the publick for the gracious and kind encouragement they have hitherto given me. But if the generous purchaser of my labours could see how often his *fi pence* helps to light up the comfortable fire, line the pot, fill the cup and make glad the heart of a poor man and an honest, good old woman, he would not think his money ill laid out, though the Almanack of his

Friend and servant,

RICHARD SAUNDERS,

were one-half blank paper.

(To be continued.)

DOCTOR TEMPLE has thus ably illustrated the importance of the teaching of discipline in mature life, which is needed for the intellect even more than for the conduct. There are many men who, though they pass from the teaching of the outer law to that of the inner, in regard to their practical life, never emerge from the former in regard to their speculative. They do not think; they are contented to let others think for them, and to accept the results. How far the average of men are, from having attained the power of free independent thought, is shown by the staggering and stumbling of their intellects, when a completely new subject of investigation tempts them to form a judgment of their own, on a matter which they have not studied. In such cases a really educated intellect sees at once that no judgment is yet within its reach, and acquiesces in suspense. But the uneducated intellect hastens to account for the phenomenon; to discover new laws of nature, and new relations of truth; to decide and predict, and perhaps to demand a remodelling of all previous knowledge. The discussions on table-turning a few years ago, illustrated this want of intellects able to govern themselves. The whole analogy of physical science was not enough to induce that suspension of judgment, which was effected in a week by the dictum of a known philosopher.

Birthday Information and Daily Advice for February.

"From Aquarius' urn a flood o'erflows."

(THE SUN ENTERS AQUARIUS JAN. 21 AND LEAVES IT FEB. 19.)

1. FRIDAY. (*Ruled by Venus.*) ♃ in ♁ ♃ ♃ * ♃ ♃ ♃. It is not a good day, postpone all matters of importance and attend only to what is absolutely necessary, for the day will bring delays and disappointments.

The year will bring a business failure, with probable sickness and bereavement. Don't branch out, but save all you can.

Those born today are "born for trouble as the sparks fly upward," they will be unlucky in business and have much sorrow in their home affairs. Women will be particularly unfortunate, especially in their early years.

2. SATURDAY. (*Ruled by Saturn.*) ♃ enters ♄ and makes no important aspects. The day is not propitious and only ordinary affairs can be accomplished.

The year will be an annoying one, and you will not be able to make any headway; be content and don't quarrel.

Those born today are very unlucky, and are not destined to experience comfort or happiness.

3. SUNDAY. (*Ruled by the Sun.*) ♃ in ♄ ♃ ☉ ♃ ♃. It is the Full Moon and not a good day, and it is well it is Sunday. Rest and go to church.

The year will bring trouble, disappointment, and anxiety through speculation. Those holding positions will lose them. Young people will fare the best.

Those born today will be restless, unsettled and often out of employment, and all through life will meet with opposition and set-backs.

4. MONDAY. (*Ruled by the Moon.*) ♃ enters ♃ * ♃ ♃ ♃. It is a bad day for letters, papers, writings, contracts, publications, advertisements and trips.

The year is not good and you will need to take care of your health. Keep quiet and do not undertake too much. Young people will, some of them, be disappointed.

Those born today will be quick and active but untruthful, and very unlucky in their business career. Women will marry early in life, and many of them will regret it.

5. TUESDAY. (*Ruled by Mars.*) ☽ in ♁△♃△♁♄♅. The forepart of the day is bad: be careful of accidents and expect delays. The afternoon will improve matters, but thus far the month has not brought much.

In business you will do well this year, and your estate will increase, but there is danger of law, a serious quarrel or an accident. Young women must not rely upon any promises from their friends this year, or trouble will follow.

Those born today will make their own way and rise rapidly in the world, especially if in government employ or connected with railways. Women will marry early in life, and get good but jealous husbands.

6. WEDNESDAY. (*Ruled by Mercury.*) ☽ in ♁□♁. The day is not good; avoid journeys, changes or removals, for they will only bring loss and delays.

The year is full of trouble and matters will go wrong, especially if you attempt to remove or make any changes. Look well to business and consult an astrologer.

Those born today will be restless, headstrong, determined, fond of travel and unlucky. Women will be unlucky in marriage.

7. THURSDAY. (*Ruled by Jupiter.*) ☽ in ♁□♁□♁△♀. It is a bad day to collect money or engage in any speculative matters, but good for visiting friends and enjoying yourself.

The year brings loss from speculation; business will fall off and cause much anxiety; money will be tight and bills remain uncollected. Those holding positions will have anxieties; but young people will have an easy, pleasant time.

Those born today will be very generous, much respected and will carry themselves well, but must be content to work for others. Women will marry very unfortunately.

8. FRIDAY. (*Ruled by Venus.*) ☽ in ♁△☉*♁□♃. It is about the best day we have had this month. Take every advantage of it and push business, ask favors, make changes, but avoid old people and mining affairs.

There is risk and loss in speculation this year, also danger of sickness and a disappointment. With care your business will increase. Those holding positions will receive promotion.

Those born today will be lucky in working for others, and

they will be quick and clever. Women will marry unfortunately; they should wait another year.

9. SATURDAY. (*Ruled by Saturn.*) ♃ enters ♁ Δ Ψ □ ♀. The day is not very good, so don't plan any important move, but wait until tomorrow.

The year is an anxious one especially for business, and there is danger of disputes and sharp words, and possibly a lawsuit; if you contemplate making changes, postpone them for a more favorable season. Those in love will meet with a disappointment or some deep grief.

10. SUNDAY. (*Ruled by the Sun.*) ♃ in ♁ * ♃ * ♃ * ♃ Δ ☿. It is an excellent day, and really the best one this month, and it is a pity it could not be taken advantage of in the business world, for it is good for everything. Rest and seek interior communion, and receive strength from nature's forces.

The year will bring you success and good fortune, all your hopes and wishes will be realized, and new undertakings will prosper and end well. It will be a year to look back upon with pleasure. Women will receive favors and attentions, but they must not rely upon promises, for they will not be fulfilled.

Those born today will be born "with a silver spoon in their mouth," will meet with success and happiness, and will rise in the world. They will be quick and penetrating, and able to learn and accomplish anything they set their mind upon.

11. MONDAY. (*Ruled by the Moon.*) ♃ in ♁ □ ☾. It is not a good day for any purpose; attend only to ordinary duties and wait, for it will pay you to postpone matters of importance, however pressing they may seem.

The year threatens accidents, a quarrel and a lawsuit. Business will fall off and cause much anxiety; avoid changes or branching out, for you will lose thereby. Those holding positions will meet with annoyances and difficulties.

Those born today will possess good qualities, but unfortunately will not always make the best use of them. Women will be unhappy in their married life.

12. TUESDAY. (*Ruled by Mars.*) ♃ in ♃ □ ♃ * ♀. The day has mixed influences, and as the good aspect of Venus comes up first, make the most of it. You can enjoy yourself, hire servants, visit your friends, marry (early in the day) and do a little in speculation, but afterwards look out for accidents or a quarrel, and possibly a loss.

Your business this year will need all your care and attention;

avoid disputes and look out for fire or an accident, and take good care of your health.

Those born today will be clever and bright, but quarrelsome, often getting into scrapes, and therefore will be unlucky in business; they should make up their minds always to work for others, and if they will control their temper will make their services valuable.

13. WEDNESDAY. (*Ruled by Mercury.*) ♃ in † ♂ ♄ □ ♀. The day is not good. Do not travel or make changes, or try to remove, for you will meet with obstacles and have little success; avoid signing contracts, writing letters, and be careful of advertisements and publications.

You will experience many annoyances in business this year and will lose money; there is danger of an unlucky move or an unfortunate journey. Take good care of your health.

Those born today will not be fortunate in the world, although they will be quick and active. Women will marry men with a high temper.

14. THURSDAY. (*Ruled by Jupiter.*) ♃ enters ♃ * ☉ ♂ ♀. It is a good day to look for employment, ask favors, and to push business, but not good for matters of an occult or secret nature.

Your business this year will progress, but will need all your care and attention. If you will attend to it and practice self-denial, there will be a slight gain at the end of the year. Those holding positions will receive promotion.

Persons born today will rise in the world and become fortunate, but only by working for others.

15. FRIDAY. (*Ruled by Venus.*) ♃ in ♃ ♂ ♃ ♂ ♃ Δ ♂ * ♀. Lawyers, surgeons and doctors will be successful today; money will be easy, but later there will come delays and disappointments; so do not expect too much, and hasten slowly.

You will have a very successful business year, and the close will show a handsome surplus; remember those less fortunate, and be careful of your health.

Those born today will be kind, generous, and much liked and respected; they will make money rapidly and spend it lavishly.

16. SATURDAY. (*Ruled by Saturn.*) ♃ in ♃ making no important aspects. It is not a good day, and unless you have good aspects in your own chart you will not be able to make any headway, so postpone all important matters.

Pay strict attention to your business this year, and avoid law matters and disputes, for you are likely to lose thereby.

Those born today will lead an even, quiet life. Women will contract an unhappy marriage.

17. SUNDAY. (*Ruled by the Sun.*) ☽ in ♍ ☿ ♀. It will be a very pleasant day. Rest and enjoy it.

Your business this year will increase, but you will receive annoyances from young persons, or concerning letters and papers; your health also will not be good.

Those born today will be fortunate and will manage their affairs with tact. Women will marry very unhappily.

18. MONDAY. (*Ruled by the Moon.*) ☽ in ♍ △ ♀ * ♄. The early part of the day is good to make changes, take a journey and plan new affairs, but the latter part is not lucky.

Look well to business this year, changes will come up and possibly a journey, but nothing good will result of either. Avoid all matters of a speculative nature, and take no risks in money matters.

Those born today should always work for others, as they will be careless and changeable and will not accumulate fast. Women will marry unkind and tyrannical men.

19. TUESDAY. (*Ruled by Mars.*) ☽ in ♄ ☿ ☉ * ♀ ♄ ♄. Today is the New Moon and a good day for speculation, to look for employment, and to push all matters that have been hanging along. Be up and doing, and make the most of the opportunity.

This year will be a very successful one, but there is danger of a lawsuit or a serious quarrel. Those holding positions will need to be very careful.

Persons born today will be determined and difficult to control, but will meet with success in life. Women will marry exacting men.

20. WEDNESDAY. (*Ruled by Mercury.*) ☽ in ♄ □ ♀ □ ♄ * ♃ ☿ ♃. It is a good day to travel, sign papers and make contracts; also good for letters, advertisements and publications, but not good for very much else.

Look after your affairs this year, and be very careful of your money. Avoid everything of a risky nature. You will either make an important change or take a pleasant journey.

Those born today will meet with a fair amount of success, and will be bright and active, very fond of traveling about, and should see a good deal of the world. Women will be unhappy in their marriage.

21. THURSDAY. (*Ruled by Jupiter.*) ☽ in ♃ □ ♀. The day is not good, especially in matters of a financial nature;

more will depend upon the aspects operating in your own chart.

If you speculate or run any risks with your money this year, you will surely lose it. You will need to pay close attention to business or it will fail, probably through inability to collect your bills; so don't extend much credit, and keep matters close in hand.

Those born today will meet with losses and disappointments if they attempt to do business for themselves, for they will be cheated and imposed upon. They must seek to work for others whose charts are in sympathy with their own. Women will meet with much unhappiness in their married life.

22. FRIDAY. (*Ruled by Venus.*) ♃ in ♁ * ♀ Δ ☿ □ ♃ * ♀. The day is an active one and good to push business, to look for work, ask favors, see your friends, hire servants, make changes and take trips; avoid elderly persons and mining interests, and be careful of taking cold or meeting with an accident.

The year will bring you gains and losses, and part of it will be checkered; you will be ill and possibly meet with an accident, and if you go to law you will lose.

Those born today will have many ups and downs in life; they will be clever, bright, headstrong, and difficult to get along with. Women will lose their husbands early in life.

23. SATURDAY. (*Ruled by Saturn.*) ♃ in ♄ * ☉ Δ ♃ Δ ♄. It is an excellent day for everything; make the most of it, and push matters all you can. The stock market will be strong, active and buoyant.

You have a very happy and successful year, and everything you undertake will show an increase. Now is the time to put by and save for a rainy day. Those employed will receive favors and will do well.

Persons born today will be very fortunate, especially in business, and will rise quickly in life. Women will marry happily, but there is danger of their husbands dying suddenly.

24. SUNDAY. (*Ruled by the Sun.*) ♃ in ♄ Δ ♃ □ ♀ * ☿. It is a good day. Rest and go to church.

This year will prove a successful one, and will show an increase; but if you speculate or risk your money, you will surely lose, so take warning, for you will feel happy and overconfident.

Those born today will be prudent, careful and industrious, and will therefore succeed and prosper in the world. Women will be happily married.

25. MONDAY. (*Ruled by the Moon.*) ☽ in ♀ □ ☉ □ ♄. The day is not favorable, so keep quiet and attend strictly to business; ask no favors, and postpone important matters, for there is danger of loss or a quarrel.

26. TUESDAY. (*Ruled by Mars.*) ☽ in ♀ ♁ ♃ ♀ □ ♃. The day is not good, so be very cautious and don't expect too much; take an afternoon off and visit your friends; you will ultimately gain thereby.

Pay strict attention to your business this year or it will fail; deny yourself pleasure all you can. You will make some new friends; avoid changes and journeys, and keep as quiet as possible. Women will receive offers of marriage which they should accept.

Those born today will be fond of traveling, very unsettled and hard to please. They will have many friends, and through them will lose some golden opportunities.

27. WEDNESDAY. (*Ruled by Mercury.*) ☽ enters ♃ ♄ ♃ * ♄. It is a splendid day to push business and force matters in general. You should accomplish something good today.

This year brings great activity and increase in your business; you will travel and will have a good deal of success and prosperity. Remember your brother in distress.

Those born today will be smart and active, and on the whole lucky and prosperous.

28. THURSDAY. (*Ruled by Jupiter.*) ☽ in ♃ ♁ ☉ ♁ ♃ ♁ ♃. It is not a good day, so postpone all matters of importance, for anything commenced now will prove unlucky.

The year brings sickness and a bereavement in your home circle, or some serious loss in business. Reef your sails and anchor your bark in a safe harbor, and you will save yourself much mental and physical suffering. Just as the stars guide the mariner on the sea, so can they guide the wayfarer on land; consult a reliable astrologer and abide by his advice.

Those born today are born for sorrow, and if they attempt to work for themselves, certain failure will result. Women are in danger of meeting with disgrace.

CATHARINE H. THOMPSON.

NOTE.—The first paragraph after the date is the advice for the day, and applies to everyone.

The second paragraph is only for the year, and applies to those whose birthday falls on that day.

The third paragraph applies only to infants who happen to be born on that day, but in this month and year.—ED.

The American Grammar of Astrology.

CHAPTER XIV. CONTINUED.—SIGNIFICATION OF THE RULING PLANET.

Saturn sextile or trine to Jupiter.

If Saturn be the Significator, it will bring money through agricultural pursuits, and the native is religious and sincere.

If Jupiter be the Significator, it makes him serious, and he will gain by mines or legacies.

Saturn sextile or trine to Mars.

If Saturn be the Significator, it gives courage and firmness, but he is liable to express his displeasure when it comes up.

If Mars be the Significator, he is cautious, bigoted, and could gain an estate.

Saturn sextile or trine to the Sun.

If Saturn be the Significator, the native is noble, stern but generous.

If the Sun be the Significator, he is conceited, is fond of display and boasts; and could receive a legacy or excel at farming.

Saturn sextile or trine to Venus.

If Saturn be the Significator, he is extravagant and wastes his money on women.

If Venus be the Significator, he is shy and modest; gains the friendship of elderly persons, and sometimes inherits their property.

Saturn sextile or trine to Mercury.

If Saturn be the Significator, it makes the native subtle and ingenious, but he uses his talents to very little purpose.

If Mercury be the Significator, he is prudent and careful and is fond of art and science.

Saturn sextile or trine to the Moon.

If Saturn be the Significator, the native is jealous, suspicious and changeable.

If the Moon be the Significator, he is conceited and mean, and never does anything without careful deliberation.

Jupiter sextile or trine to Mars.

If Jupiter be the Significator, it gives bravery and a spirit of military adventure, and the native would make an excellent surgeon or chemist.

If Mars be the Significator, it makes the native generous, noble and ambitious, and he could rise rapidly in the army.

Jupiter sextile or trine to the Sun.

If Jupiter be the Significator, it will make the native very fortunate, and will give him a noble and courageous disposition.

If the Sun be the Significator, he gains money quickly, possesses a fine disposition, and is universally respected.

Jupiter sextile or trine to Venus.

If Jupiter be the Significator, it causes real goodness of heart, with personal beauty, and brings riches and love.

If Venus be the Significator, the native is virtuous and possesses an amiable disposition, and is incapable of deceit or fraud.

Jupiter sextile or trine to Mercury.

If Jupiter be the Significator, it gives sound judgment, excellent abilities and much learning.

If Mercury be the Significator, the native will possess a generous disposition, good sense, and will experience much good fortune.

Jupiter sextile or trine to the Moon.

If Jupiter be the Significator, it makes the native extremely fortunate, greatly loved (especially by women) and much respected by the poorer class of society.

If the Moon be the Significator, it makes the native

sincere, just, charitable and generous, as far as his means allow.

Mars sextile or trine to the Sun.

If Mars be the Significator, it will give the native a noble disposition and an excellent mind; he should rise rapidly if in the army, could be successful in battle, and gain through men in power.

If the Sun be the Significator, it makes the native high-spirited, and gives courage whereby he will rise to fine surroundings; in military tact and talent he should be invincible.

Mars sextile or trine to Venus.

If Mars be the Significator, it makes the native dissipated and immodest, and though he is careless and thoughtless, is not radically bad; he should exert much fascination over women, which he never fails to make use of, and gains thereby.

If Venus be the Significator, the native, though handsome, will be rash and foolish, and devoid of prudence and good principles.

Mars sextile or trine to Mercury.

If Mars be the Significator, it endows the native with much learning, penetration and acuteness, but he is too confident, rather hasty, and sometimes crafty.

If Mercury be the Significator, it makes the native very courageous and ingenious in any handicraft, or he could be a good engraver or mathematician, and will succeed in anything requiring presence of mind or sharpness of wit.

Mars sextile or trine with the Moon.

If Mars be the Significator, the native will be restless, servile, talkative and changeable, fond of travel and should receive considerable assistance from women.

If the Moon be the Significator, he possesses good abilities, but is high-spirited, passionate and changeable.

The Sun sextile or trine to the Moon.

If the Sun be the Significator, the native gains through women and obtains honors and riches, and is much respected by the people.

If the Moon be the Significator, he is generally successful, is proud and ambitious, but his fortune will not last unless the Sun and Moon are in Fixed Signs.

Venus sextile or trine to Mercury.

If Venus be the Significator, the native possesses much wit and ingenuity, and is very good-natured.

If Mercury be the Significator, the native is very accomplished, neat and refined, has elegant manners, and is fond of music and the fine arts.

Venus sextile or trine to the Moon.

If Venus be the Significator, it is very lucky for the native; he will obtain considerable property, and will be helped by women who will much esteem him.

If the Moon be the Significator, it makes the native gentle, amiable, refined, and much admired by women, whose position in life will depend on the strength or debility of Venus.

Mercury sextile or trine to the Moon.

If Mercury be the Significator, the native will be witty and ingenious, easily learning anything he likes, and acquiring sciences without any help; he will be a little melancholy and reserved, but from his extensive knowledge is always a useful and sometimes a pleasant companion.

If the Moon be the Significator, it will be an excellent aspect for the native to acquire learning, and he should become deeply interested in scientific pursuits.

(To be continued.)

A MODERN SWEETHEART.—“I swear to you by Venus above, so long as the planet shines I will be true to you!”

“Don’t be a fool, Arthur! That’s not Venus. Venus doesn’t rise till 11.20—her Declination is 17° 25’ South, Right Ascension 10° 2’!”

On Some Ancient Prophecies.

(*Concluded.*)

D'AUBIGNE relates in his memoirs that he had in his service a mute, who expressed himself perfectly, however, by signs, and that this mute in 1607 related all the details of the death of Henri IV, which did not happen till 1610. If we are to believe Bassompierre, Henri Quatre had gloomy forebodings before the fatal day of the 14th of May. "He said to me," the amiable marshal relates, "I don't know what it is, Bassompierre, but I cannot persuade myself that I shall visit Germany, and my heart does not tell me that you will visit Italy.' Several times he said to me and to others: 'I believe I shall die soon.' And on the 1st of May returning to the Louvre by the great gallery — he always leaned on someone — and on this occasion M. de Guise was on one side of him and I on the other; he did not leave us until he was on the point of entering the Queen's apartments, and then said: 'Don't go away.' We waited, leaning on the iron balustrades which overlook the Court of the Louvre; when suddenly the may-tree which was planted in the middle of it, suddenly fell without being agitated by the wind or any other apparent cause, and fell in the direction of the little staircase which leads to the King's chamber. I then observed to M. de Guise: 'I would that this had not happened, even at the cost of some good fortune to myself. That is a very evil omen. May God preserve the King, who is the may-tree of the Louvre.'"

The curious memoirs of Lestoile mention predictions relative to the death of Henri Quatre, and also give details about the gloomy forebodings of the King. "The eve of his death he could not sleep, and on the day of his assassination M. de Vendome begged him not to take an airing. "'I see,' said the King to him, 'that you have been consulting the almanac.' Just as he was entering his coach, calling to mind the evil predictions, he said aloud: 'Between the 13th and the 14th.'"

“It is certain,” adds Lestoile, “that about six months before, the King visiting Lamet and dining with him, having retired to his chamber alone, sent for one named Thomassin, who was reputed to be one of the best astrologers of the time. And His Majesty having questioned him about several matters in the future according to the secrets of his science . . . the said Thomassin told him that he must beware of the month of May, even going so far as to tell him the day and the hour, on which he was in the event to be killed.”

We find Astrology still to the fore at the birth of Louis XIV. Campemella, a very curious personality, was commissioned to draw the horoscope of the new-born child. After having the little Dauphin shown to him naked, and attentively examining it, he withdrew, and a little later presented the Queen with the following lines: “*Erit puer ille luxuriosus sicut Henricus quartus et valde superbus. Regnabit diu, sed dure, tamen feliciter, desinet misere, et in fine erit confusio magna in religione et in imperio.*” (Memoires de Brienne, T. I., p. 349, Paris, 1828.) “This boy will be luxurious, like Henri Quatre, and exceedingly proud. His reign will be long, but a hard one, yet fortunate; he will end, however, badly, and there will be great confusion both in religion and government.” But let us return to the prophecies properly so called, from which Astrology has perhaps too much withdrawn our attention. We are not concerned with the pretended prediction of Cazotte. It is known that it owes its currency solely to the deceit of one of the editors of *Laharpe*, who took care to state plainly in a passage suppressed by this worthy, that the strange scene described by him was purely imaginary. For that matter, an officer, M. Delitte, in 1775, in some verses of a French air, announced perfectly what the dreams of the philosophers would lead to. He ended thus:

*A qui devons nous le plus ?
C'est a notre maitre
Qui se croyant un abus
Ne voudra plus l'etre,*

*Ah! qu'il faut aimer le bien
 Pour de roi n'être plus rien!
 F'enverrais tout paitre
 O gué!
 F'enverrais tout paitre.*

But M. Delitte was certainly a prophet without knowing it. This was not the predicament of Jean Muller, bishop of Ratisbon. The *Mercur de France* has quoted the following prediction of his, which has often since been repeated :

*Post mille expletos a partu Virginis annos,
 Et septingenta rursus abire datos.
 Octuagesimus octavus, mirabilis annus
 Ingruet et secum tristia fata feret.
 Si non hoc anno totus malus occidet orbis,
 Si non in nihilum terra fretumque ruet.
 Cuncta tamen mundi sursum ibunt atque deorsum
 Imperia et luctus undique grandis erit.*

“When a thousand years are passed from the birth of the Virgin, and seven hundred added to that, the eighty-eighth will be a year of wonder, and will bring with it great calamities. In that year if the wicked world does not perish, and the earth and sea are not destroyed, at least all the empires of the world will be shaken, and desolation will be universal.”

This prediction was applied to the great Revolution; but according to M. Lalanne (*Curiosites de Traditions*, p. 47,) it has been altered and really referred to the year 1588, the word *septingentos* being a substitution for *post quingentos*. If this be true, of which, by the by, we are not at all sure, if Jean Muller did not anticipate the great events at the end of the last century, another prelate, the Cardinal Pierre d'Ailly, was more skilful, it is said, by the aid of Astrology.*

A savant of Berlin, M. Hideler, calculating at the request of M. de Humboldt, what years of our era corresponded to the

*This prediction, as we have shown elsewhere, was really originated by the Arab astrologer Albumazar at a much earlier date.

great conjunctions of Saturn, indicated by the Cardinal as productive of extraordinary changes, found that the following words of Pierre d'Ailly pointed out the year 1789: "*Si mundus usque ad illa tempora duraverit, quod solus Deus novit, multæ tunc magnæ et mirabiles alterationes mundi et mutationes futuræ sunt et maxime circa leges.*" "If the world lasts till then, which God alone knows, there will be great and wonderful changes, and remarkable alterations, especially in the laws."

It is the *Journal des Debats* for the 8th of January, 1840, which gives us this proof of the perspicacity of Pierre d'Ailly; but I quote it, as the journalists say, without any guarantee.

During the Revolution people sought, as they do today, in the promises of seers and prophets, for the too real misfortunes of the present. A book had then a great vogue which has become scarce, entitled *Mirabilis liber qui prophetias revelationesque necnon res mirandas proeteritas, presentes et futuras aperte demonstrat*. This book, which contains the treatise of St. Augustine already alluded to, gives a prophecy asserted to be by St. Césaire, in which the advent of a deliverer is read by some. The following words were applied to the Dauphin, the unhappy Louis XVII: "*His erit in adjutorium juvenis captivitate qui recuperabit coronam lilii et dominabitur per universum orbem, fundatus destruet filios Bruti et insulas, itaque non erit ulterius memoria eorum.*" "A young captive will come to their aid, and will recover the crown of the *fleur-de-lys*; he will reign over the whole world; when well established he will destroy the sons of Brutus and the islands, so that there shall be no more any memory of them."

It is, I believe, the first time that these words, "sons of Brutus," occur in a prophecy; but I think they have been much misunderstood. Geoffrey of Monmouth, in his *History of the Britons*, has related how Brutus, the grandson of Æneas, became king of England, which at first taking his name was called Brutonia, and then by corruption Bretagne (Britannia). This legend was spread abroad a great deal in the Middle Ages, and it is probable that by the sons of Brutus the prophet meant

the English. The word *insulas*, islands, which follows, seems to me to confirm this opinion.

We must not confound the *Liber Mirabilis* with the *Livre Merveilleux*, which also contains predictions. Charles Nodier, more fortunate than myself, possessed it. I only know the title as given by Brunet. I see by these indications that the *Livre Merveilleux* contains, among others, the prophecy about the East, and the prophecy said to be by St. Malachi, which has been much talked about recently. The reader who may be curious to know it, will find it in the supplement to the Dictionary of Moréry. St. Malachi, archbishop of Armagh, in Ireland, lived in the twelfth century. Of the prediction accredited to him, we find no trace until the sixteenth century. It was then given for the first time by Arnold de Wyon, in a book called *Signum vitæ*. It is composed of a series of very short legends, each concerning a pope, either alluding to his origin, or his arms, or his manner of life, or the events of his time. Gregory XIV., who was contemporary to Wyon, is thus indicated: *De antiquitate urbis*; "About the antiquity of the city," and they are explained by saying that this sovereign pontiff was a native of Orvieto; in Latin, *Urbs vetus*, "Ancient city." In the supplement to the Dictionary of Moréry, they have carefully affixed the names of the popes to the legends, up to Innocent XII., who was alive at the time the book was printed. From this pope onwards we find no more legends characterizing the future popes, whose names were of course then unknown. The explanation that can be given of them is often very unsatisfactory, but it must be admitted that the fourteenth inscription after that of Innocent XIII., or the one that would belong to Pius IX., is really curious; it is thus worded *Cruce de Cruce*, "Cross of the Cross," and is only too justified by the persecutions with which the Sovereign Pontiff has been overwhelmed. The legend which follows, *Lumen in celo*, "Light in the sky," seems to promise the triumph of the Church, which has been promised also by many other prophecies, and among others by that of Orval. A serious study should be made of this prophecy, so often quoted nowadays, and even then one would probably

arrive at no certainty for or against its authenticity. *Es cosa de misterio*. "It is a thing of mystery," as the good priest in Don Quixote said of Amadis. A Monsieur D. has related in a long account addressed to M. Dujardin, that he copied in 1823 this prophecy in an old book, printed at Luxembourg in 1524; but this book has never been found, for the reason that at that date there was no printing-press at Luxembourg. In 1849 Monsieur D. being cross-examined by the bishop of Verdun, confessed that he had amused himself by the help of old predictions in manufacturing the revelation of the hermit of Orval. It would seem from this that any further attention to the same were a pure waste of time; but lo! M. l'Abbé Curicque, and M. Lacombe, canon of Bordeaux, and many others besides, have received numerous proofs that this prophecy was known before 1823, the period at which Monsieur D. spread abroad many copies of it. And how shall we explain the fact that at this date Monsieur D. was able to so definitely predict the revolution of 1830, the empire, and the catastrophes of which we have just been the witnesses.*

These are facts which seem to establish not only the antiquity, but better still, the veracity of the prophecy of Orval. The question is not, however, settled; the people whose evidence is given us, recollect hearing events predicted in this revelation that were talked about when they were children; but as far as any printed text goes, I know of none which can certainly be considered previous to 1823; lastly, the style of this prophecy has to me the look of an awkward imitation of the old French style, and even the words "sons of Brutus," are somewhat suspicious. Might it not be simply a reminiscence of the *Liber Mirabilis*, which might signify not the Republicans, but the English? How shall we reconcile so many contradictions? May

* A great conspiracy against the white flower is promoted in the shade by the hands of accursed villains, and the poor ancient blood of the cape (Capet?) again leaves the great city. The cock effaces the white flower, and a great one calls himself the king of the people (Louis Philippe gave himself this title), the rule of the wicked will increase, but let them hasten (the revolution of 1848). Behold the counsels of the Celtic Gauls are at variance, and a great division is among them (the division of parties which preceded the *Coup d'Etat*). The king of the people, at first rather weak (Napoleon III. elected Emperor by the plebiscite, having a certain sanction which was lacking to Louis Philippe, who gave himself the title of king of the people), will overcome his adversaries, but not permanently, and behold God throws him down again.

we not suppose that Monsieur D. made use of a really ancient prophecy, which so many people worthy of confidence, have heard in their youth, and that he arranged it, and augmented it, still retaining the prominent features of the ancient revelation; and that no longer having under their eyes the text of this primitive document, and aided only by their memories, the people whose evidence is invoked, recognizing the prominent characteristics, were able to believe that they had under their eyes the ancient version of which they had only retained a more or less accurate recollection.

I have thought it necessary to say something of the prophecy of Orval because of its present vogue; but it is not my intention to discuss all the predictions published or revived in our time (many will remember the sister of Blois, who was talked about in 1870-71, and a well-written book in its way, *Le Grand Pape et le Grand Roi*, which read like a romance, and alas, it was one). My object has been to show that ancient prophecies are rarely accomplished, and to inspire some distrust in regard to many which still attract attention. Many of them, and among the more famous are the work of women, and according to Delrio, whose discourteous words I don't wish to quote, ought on account of their origin, to be received with great reserve. It may be well, also, to bear in mind the words of Bayle: "The world has always been exposed to great misfortunes, to civil and foreign wars, to pestilence and famine, so that whoever wishes to predict disasters and terrible manifestations of the wrath of heaven, is sure to predict correctly."

I would not wish, however, to contradict Machiavelli in a passage which I have quoted at the beginning of this essay. In the presence of the enormous number of predictions which promise a time of regeneration and felicity, may we not think that God has perhaps permitted them to shed an influence of hope upon us, and that while hiding from men the details of his plans, and the time of their accomplishment, it has pleased him to give us a veiled intuition of a consoling future?

COMTE DE PUYMAIGRE.

The Mystery of the Sphinx ; or, The Shiloh.

PART II.

“AND one of the elders saith unto me, Weep not ; behold the Lion of the tribe of Judah, the root of David, hath prevailed to open the book and loose the seals thereof.” Rev. v. 5.

“The sceptre shall not depart from Judah nor a lawgiver from between his feet, until Shiloh come ; and unto him shall the gathering of the people be.” Gen : xlv. 10.

There is an ancient prophecy that says the Sphinx will at some period reveal its riddle.

“I am the Sphinx and am in the desert of Egypt. About my foundations is the sand, and above my head are the stars of heaven. I am the fabled monster of the desert, having the head of Virgo and the body of Leo. Many kings and queens and great men and women have stood before the Sphinx and wondered at the strange, silent figure and its riddle. I am the riddle of the past, and a puzzle to all those who could not expound my riddle or solve my mission. I am the Sphinx, the wonder of the world, and I will break my long silence and give my message to the nations of the earth, and to the twelve tribes of Israel.

“When the finger of time points into the Cycle of Aquarius, then will the Sphinx of the heavens arrive at the Autumnal Equinox. I am the Sphinx and the key to time in the heavens, and thus do I unlock the cycles of time, as I move over the four crosses in the Zodiac. I am the Shiloh of the Hebrew Zodiac, and the key to the Shiloh of Jacob and of Joshua, the warrior of time.

“My point in the heavens is between the constellation Leo and Virgo, and my shape is marked upon certain portions of your earth, as will be revealed when the lost Israel is restored.

“When the stars of heaven are cast to earth, and the beast with its ten horns and ten crowns rises out of the sea of crystal,

then shall my mission be revealed through the intelligence of **THE SPHINX.**"

The time is due for the revelations of the Scriptures to be made manifest, for the six thousand Soli-Lunar millenary is at an end.

The four great beasts of Revelation have arrived at the four points of the Zodiac ; the Eagle rules at the Ascendant, and the Lion at the Western Equinox.

The woman with the crown of stars above her head is Columbia, the mother of Freedom, and she has brought forth the male child who shall rule the world with the iron rod of freedom. Freedom shall penetrate the empires, and shall reach the heart of all the nations, and the tribes of Judah and Reuben shall dominate the universe, for they are the Anglo-Israel races of Israel.

Shiloh shall gather together the children of Israel, and the mystery of Israel shall be revealed through the mouthpiece of **THE SPHINX.**

"I am the Sphinx, and the riddle of the past, and shall place the secret of Israel in thy hands. The stigma of the Sphinx is marked upon the face of thy earth, as thou wilt perceive later, when the mystery is revealed. Preserve my form of stone in Egypt forever, for I am the key to time, and the talisman of thy planet, and woe to those nations who destroy me, as woe came to those who marred my face of stone. I am the Leo and Virgo and the Shiloh of the tribe of Judah and the Hebrew Zodiac.

"Misfortune followed those who mutilated my form of stone in Egypt.

"Vandal, go scratch thy name of unknown fame in another place, but come not near to the heritage of Israel, with thy vandalism and thy ruthless hands."

The world is regenerated for the children of Israel for the next 6,422 years to come, and new stars are now in the heavens. Sarah bringeth forth new stars in Taurus, Leo, Sagittarius, Aquarius, Perseus and Cassiopeia in the near future, and ye will behold a great star in a short time.

As the phenomena of the heavens changes, thus also are changes brought about upon this earth and among the children of Israel.

Abraham is the cycle of the time, and his seed shall be like the sands of the seashore.

Abraham was born in the year of 2008 A.M. (6)

Ishmael was born 2094 A.M., when Abraham was 86 years of age. Isaac was born 2108 A.M., when Abraham was 100 years of age. (The Century.)

Sarah died 2145 A.M. at the age of 127 years.

Isaac married Rebecca 2148 A.M.

Jacob and Esau were born 2168 A.M., when Isaac was 60 years of age.

Abraham died 2183 A.M. at the age of 175. (8)

Jacob married his Uncle Laban's two daughters 2245 A.M.

Joseph was born 2258 A.M., when Jacob was 90 years of age.

Joseph was sold to the chief of the caravan in 2275 A.M. and was made Governor over Egypt by Pharaoh in 2288 A.M.

Jacob blessed his twelve sons and gave each a prophecy, and died 2315 A.M., at the age of 147 years, and was buried in the field of the Hittite.

The Shiloh of Jacob and the Sphinx of the heavens is the key to the secret of Israel, and Shiloh is now at the Autumnal Equinox.

The Scriptures say that Abraham shall have his heritage restored, and Israel shall come from the east and from the west.

CHARLES HATFIELD.

PROFESSOR TOTTEN says: A correspondent has written concerning certain ancient correlations of the word Boss-ton—not modern notions, but quaint connections, well sought out—and only correlating it at once in our own mind, with Pyramidal and Hebrew terms. So we replied upon his own lines, citing its real meaning as Beth-el.

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The Sphinx.

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No. 3.

Religion's Starry Trail.

RAPHAEL'S ALMANAC for 1900, in predicting the effects of the solar eclipse on May 28, says, "They will be far reaching and lasting . . . it (the eclipse) points to great changes and schisms in the church ; it will toll the knell of the Protestant church . . . and bring about its separation from the State . . . all of which will not happen at once, but this eclipse will set the ball rolling."

Again, in his comments for June, he says "The opposition of Sun, Moon and Mercury to Jupiter and Uranus denotes religious dissensions ; in short, the time is rapidly approaching when the religion of the Church of England will be rent to pieces."

This is certainly a startling prophecy against one of the powers of our era ! But, along with this prediction, based upon the Sun's eclipse and the position of certain planets, let us place the ancient prediction of Merlin, that churchmen will have no part in the time beyond the setting stars of Virgo.

When two such auguries as the above become focused upon a religion, churchism, or priestcraft which has been a stupendous power of the world's Dark Ages, it behooves us to begin investigating the matter, for, if true, the faith and hopes of countless millions must be shaken by its fall !

Were we asked to prophecy upon it, we would give the following Sabæan facts, and let them write the "Mene mene tekellipharsin." When the Christian religion made its appearance upon earth, it found the whole world in Sabæan idolatry, worshipping the hosts of heaven : and, strange to say, the only

change wrought by the advent, was to give the old idolatry a new vesture and a new name.

Everywhere, at the time of Christianity's advent, were the fragments of a star worship which had been going on for ages : for instance, in the relics of Osiris worship were seen the fragments of Sirius worship, when the equinoctial sun was in the vicinity of the Dog Star.

After the Sun's departure from Sirius, he reappeared, or retrograded into the next sign, the zodiacal Bull, and all the world went into a sort of kine worship — of bulls, cows, calves, and heifers. Israel worshiped the golden calf ; Egypt worshiped the bull, Apis ; India, China, Japan, Scandinavia, etc., worshiped the white bull ; Juno, Venus, Io, and Isis were all symbolized by cow or heifer ; Mount Calvary was named in honor of Calve, the kine name of Venus ; in recognition of which Adrian built a temple to Venus upon Mount Calvary.

In course of time the sun passed from the Bull into the zodiacal Ram. Josephus in telling of the signs and wonders of that time says, " A heifer, as she was led to be sacrificed, brought forth a lamb " : The Lamb of God which appeared under this sign we are all familiar with.

It was in the débris of this Sabæanism that the Christian religion made its appearance, when the Sun was passing from the Lamb into the sign of the Fishes — utterly disgusted with the idolatrous worship of Sun, Moon, Dog Star, Bull and Ram. In the zealous renunciation of Sabæan idolatry, the Church-Fathers, who were familiar with the Sibylline books, turned to the God of Israel (which is a synonym for Saturn) ; to the God of Heaven (there is no other Heaven than the planet Uranus) ; and his only begotten Son, the story of whom is contemporaneous with the Ancient of days.

One of the original symbols of Christianity was the Fish, or symbol of the sign Pisces. The typical church of Christendom is St. Peter's at Rome, in honor of Jupiter, lord of the Fishes ; while the sun, in his annual round, is passing through Pisces we celebrate Lent, and restrict ourselves to a fish diet in honor of the zodiacal sign, and its lord, Jupiter ; our two

sacred days, Sunday and Friday (or fish-day), have been revered for nearly two thousand years on account of the Sun having been in the Fishes during that time.

But, while giving adoration to the Sun, St. Peter (Jupiter) and the Fishes on one side of the heavens, Christianity has not neglected an idolatrous respect for the configuration formed by the Earth's passing through the Blessed Virgin, or sign Virgo, who is Maia (or Mary), the mother of Mercury.

In this configuration we find the complete make-up of Christianity, — the Virgin, Bethlehem, our Lord, the Southern Cross, the bread and wine, and the coming Lion of Juda.

In face of these facts we ask if Christianity be not a continuation of Sabæan idolatry, then, what is it ?

If Sabæanism changes its form of idolatry every time the Sun and Earth enter new signs, then Raphael and Merlin are correct in their prophecies, and the death-knell of the Christian religion is now tolling. The Star of Bethlehem is now falling, and ere long Christianity must take its place along with Osiris worship, kine worship, etc.

The two great religions of our era get their symbols, the cross, and the crescent, from the configuration of Virgo; and, when they are fallen what is to take their place? is star-worship to continue under a new form? is Sabæan idolatry to be our religion for another two thousand years? Yes: we are soon going to transfer our adoration to a new configuration of the heavens, in which will arise in majesty Aquarius, whose voice is as the sound of many waters; the Lion of Juda; Neptune, the Ancient of days; Saturn of the Golden Age; Venus, the goddess of Love, etc., etc.; but let us mark well this fact, their adoration will be but a continuance of the Sabæan idolatry that has come up from the remotest past!

Is Star-Worship to continue forever? Is there no Lord, no God, no Omnipotent apart from Astrology? If there is we know not where the one ends and the other begins. Hermes Trismegistus attributed to the Sun the workmanship of the world, the ruling and making of all things; and the scientists of our day do the same. Were our Sun to hide its face what

would become of us? We should die, of course, and take our spiritual departure to Heaven. But, Heaven is the planet Uranus, a member of our solar system, and as dependent upon the Sun as we are: with the Sun's destruction Heaven would immediately become a mass of débris. And, not only Heaven and Earth, but all the other planets with the Lords, Gods, Gabriels, Michaels, etc., would also become annihilated with the destruction of the Sun!

Now, majestic as becomes our Sun, to whom the Heavens, Lords, Gods, and Angels are subject, yet it is but an atom among the myriads of solar systems, nebula, and Milky Way which are revolving around the star Alcyone in a cycle of eighteen million years.

After Alcyone has had our eighteen million years of Sabæan adoration, what then? Are we still subject to the stars?

That Alcyone, with her universe of systems, is circling around, subject to, and adoring some stupendously remote astral magnet, we must infer from the fact, that, "in the sword of Orion (see Burritt's Geography of the Heavens) is a nebula, on one side of which is an apparent opening like a window, through which we seem to get a glimpse of other heavens and brighter regions."

Within the Stars is the potency and promise to evolve worlds, heavens, species, lords, gods, and archangels: where this workmanship ends and a higher begins, we are unable to determine.

ANNA PHAROS.

When a serious evil exists and we are unable to find a remedy for its cure, we may properly wait for that correction which time and reflection affords. Silence in such a case is often advisable, but indifference is both criminal and wrong. It is always right to give advice where it seems necessary, but nothing is more useless or unprofitable than to urge counsel upon those who will not heed it or who refuse to be benefited by it.

CONFUCIUS.

Astrology in London.

As a proof that in England there is some disposition being shown to deal in a more broad-minded way with those who practice astrology, I will instance the following: At the beginning of the past year the somewhat popular and largely circulated organ *Society*, began to devote a certain portion of its space every week to astrology. Articles appeared not always by the same hand, but over the same *nom de guerre* of "Jupiter," and in a short time the paper was simply overwhelmed with correspondence from every part of the three kingdoms. A contemporary of undeniable cleverness attacked *Society*, and particularly "Jupiter," and called seriously upon the public prosecutor to enforce the law upon this person; and when that functionary was perverse enough to be imperturbable to the somewhat ferociously worded advice, it followed up the attack by fierce personalities, more suggestive of editorial amenities in California twenty years ago than Fleet Street and the Strand in 1892. Well, the chief criminal authority at Queen Victoria's treasury remained passive, and the reason is not far to seek. Public opinion on the subject of astrology in England has undergone a startling change; and a prosecution by the state at the present juncture and more especially immediately before the elections, would have been a trifle too daring for the most reckless government to indulge in. The professors of astrology in England are legion, and they include an immense number of charlatans; indeed, it may be broadly stated that the charlatans outnumber the genuine astrologers in the proportion of three to one; hence it is desirable that some authoritative organ which could write on astrologic topics, without fear of making itself amenable to the law, should be established, if only for the purpose of acting as a finger-post to those who are seeking the truths of astral lore.

Among the genuine astrologers one must again distinguish

between those who may be termed intuitive and those who base their predictions on absolute mathematics. The latter are the more numerous section, and to the reasonable mind the more reliable; the former, on the other hand, probably possess a larger following, since their deductions are far more rapid and always more startling than their slower brethren.

Among the intuitive astrologers I rank in the first flight, the seer * of the Charing Cross Road, whose predictions for the past forty years approach the marvellous. This man, of practically independent means, is the scion of an illustrious name in the annals of London's civic history, and is the son and grandson of two men, who both practiced as astrologers back into the last century, and were accounted as the leaders of the *cult*. This old gentleman has been consulted by peer and peasant; the late Prince Consort bore witness to his skill; the first Lord Lytton, Charles Dickens, George Eliot, and the late Lord Beaconsfield when Mr. Disraeli, frequently interviewed him, and to this day his house is visited by many of our leading ladies and gentlemen in society, while more than one of our commercial magnates and stock exchange speculators, seek his advice on personal matters.

Then, again, in the Caledonian Road, close to King's Cross, is to be found another "intuitional." † One of our chief lady novelists, whose works are well known to the American public,—I refer to Florence Marryat,—can bear witness to the astonishing power of prognostication possessed by this hoary wizard, whose fame extends far beyond the metropolis of England.

In the month of June, 1887, another famous astrologer within sound of Bow Bells was consulted by a journalist on a subject of considerable import to himself. Queen Victoria's jubilee ceremony was to take place the following day, and the journalist had received instructions from his editor to be present in Westminster Abbey to describe the event at

* Henry I. Dukes, who has since died.

† Thomas Wilson, a watch maker. Princess Victoria, accompanied by her aunt, called on Mr. Wilson and requested him to erect her horoscope. Mr. Wilson once visited New York, but returned to London in 1866 and died in 1895.

length. In view of the enormous number of tickets issued by the lord chamberlain to view the splendid spectacle, hundreds of workmen had been employed for several days in rigging up seats in the interior of the sacred edifice, and the vast quantity of timber employed suggested to the anarchists a ready means of bringing about a perfect holocaust of victims. The threats of these gentry to destroy at one fell blow the heirs apparent of several European dynasties, were overheard in a low Soho cabaret by the detectives, who are ever lurking about that notorious quarter. The whole conspiracy soon got wind and found its way into the newspapers, with the result that certain feeble folk who had obtained tickets became alarmed, and the press loudly demanded extra police precautions, so that a horrible catastrophe might be averted. The particular journalist of whom I speak was among the alarmed ones; and his wife, a believer in astrology, insisted on his consulting with the "intuitional" of her choice. The oracle replied: "There is not the slightest fear of anything happening to-morrow. Jupiter, who rules Her Majesty, is in his full dignity, and nothing sinister could possibly occur. There is, however, likely to be an accident to some one, who, though not royal, is in some way connected with the royal house, and it would appear as though it were a horse accident." It will be remembered by many that on the morning of the ceremony the Marquis of Lorne, while in the park *en route* to join the procession, was thrown from his charger and sufficiently injured to prevent his taking part in the proceedings.

That same night while the journalist was making this inquiry, two other querents applied to the astrologer, both asking a question as to the safety of the Abbey on the morrow. The reply given by the astrologer was naturally a repetition of his previous answer, whereupon the younger of the two visitors, who spoke English imperfectly, asked for a forecast of his own career. After ascertaining minutely the hour of birth and the latitude and longitude of the birthplace, the astrologer inquired if he were by profession a soldier, and

the reply was that he held rank in a foreign army. "Your end will be sudden, and by lead," said the astrologer, "and so far as I can see, the end is so near that it is not worth while casting the nativity." The young man laughed at the time, but it afterwards transpired that he was the Archduke Rudolf of Austria, whose melancholy and tragic demise will be still fresh in the memory of the reader.

I could record many such instances of the abnormal development of the intuitive faculty in astrologic seers, but I will now come to an example of what purely mathematical astrology may accomplish. An astrologer long resident in London, and who was alive until very recently, belonged to that section which regards prediction by astral calculation as an exact science. He received a mysterious visit from a stranger in September, 1869, who asked him whether, in view of the complications then arising in central Europe, he could fix on a date when Prussia might advantageously quarrel with France. At this time the Luxemburg Succession had assumed a perilous aspect, while the aspirations of the Hohenzollern family to the Spanish crown had already been the subject of serious diplomatic uneasiness to more than one foreign minister. "I must first," said the astrologer, "be placed in possession of actual birth moments of King William of Prussia, Count Bismarck, Count Von Moltke, the Emperor of the French and his consort, and Marshal Lebœuf. It would be as well, too, that I should have the dates of the coronation of the first King of Prussia of the Hohenzollern dynasty and the coronation day of Napoleon I."

"And supposing," returned the stranger, "that these are supplied you, how long will it be before you arrive at a decision?"

"It may possibly take me a week or more," rejoined the other, and the inquirer at this left him abruptly. In due course the necessary particulars were supplied, and after an immense amount of labor, the astrologer reported that the best moment for the Prussian king to flout France would be some hour in the afternoon, as nearly as possible midway between the 9th and the 14th of July, 1870. The stranger

paid nothing for this advice at the time, but, preserving his incognito, disappeared from the astronomer's ken. Who does not know the exact date when France heard with indignation, that William had turned on his heel *Unter den Linden* when approached by M. Benedetti, the emissary of the Tuilleries? Is not the 11th and 12th of July graven on every German memory? while, as for the result of the alleged snub, do not millions of Frenchmen to-day remember to their cost, the result of this strangely given astral calculation? In February, 1871, when the iron-girt city of Paris was in its last throes, the astrologer received a letter passed through the German military lines, containing Berlin *Billets de Banque* to the amount of two hundred pounds sterling, with the simple words on a plain sheet of paper, "With thanks of Germany."

From 1879 to 1888 palmistry was the dominant occult attraction at the majority of our West End "At Homes." No hostess could be deemed to have filled up her evenings satisfactorily unless a cheiromant of the first quality formed part of the entertainment. Heron Allen's books on this fascinating study had obtained a somewhat wide circulation, and the amateur cheirosophist was everywhere *en evidence*. Sometimes these interesting reunions would be diversified by the appearance of a physiognomist who, after a short lecture on the wonderful index to character which the features provide, would entertain the assemblage by practical illustrative experiments on the subjects present, many of which, as may be imagined, were very amusing. Sometimes a calligraphist would appear on the scene, Madame Volski, for example, whose remarkable delineations of character from handwriting have excited the wonderment of more than one European crowned head; but of late years this class of entertainment has fallen into desuetude, and a demand for a science which shall have more of the elements of exactitude has become general. During the present London season, I, myself, personally know one astrologer, numbering his votaries by the thousand, who has been invited to at least twenty social gatherings of the upper ten, and who has been offered large fees for his attendance. I need scarcely

say the absurd act of Parliament, which prevents his taking money in the exercise of his astrologic vocation, has hindered his acceptance of these calls on his time, and as a consequence has resulted in a loss to him of considerable emolument.

Now as to works on astrology which are becoming rarer every year, it may astonish the reader to learn that there are at least one hundred and fifty authors of all sorts and conditions who have penned volumes during the last two centuries, to be found in many a collection owned by the richer class of Englishmen. The prices now of most of these books are prohibitive, but there are certain well-established astrologers to whom stocks of such books have been handed down by their forebears, and who drive a thriving trade by their sale. It will be noted as a singular fact—and I think that the celebrated society of "Odd Volumes," as well as one of their principal members, M. Quaritch, the biggest book buyer in the world, will bear witness to the truth of my assertion—that at nearly all great book auctions, works on astrology are conspicuous by their absence. The reason for this is that your astrologic enthusiast scarcely ever permits them to come into the market if he knows of their existence; and even as the whereabouts of a valuable picture or etching is known to the dealers, and is generally snapped up before coming under the hammer, so also is the whereabouts of most esoteric books, *especially those appertaining to the movements of the planets in their relation to man*. In connection with astrology another point has lately cropped up; it is true that it is only a side issue, but it is so interesting to the world at large that I cannot close this paper without mentioning it. There are first sight repulsions between certain people, for which there is no accounting by any fixed rule. A enters a ballroom or the coffee-room of an hotel for the first time, and sees B. Neither had ever seen the other before; neither knows any thing of one another. They are both well-dressed, respectable-looking people, so that no repugnance can possibly spring up on either side on the score of appearance; yet in both their minds has lodged a dislike for each other, which can never be wholly eradicated.

The new Saturnian theory on this subject is a little abstruse, but it is equally remarkable. These people are positives and negatives, brought about through their being born under different conditions of Saturn's light, i. e., the positives will be born when the light is shining on the earth direct from the nucleus, the negatives when the light is shining through, or being intercepted by the ring. Astronomers will raise their hands in pious horror at such superstitious teachings, but let the astronomer shut himself up in his observatory, and be for the nonce forgotten, while the reader tests the matter for himself. Imagine the dial plate of a clock and let the figures from one to twelve be taken to represent January to December. It is a cycle without beginning or end; i. e., November and January are not nine months away from one another, but only one month intervenes. This is the threshold of the theory. A is born in January, B in June; A and B will have a repugnance for one another, or if not an actual repugnance each will intentionally or unwittingly always injure the other. So with other months: February and July, October and April, July and December.

You will always or nearly always find when this feeling of repulsion comes over you that the birthday of the object of your dislike is four, five or six months away from your own, and the farther away it is, the more certain and intense the dislike. The year matters little, unless it be seven, fourteen and one-half, twenty-two or twenty-nine years from yours, these being the dates of Saturn's squares. Two individuals born in the same month, if they come together in business, get along swimmingly. In the case of husband and wife they are indeed too fond, and such a match frequently produces jealousy; but let the husband be born in May and the wife in November, and the result will be disastrous. Let any one who reads this and disbelieves it, cast his or her memory back and try to remember the person who wrought them the most harm, either with intention or by accident. They will be surprised at the corroborative evidence such inquiry will produce. Naturally there are exceptions, but these exceptions prove the rule.

EDGAR LEE.

The Complete Astrologer.

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A SERIES OF SHORT AND EASY LESSONS IN THE ART OF ASTROLOGY.
(WITH APOLOGIES TO IZAAC WALTON.)

CHAPTER II (*Continued*).

CASTING THE MAP OF NATIVITY, CALCULATING THE PLANETARY PLACES.

Astrologus: If the world be not infinite it is *infinito similis*.

If we could take a present view of all the particulars contained within the compass we have hastily run over, how wonders would multiply upon us. To represent to ourselves worthy scholar, the chorus of planets moving periodically by uniform laws in their several orbits about the Sun, affording a variety of aspects, some of them guarded by secondary planets, and as it were, emulating the state of the Sun itself, and probably all possessed of some class of inhabitants!

Discipulus: There are indeed many things in nature which we know, and some, of which we seem to know the causes; but, alas! how few are these with respect to the whole sum?

Astrologus: Yea, such as have been collected by experience, but could scarcely be known beforehand, by any argument *à priori*; to be capable of rendering such effects: and yet, till causes are known after that manner they are not thoroughly understood. Well, pupil, I will not be drawn into argument, but continue to impart further rules for making a *thema coeli*, or scheme of the heavens.

Discipulus: Nothing will give me more pleasure, seeing how you have already whetted the edge of my desire.

Astrologus: We have, as you know, to place the planets in the parts of the map, duly as they occupied the great map of the firmament at birth. To accomplish this they must first be calculated. In the ephemeris, each body

used in our art, is computed for noon, so that any time between must be calculated afresh from the data furnished. The motion of which we now speak is the true or zodiacal, as distinct from the apparent rotation from east to west, caused by the Earth's axial revolution. In this fashion they progress through Aries by way of Taurus, Gemini, Cancer, and so forth, until they reach the end of Pisces and so enter Aries again. They have different rates of motion. Thus the mean daily motion of the Sun is 59', of Moon 13° 10', of Mercury 59', of Venus 59', of Mars 31' of Jupiter 5', of Saturn 2', of Uranus and Neptune 1'. We must, however base our computations on the actual and not mean motion, because that may be considerably less or greater at times, the Moon especially varying in this way.

Discipulus: Have I not read somewhere, that the planets occasionally appear to move backward in the zodiac, and does not astrology take note of this ?

Astrologus: I should have remarked upon the matter in due course, but as you have inquired at this juncture let me tell you, that when a planet moves backward in the ecliptic, that is, from ♄ to ♃ or from the later degrees of one sign to the earlier, as for instance 20° ♋ to 19° ♋, it is said to be *Retrograde*. At these times the motion is always slower. When it happens, the fact is denoted in the ephemeris by an R or ⚷ attached to the spot, and a D where it becomes *Direct* in motion again. The Sun and Moon are never retrograde. The other bodies are retrograde when in or near their *perigee*, or that part of a planet's orbit, in which it approaches nearest to the earth. Probably, as Wilson contends, that is the reason why Placidus states, that when retrograde, planets cause disease.

Discipulus: Have we to take no regard of comets, master ?

Astrologus: O, Sir, grant us breathing space. Apply your information slowly, for you will slowly begin to perceive the immense difficulties which beset the practice of a noble art.

Discipulus : I am well rebuked. As you love me, continue.

Astrologus : Well, now to calculate the planetary positions for July 29, 1872 at 11 hours 35 minutes P. M. We must do it by proportion. Take as an example the Sun. As the birth occurred after the noon of the 29th, notice the degree held by the luminary at noon of that day, and noon of the following. If one is subtracted from the other, we have as a result, the degrees travelled in 24 hours. Thus:

$$\begin{array}{r} \text{On July 29, the Sun was in } 6^{\circ} \Omega 35' 30'' \\ \text{On July 30, " " " " } 7^{\circ} \quad 32' 55'' \\ \hline 0^{\circ} \quad 57' 25'' \end{array}$$

Difference equals amount of longitude traversed in 24 hours.

Then we may say, if in 24 hours, Sol moves 57' 25" how far will he proceed in 11 hours, 35 minutes, or

$$\frac{57' 25'' \times 11 \text{ hrs } 35 \text{ mins.}}{24 \text{ hrs.}} = 27'$$

Discipulus : And if this amount is added to the midday position, the place of the Sun in my horoscope is obtained?

Astrologus : Exactly,—

$$\begin{array}{r} 6^{\circ} \Omega 35' 30'' \\ + 0^{\circ} \quad 27' \\ \hline \end{array}$$

Horoscopical place of ☉ 7° Ω 2' 30"
or 7 degrees, 2 minutes, 30 seconds of the sign Leo.

Discipulus : May I set it down in the map ?

Astrologus : Not yet, until we have found the places of the whole of the planets. Next take the Moon.

$$\begin{array}{r} \text{The Moon on the 29th, at midday is in } 1^{\circ} \Pi 58' \\ \text{The Moon on the 30th, " " " } 14^{\circ} \quad 4' \\ \hline \end{array}$$

Motion in one day is 12° 6'

Then if the Moon travels $12^{\circ} 6'$ in 24 hours, how many degrees will it pass in 11 hours 35 minutes ?

$$\frac{12^{\circ} 6' \times 11 \text{ hrs. } 35 \text{ mins.}}{24 \text{ hrs.}} = 5^{\circ} 51'$$

Which amount added to the noon position of Moon on the 29th, will give the required place of birth. Thus :

Moon's place noon of 29th,	$1^{\circ} \text{ II } 58'$
+ Motion in 11 hours, 35 minutes	$5^{\circ} \quad 51'$
	$6^{\circ} \quad 49'$
Horoscopical place of Moon	$7^{\circ} \quad 49'$

Discipulus : Worthy Sire, I must ask you to solve one question.

Astrologus : Willingly, if you will state it.

Discipulus : Suppose the Moon or another planet is in one sign at one noon, and another at the following, how does one proceed ?

Astrologus : You must remember, that every sign contains 30 degrees, neither more nor less. Now at midday on the day proceeding your birthday, the 28th, we find the Moon posited in $19^{\circ} 8' 38''$. Let us suppose we have to add $11^{\circ} 0'$ to this amount. Upon doing so we discover that the 30° limit is exceeded. In fact one sign has run out, and a new one has been entered.

$$\begin{array}{r} 19^{\circ} 8' 38'' \\ + 11^{\circ} \quad 00'' \\ \hline 30^{\circ} \quad 38'' \end{array}$$

the excess of 30° is the amount occupied in the succeeding sign, namely, $0^{\circ} \text{ II } 38'$. In other words, take 30° degrees from the whole result, and call the remainder the number of degrees or minutes to the credit of the next sign.

Discipulus : But is there any special method of calculating retrograde planets ?

Astrologus : No, with this proviso, that you subtract instead of add. There is only Saturn retrograde at your nativity.

From the noon of the 29th, to that of the 30th, he retrogrades or goes back in the zodiac 4'. In 11 hours 35 minutes he goes roughly speaking 2'. Instead of adding this to the noon position, we must subtract, leaving the true place as $16^{\circ} \text{ } \wp \text{ } 31' \text{ } \text{R}$. The examples I have given you will be sufficient to show you how to calculate any others, for there are no variations in the procedure.

Discipulus : Pardon me, but will your rule hold good also with the Moon's Node, which I find has a column devoted to it in the corner of the ephemeris?

Astrologus : Oh, yes. Compute it always as you would a retrograde planet, since it always moves backwards in the zodiac. Its place is only given for every three days, but you can work it by proportion just as with the planets. The North Node or Dragon's Head Q being found, the South Node or Dragon's Tail S will be in opposite degrees of the opposite sign of the zodiac.

Discipulus : Then in my case, I work out the Node according to your directions as being situated in $9^{\circ} \text{ } \text{II} \text{ } 35' \text{ } 30''$. Is this correct?

Astrologus : Why, verily, sir, and of course the Dragon's Tail S will be in $8^{\circ} \text{ } \text{I} \text{ } 35' \text{ } 30''$. But I must hasten to introduce you to what is known as Declination.

Discipulus : May I beg your definition?

Astrologus : Declination is the distance of a planet north or south of the equator, just as Latitude is the distance north or south of the ecliptic. The latter we take no account of at present, it not being absolutely necessary to the purpose in hand; but the several declinations must be obtained in order that we may see what planets, if any, possess the same parallels. The calculation offers no special difficulty, but is in all respects the same as that for longitude, so no example will be required. Yet I must tell you when computing, to be careful in noting a change from north to south declination, or *vice versa*, as also whether the declination is increasing or decreasing in quantity.

Discipulus : I am in haste to have the map before me in its entirety, so that it may be judged according to the rules of art.

Astrologus : That you are, sir, I'll warrant.

Discipulus : And now that you seem to have resolved most of my queries, I see no reason for further delay.

Astrologus : None at all, honest scholar. I have only to remind you that the signs rise in the east, and make their revolutions in the direction indicated by the arrows in my last diagram. You will soon learn to place them accurately. Always calculate the longitudes and declinations *in toto*, before commencing to insert them in your scheme. See, here is our list.

LONGITUDES.

☉	7°	♍	2'	30"	♀	10°	♍	52'	♃	16°	♊	31'	♁
☽	7°	♋	49'		♂	17°	♄	2'	♆	1°	♍	54'	
♁	10°	♍	52'		♃	10°	♍	8'	♄	26°	♉	19'	

DECLINATIONS.

☉	18°	N	31'		♀	18°	N	42'	♃	22°	S	14'	
☽	21°	N	12'		♂	22°	N	12'	♆	20°	N	18'	
♁	9°	N	24'		♃	18°	N	7'	♄	8°	N	34'	
					♅	9°	♋	35'	30"				
					♁	9°	♁	35'	30"				

There is one thing I should communicate. You may if you chose, compute all these places by the aid of a table of proportional logarithms. The labor is curtailed and the process quickened thereby. And now we will place the planets in the parts of the scheme to which they naturally belong. You observe, that there are no less than four heavenly bodies, located in the fifth sign of the zodiac, Leo. These bodies are Uranus, the Sun, Jupiter and Venus. Examining the map, we note that 24° ♍ are on the fifth house, consequently only 6° remain actually *in* the fifth, the rest having already passed the cusp and entered the fourth. Indeed, the

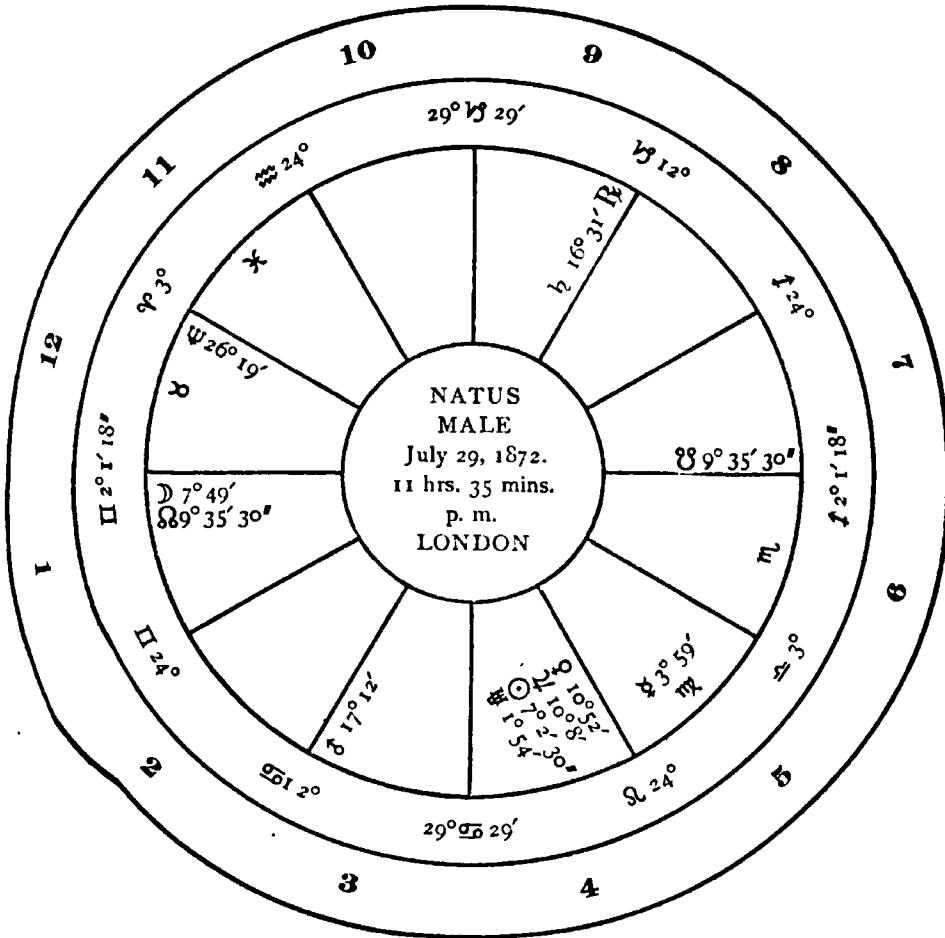
last half degree of Cancer is on the northern angle, so that had a few minutes more elapsed before birth, the first degree of Leo would have occupied the fourth house cusp. You must not expect to find a level 30° in each house. Sometimes a mundane house will not only hold one complete sign, but also portions of two others. This peculiarity rises from the obliquity of the ecliptic combined with the latitude of birth. We must write in the symbols of the planets according to their longitudinal value, those in the earlier degrees of a sign being placed before those in the later. Nothing will perhaps convey this part of the business better than the completed diagram. (See next page.)

The table of aspects or *speculum* which I have appended, is simply the various planetary angles which occur in the scheme, gathered together for convenience of reference.

TABLE OF ASPECTS.

	☉	☽	♃	♀	♁	♅	♁	♄	♃
☉		*		♁ & p. d.		♁ & p. d.		♁	
☽	*		□	*	p. d.	*	p. d.	* & p. d.	⊥
♃		□			△		♁		p. d.
♀	♁ & p. d.	*				♁ & p. d.			
♁		p. d.	⊥				p. d. & ♁		
♅	♁ & p. d.	*		♁ & p. d.					
♁		p. d.	♁		p. d. & ♁				
♄	♁	* & p. d.							
♃		⊥	p. d.						

This table alone, placed in the hands of a first-class astrologer, would enable him to give a fair character description. The symbols used are familiar to you by now, since I treated of them in our first discourse, therefore we need not travel over that ground again. We



DECLINATIONS.

	°	'		°	'
☉	18	N. 31	♄	22	N. 12
☾	21	N. 12	♃	18	N. 7
☿	9	N. 24	♂	22	S. 14
♀	18	N. 42	♁	20	N. 18
♄ 8° N. 34'					

shall encounter them, however, later on, when we come to consider their *nature*. To get them out, we take each planet in order, and note down every angle it forms with other heavenly bodies, the angles or aspects as you know, consisting of a definite number of degrees. For instance, regard the Sun: first you find it in conjunction with Uranus, Venus and Jupiter, allowing a five-degree orb; next you note that it is distant 60° from the Moon, forming thereby a sextile; finally, in running your eye down the list of declinations, you observe it to have the same amount of distance north of the equator, thus forming what we denominate a parallel of declination with each of these stars. It does not matter whether one star has north and the other south declination or both of the same name, so long as they are within a degree or a degree and a half.

Discipulus : Why, master, you may now tell me something relating to myself from this nativity. Am I in sympathy or antipathy with my stars?

Astrologus : We must not anticipate good scholar. Those affairs of life and conduct which you most desire to know, whether out of curiosity or whatsoever, will gradually be made clear to you. But I can tell you for your present contentment, that there is much both of interest and good fortune in this scheme.

Discipulus : It is pleasant to have such assurance!

Astrologus : Well scholar, I have told you the substance of all that either observation, or discourse, or a diligent survey of the older practitioners have told me, material to a commencement. Not that they in their long discourses have not said more, nor, that more may not advantageously be communicated. But you have the gist of present day practice here. I will therefore put an end to this discourse, promising you that our next one shall be to your great delight and wonder.

HEINRICH DÄATH.

(*To be continued.*)

The True Virgo Type.

Dear Sphinx: I am a "Virgo," and was born fifteen minutes past twelve A. M. November 23, 1849, New York City. The Sun had just entered the celestial sign Sagittarius, and some would call me a Sagittarian but I am not.

I am dark, but my skin will burn and peel off from exposure; my hair is fine, it was a sad brown, but it is now mixed with gray, and is never more than twenty-two inches long; my teeth are good but distorted, eyes dark, nose rather long and thin. I never was good looking but my face is expressive, and I manage to get along with the smiling dimples that are still with me. My height is five feet, and I have never weighed more than 135 pounds. In looks I am said to be a good Virgo type. I have lived up to my horoscope as there was no getting away from it, and I have had a remarkable existence.

Some of the text-books say, that Mercury in Scorpio is evil, possesses unlaudable qualities, and many other unsavory things, but my friend, Madam Bennett, in her book states that those dominated by Virgo are well balanced, I thank Madam, and believe that she knows what is right. Mercury holds the best position of any of the planets in my horoscope, except Jupiter; it is even said that Jupiter is no good in Virgo. But here comes "Modern Astrology" giving the Fox as the significator of Virgo.

A Fox — a thief and murderer — just think of it — a Fox, and with *such* a face. My! What next? Gracious, have we poor Virgoes any friends in your office? It is an awful accusation; do come to the rescue and speak to your readers in our defence, and let the people across the ocean see that they have much to learn, if they have decided to represent us by such an animal, Tell them that we are not sly or cunning, as they think, and can speak for ourselves.

We took it quietly, when a well-known writer stated, that we were selfish and lazy and would shirk our work, besides many

other uncomplimentary things, thinking them harmless, but now, we regret we did not resent them at the start. We cannot let "Brother Fox" come into our domain and destroy our crops without meeting him half way.

Who ever knew a Virgo solitary, unless it was for the purpose of bringing forth something for the good of others? Do we not find among the Virgoes many statesmen, scholars, doctors, housekeepers, cooks, and all-round handy people, who are ever ready to lend a helping hand? And is it so with the Fox? No, there is nothing of the nature of the cunning Fox in us, unless it is to burrow places where we can obtain knowledge that is useful, which we cheerfully give out again.

Just think of it! The Solar Plexus too, the Seat of Life, being compared to the Fox, an animal that waylays and preys upon others. I would rather be a playful and industrious little squirrel, who though shy soon gains confidence, and is exceedingly provident and willing to be seen in the broad daylight; or the busy bee, or the mule, or the silkworm, whose labors like ours are useful, profitable and wonderful; but the Fox? Never!

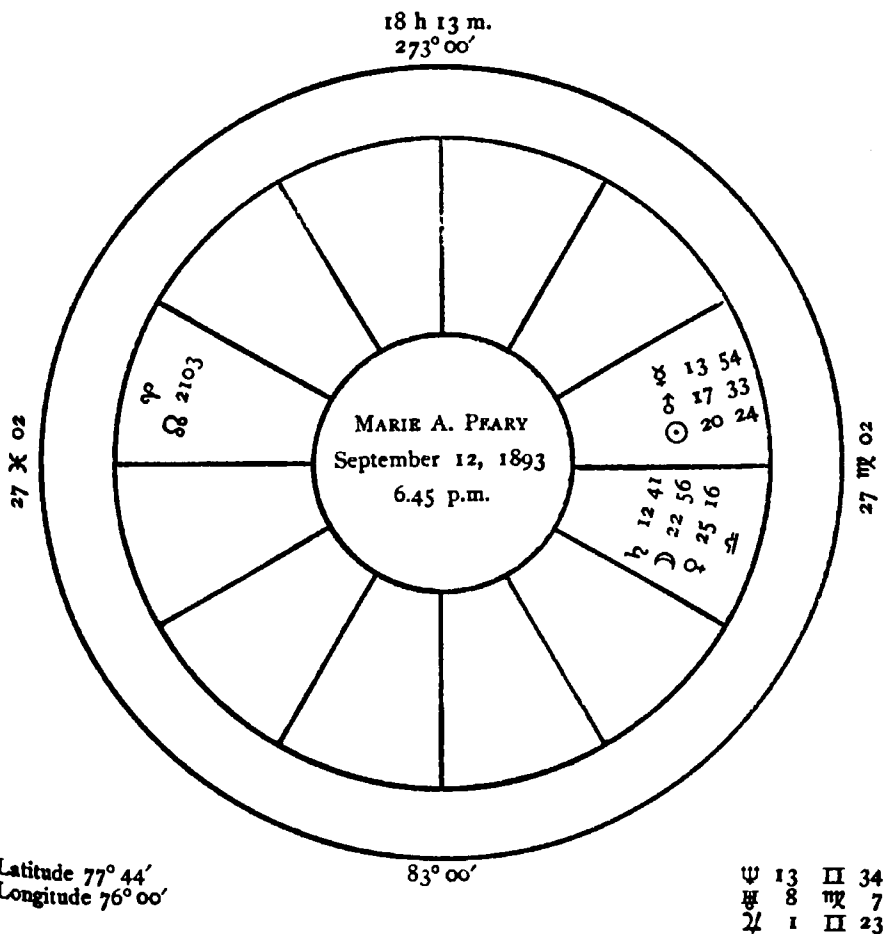
As for secretiveness, that is just where the trouble comes in, we are naturally honest, and do not think it necessary to have secrets, and while we do not keep them on our shelves, we do, in honor bound, keep them for others. We also surrender easily our bank books, food, clothing, time and everything; we also collect but with the purpose of giving again. Is it so with the Fox? We could point out many other good qualities in the true Virgo nature, but never in our lowest stage could we be compared with that animal.

The student will readily see that the writer over the way, is away off, and when he ventures again to describe the sign representing the Seat of Life, he will find us just where the Ancients placed us, between Leo, The Fountain of Life, and Libra, the Scales, for we are still the regulators and discriminators of the domicile, and *can* be weighed in the balance and not found wanting.

BELLE GAGER.

An Arctic Horoscope.

Miss Marie A. Peary, the daughter of the noted Arctic explorer, was born in latitude $77^{\circ} 44''$ north, longitude 76° west from Greenwich. This is probably the first white child born so



far north, and on this account the natal figure should possess peculiar interest to astral students. The time of birth was communicated to me by a New York gentleman, a friend of mine somewhat interested in natal astrology, who wrote me that he obtained it from a newspaper man who was a member of the

Peary expedition, and who, having some knowledge of astrology, recorded the data. According to this record, the birth took place at 6.45 P.M., September 12, 1893. The time of day with sidereal correction added to sidereal time at noon, taken from Raphael's *Ephemeris*, gives the A. R. of the meridian as $273^{\circ} 00'$. This agrees with $3^{\circ} 30'$ of ♍ but it is a question whether the fourth degree of ♍ is on the cusp of the tenth house, because the whole sign, as well as the one preceding is below the horizon, in fact is never visible in that high latitude, while the opposite signs are always visible. The north declination of $3^{\circ} 30'$ of ♍ is $23^{\circ} 25'$. The distance of a place in latitude $77^{\circ} 44'$ from the north pole is $12^{\circ} 16'$, hence the northern horizon is $12^{\circ} 16'$ from the equator, which, added to the declination of $3^{\circ} 30'$ of ♍ because the declination is south, gives $35^{\circ} 41'$ as the distance. This point of the zodiac is below the northern horizon. The opposite point ($3^{\circ} 30'$ of ♋) is, on the contrary, $11^{\circ} 09'$ above the southern horizon, because $23^{\circ} 25'$ minus $12^{\circ} 16'$ gives $11^{\circ} 09'$. Now the proposition arises, which point should be placed on the tenth house, $3^{\circ} 30'$ of ♍ which is below the earth or $3^{\circ} 30'$ of ♋ which is above?

According to the rules of the text-books, it is the degree of the zodiac cut by the upper meridian that should be placed on the tenth house, but in this case the anomaly would exist of the cusp of a "diurnal" house being below the earth, and that of a "nocturnal" house above.

I am too modest to decide the question myself, and will leave it to the professors to wrestle with at their leisure. By careful calculation, I find $27^{\circ} 02'$ of ♌ occupies the ascendant.

The friend who furnished me the data for this natus, sent me a figure of the birth furnished by an amateur astrologer in New York, in which he not only had the eleventh degree of ♍ on the M. C., but $26^{\circ} 5'$ of the same sign on the cusp of the eleventh house, $22^{\circ} 3'$ of ♎ on the twelfth, $3^{\circ} 6'$ of ♈ on the second and 59° of ♌ on the third, and so on around the circle, giving the cusps of all the houses.

The absurdity of this arrangement is apparent, when it is remembered that $32^{\circ} 14'$ of the zodiac on each side of the

equator are the only degrees that ever rise or set in latitude $77^{\circ} 41'$. That position of the sun's path from about 2° of γ to 28° of ♋ is never below the horizon, and those degrees opposite thereto are never visible.* The other degrees, that is, from 28° of ♋ to 2° of γ and from 28° of Ω to 2° of ♎ may occupy the cusps of any of the houses, according to the time of day or night for which the figure is set, but at the time of the birth, only the cusps of the first and seventh houses cut any portion of the ecliptic. The houses according to Placidus are each measured by two temporal hours, six diurnal and six nocturnal, but how can there be such a division of the whole heavens where the days and nights are several months in length?

The cusps of the several mundane houses, so far as the Sun, Moon, and planets are concerned, depend upon the tri-section of their respective semi-arcs, but where their declination is such that they are in the zone of perpetual day or night, they of course have no semi-arcs.

In the figure under consideration, it happens that the Sun and Moon and all the planets but Neptune, Herschel and Jupiter are near enough to the equator to allow of their semi-arcs being calculated, but $8^{\circ} 6'$ of ♍ , the location of ♁ , never sets in latitude $77^{\circ} 44'$, and Ψ and ♃ are located in the first half of Π which never rises, consequently they have no semi-arcs. Having no semi-arcs, the moderators cannot be directed to these bodies, either direct or converse, but they can be directed to their zodiacal aspects, if those aspects fall within the boundaries above specified, and it would appear that the only influence these three planets could exert upon this native, would be only such as originated from these aspects.

In addition to the fact that this is a horoscope with only two houses (or four if the tenth and fourth are recognized) there is another peculiarity. According to the customary method of drawing a figure of birth, that portion of the zodiac which immediately precedes the degree on the cusp of the first house is above the horizon, and its opposite below the seventh, following the order of the signs, but in this figure this would be

* This is true of any body having a greater declination north or south than $11^{\circ} 12'$.

misleading. In order to show the positions correctly, the order must be reversed, that is, to show the places of the Sun, Moon and planets in their true, diurnal and nocturnal positions, the order of the signs is reversed in the sixth and seventh houses. Although the Sun, Mars and Mercury are in zodiacal degrees preceding the degrees on the cusps of the seventh, they are actually above the horizon, while Saturn, the Moon and Venus are below, and it is certainly proper that they should be so represented in the natal figure. This peculiarity is owing to the fact, that the angle between the horizon and the equator, is less than the angle that the ecliptic makes with the equator. As a proof that this is correct, let us calculate the place of the Sun, and first its ascensional difference.

Tangent lat. $77^{\circ} 44'$	10.662698
Tangent \odot 's Dec. $3^{\circ} 49'$	8.824205
		9.486903
Sign Asc. Dif. $17^{\circ} 52'$	9.486903

The Sun is in south declination, hence its nocturnal arc will be his Short arc. Then $90^{\circ} - 17^{\circ} 52' = 72^{\circ} 08'$, the nocturnal arc of the Sun. Now for the Sun's meridian distance. A. R. of the \odot 's place, $20^{\circ} 24'$ of xx , is $171^{\circ} 12'$, A. R. of the fourth house $93^{\circ} 00'$, difference $78^{\circ} 12'$. Thus we see the meridian distance of the Sun is greater than the nocturnal semi-arc, by $6^{\circ} 04'$, hence he is that much above the horizon, which is the primary direction Asc. $\text{z} \odot$.*

I do not profess to be capable of giving judgment on this figure, but the following are the principal data.

$\odot \text{z} \text{z}$, $\text{s} \square \text{z}$, M. P. h ; $\text{D} \text{z} \text{P} \text{z}$, M. P. z , $\square \text{ss} \text{z}$, $\text{z} \text{z}$; Asc. $\text{z} \odot$ and h in zodiac, $\text{z} \text{z}$, $\square \text{ss} \text{z}$; \odot and h in mundane parallel on the seventh; $\text{z} \text{z} \text{z}$. The Sun is Hylic.

Partridge, Worsdale and other old astrologers, in giving a concise reading of a natal figure formed judgment from the several houses, as the eleventh for friends, ninth for travelling, etc., sixth for diseases, etc., depending largely upon the signs on

* I find 27.02 of z occupies the Ascendant.

their cusps, and their "lords," how situated and aspected. This method however, cannot be followed in this case, or, at least only partially, on account of all the houses with the exception of the four angles, being incapacitated.

The subject of this sketch is now, in company with her mother on her way with the relief steamer to the Arctic Sea, to join her father, whom they expect to meet on his return from a second (and we all hope successful) attempt to reach the pole. *

There are no primary arcs operating at present, the nearest being $\mathfrak{D} \delta \mathfrak{h} z 8^{\circ} 12'$ and $\mathfrak{D} z P \mathfrak{J} 6^{\circ} 00'$. If the time was a little earlier, which is possible, we may add Asc. $\delta \odot$.

There are comparatively few primary arcs in this nativity, not to exceed forty-five up to the age of fifty years.

B. C. MURRAY.

* *The Scientific American* says:— The Peary supply ship Windward sailed on July 20 from St. John's, Newfoundland, and her return will be watched for with great anxiety, as she will be the bearer of news of Peary's success or failure. The Windward carries a crew of thirteen, and Mrs. Peary and her little daughter also go to join Lieutenant Peary. The boat is loaded to its utmost capacity with coal, even the decks carrying it. The objective point of the Windward is Etah, this being the center of the region where are located the Arctic Highlanders, a tribe of Esquimaux who live farther north than any other human beings.

It is necessary to bear in mind the important fact that we are all imperfect at the best, and that we are likely to sometimes fall into error or deviate from the true path of morality, manhood and duty. When such is the case, we should not be too much disheartened over our own shortcomings, but like trusty and determined toilers in the field of manly purpose and effort, try to rise above the bemeaning influence of the mischief which has befallen us, and thus secure the fullest personal realization of mental peace and happiness.

CONFUCIUS.

Prefaces to *Poor Richard's Almanac*.

BY BENJAMIN FRANKLIN.

PREFACE BY MISTRESS SAUNDERS.

October 10, 1737.

Dear Readers: My good man set out last week for *Potomack*, to visit an old stargazer of his acquaintance, and see about a little place for us to settle and end our days on. He left a copy of his Almanack sealed up, and bid me send it to the press. I suspected something, and therefore as soon as he was gone, I open'd it, to see if he had not been flinging some of his old skitts at me. Just as I thought, so it was. And truly (for want of something else to say, I suppose), he had put into his preface that his wife Bridget—was this, and that, and t'other. What a pease-cods! cannot I have a little fault or two, but all the country must see it in print! They have already been told, at one time that I am proud, another time that I am loud, and that I have got a new petticoat, and abundance of such stuff; and now, forsooth! all the world must know that *Poor Dick's* wife has lately taken a fancy to drink a little tea now and then. A mighty matter, truly, to make a song of! 'Tis true, I had a little tea of a present from the printer last year; and what, must a body throw it away? In short, I thought the preface was not worth a printing, and so I fairly scratch'd it all out, and I believe you'll like our Almanack never the worse for it.

Upon looking over the months, I see he has put in abundance of foul weather this year; and therefore I have scatter'd here and there, where I could find room, some *fair, pleasant, sunshiny*, etc., for the good women to dry their clothes in. If it does not come to pass according to my desire, I have shown my goodwill, however; and I hope they'll take it in good part.

I had a design to make some other corrections; and particu-

larly to change some of the verses that I don't very well like ; but I have just now unluckily broke my spectacles ; which obliges me to give it to you as it is and conclude

Your loving friend,

BRIDGET SAUNDERS.

You will excuse me, dear readers, that I afford you no eclipses of the moon this year. The truth is I do not find they do you any good. When there is one, you are apt in observing it, to expose yourselves too much and too long to the night air, whereby great numbers of you catch cold, which was the case last year, of my very great concern. However, if you will promise to take more care of yourselves, you shall have a fine one to stare at, the year after next.

October 7, 1739.

Courteous Reader : You may remember that in my first Almanack, published for the year 1733, I predicted the death of my dear friend *Titan Leeds*,* Philomat, to happen that year on the 17th day of *October*, 3h. 29m. P. M. The good man, it seems died accordingly. But W. B. and A. B.† have continued to publish Almanacks in his name ever since ; asserting for some years that he was living. At length, when the truth could no longer be concealed from the world, they confess his death in their Almanac for 1739, but pretended that he died not till last year, and that before his departure he had furnished them with calculations for seven years to come. Ah, *my friends*, these are poor shifts and thin disguises, of which indeed I should have taken little or no notice, if you had not at the time accus'd me as a false predictor ; an aspersion that the more affects me, as my whole livelihood depends on a contrary character.

But to put this matter beyond dispute, I shall acquaint the world with a fact, as strange and surprising as it is true ; being as follows, viz. :

On the 4th instant, as I sat in my little study writing this

* By this time Leeds was actually dead.

† William Bradford and Andrew Bradford, printers.

Preface, I fell fast asleep; and continued in that condition for some time, without dreaming anything, to my knowledge. On awaking, I found lying before me the following, viz. :

Dear Friend Saunders: My respect for you continues even in this separate state, and I am griev'd to see the aspersions thrown on you by the malevolence of avaracious publishers of Almanacks, who envy your success. They say your prediction of my death in 1733 was false, and they pretend that I remained alive many years after. But I do hereby certify, that I did actually die at that time, precisely at the hour you mentioned, with a variation of only 5min. 53sec. which must be allowed to be no great matter in such cases. And I do further declare, that I furnished them with no calculations of the planets' motions, etc. seven years after my death, as they are pleased to give out: so that the stuff they publish as an Almanack in my name, is no more mine than 'tis yours.

You will wonder perhaps, how this paper comes written on your table. You must know that no separate spirits are under any confinement, till after the final settlement of all accounts. In the meantime, we wander where we please, visit our old friends, observe their actions, enter sometimes into their imaginations, and give them hints waking or sleeping that may be of advantage to them.

Finding you asleep, I entered your left nostril, ascended into your brain, found out where the ends of those nerves were fastened that move your right hand and fingers, by the help of which I am now writing unknown to you: but when you open your eyes, you will see that the hand written is mine, tho' wrote with yours.

The people of this infidel age, perhaps, will hardly believe this story. But you may give them these three signs, by which they shall be convinced of the truth of it. About the middle of June next, J. J———n.* Philomat shall be openly reconciled to the Church of Rome, and give all his goods and chattels to the chappel, being perverted by a certain country school-master. On the 17th of September following, my old Friend W. B———t shall be sober nine hours, to the astonishment of all his neighbours: And about the same time W. C. and A. B. will publish another Almanack in my name, in spite of truth and common sense.

As I can see much clearer into futurity, since I got free from the dark prison of my flesh, in which I was continually molested and almost blinded with fogs arising from tiff, and the smoke of burnt drams; I shall, in kindness to you, frequently give you information of things to come, and for the improvement of your Almanack: being, Dear Dick,

Your Affectionate Friend,

TITAN LEEDS.

* John Jerman, another writer of Almanacs.

For my own part I am convinced that the above letter is genuine. If the reader doubts of it, let him carefully observe the three signs; and if they do not actually come to pass, believe as he pleases.

I am his humble Friend,

RICHARD SAUNDERS.

October, 10, 1741.

Courteous Reader: This is the ninth year of my endeavors to serve thee in the capacity of a calendar writer. The encouragement I have met with must be ascrib'd, in a great measure, to your charity, excited by the open, honest declaration I made of my poverty at my first appearance. This, my brother *philomaths* could, without being conjurers, discover; and *Poor Richard's* success, has produced ye a *Poor Will* and a *Poor Robin*; and no doubt, *Poor John* will follow, and we shall all be *in name* what some folks say we are already *in fact*, a parcel of *poor almanac makers*. During the course of these nine years, what buffetings have I not sustained! The fraternity have all been in arms. Honest *Titan*, deceas'd, was rais'd and made to abuse his old friend. Both authors and printers were angry. Hard names and many, were bestow'd on me. They deny'd me to be the author of my own works, declar'd there never was any such person; asserted that I was dead sixty years ago: prognosticated my death to happen within a twelve-month; with many other malicious inconsistencies, the effects of blind passion, envy at my success, and a vain hope of depriving me (dear reader) of thy wonted countenance and favor. —*Who knows him?* they cry: *Where does he live?*—but what is that to them? If I delight in a private life, have they any right to drag me out of my retirement? I have good reasons for concealing the place of my abode. 'Tis time for an old man, as I am, to think of preparing for his great remove. The perpetual teasing of both neighbours and strangers to calculate nativities, give judgment on schemes, erect figures, describe the route of run-aways and stray'd cattle; the crowd of visitors with

one thousand trifling questions; *Will my ship return safe? Will my mare win the race? Will her next colt be a pacer? When will my wife die? Who shall be my husband? When is the best time to cut hair, make clothes, or sow sallad?* these and the like impertinences I have now neither taste nor leisure for. I have had enough of 'em. All that these angry folks can say, will never provoke me to tell them where I live. I would eat my nails first.

Your friend and servant,

RICHARD SAUNDERS.

October 10, 1749.

To the Reader: The hope of acquiring lasting fame is, with many authors, a most powerful motive to writing. Some, tho' few, have succeeded; and others, tho' perhaps fewer, may succeed hereafter, and be as well known to posterity by their works, as the ancients are to us. We *philomaths*, as ambitious of fame as of any other writers whatever, after all our painful watchings and laborious calculations, have the constant mortification to see our works thrown by at the end of the year, and treated as mere waste paper. Our only consolation is, that short-lived as they are, they outlive those of most of our contemporaries.

In my last, a few faults escap'd: some belong to the author, but most to the printer. Let each take his share of the blame, confess, and make amend for the future. In the second page of *August*, I mention'd 120 as the next perfect number to 28; it was wrong, 120 being no perfect number; the next to 28 I find to be 496. The first is 6; let the curious reader, fond of mathematical questions, find the fourth. In the second page of *March*, in some copies, the earth's circumference was said to be nigh 4,000, instead of 24,000 miles, the figure 2 being omitted at the beginning. This was Mr. Printer's fault; who being also somewhat niggardly of his vowels, as well as profuse of his consonants, put in one place, among the poetry, *mad* instead of *made*, and in another *wrapp'd* instead of *warp'd*; to the utter demolish-

ing of all sense in those lines, leaving nothing standing but the rhyme. These, and some others, of a like kind, let the readers forgive, or rebuke him for, as their wisdom and goodness shall seem meet; for in such cases, the loss and damage is chiefly to the reader, who, if he does not take my sense at first reading, 'tis odds he never gets it; for ten to one he does not read my works a second time.

Printers indeed should be very careful how they omit a figure or a letter: for by such means sometimes a terrible alteration is made in the sense. I have heard, that once, in a new edition of the *Common Prayer*, the following sentence, *We shall all be changed in a moment, in the twinkling of an eye*; by the omission of a single letter, became, *We shall all be hanged in a moment, etc.*, to the no small surprise of the first congregation it was read to.

May this year prove a happy one to thee and thine, is the hearty wish of, kind reader,

Thy obliged friend,

RICHARD SAUNDERS.

(To be continued.)

ALWAYS make the life and example of a wise man a source of individual gain and pleasure. Do not tire or become hopeless in the work of well doing. If your task is difficult and discouraging, still persevere. If you fail to accomplish the object of your desire at first, you may in time succeed; and even if your efforts prove to be a complete failure, you yet have a conscious reward in having tried to live right and do right.

CONFUCIUS.

Star Worship.

THE learned Egyptians noticed the influence of the heavenly bodies upon terrestrial things and upon the happiness of man, and, until of late, we have laughed at them for their folly; but now our scientific professors tell us that the spots on the sun produced the Indian famine, and they may yet discover some subtle influences proceeding from planets and other stars, especially at their conjunctions, though unable to divine the causes.

The ancients concluded that the observed effects came from intelligent causes existing in the stars. Hence, in an early hymn of praise it is said: "The stars in their courses fought against Sisera;" and this was no figure of speech Usher says, "which the common opinion ascribed to the special influence of the planets"; these having brought rain, swollen the river and destroyed the host. Parkhurst refers to their "influence on the atmosphere" and Boerhaave adds, "The different aspects of the planets may contribute to this effect."

Arago the astronomer writes: "Hippocrates has so lively a faith in the influence of the stars on animated beings, and on their maladies, that he very expressly recommends us not to trust to physicians who are ignorant of astrology. Science now regards this stellar influence on health, especially on the development of animalculae, as not so very improbable; and if it had an effect on health, then why not on fortune? If on an individual, why not on empires? Thus it was, the ancients became astrologers.

Bacon says, "There is superstition in shunning superstition." A modern philosopher declares: "Sir Isaac Newton was half inoculated with the absurdities of judicial astrology." Bishop Jeremy Taylor notes these studies of the ancients: "That they might leave their influence upon us, and make predictions of contingencies." Archbishop Usher, Bishop Hall, Dryden, Flamstead, Ashmole, John Milton, and Steele were believers.

Bulwer Lytton could not think of the old astrologers "Without a solemn and stirring awe, an admiration of the vast conception even of so unwise a dream." One declares that "Astrology is to direct astronomy what psychology is to exact physiology; in astrology and psychology one has to step beyond the visible world of nature."

The Egyptians were an essentially religious people, and when once persuaded of the influence of the stars, they immediately connected it with divinity. It had pleased Heaven to bestow those powers upon the skies, and they set themselves reverently to map out the constellations, as well as make accurate observations of their risings and settings, with the conjunctions of planets, because of their specific effect on man. As the heavenly bodies were under rigorous law in their movements, the intelligences in them could be no fickle beings, and any system founded upon such influence might be relied on. By consulting the stars, determining their relative position and consequent action, events were calculated upon with tolerable correctness. Ascertaining the time of a person's birth, by genethliology, the exact picture of the skies at that epoch could be obtained, and the fate of the individual determined by the then aspect of the stars.

Manetho wrote in Egypt upon astrology, though Ptolemy is the great authority. His "Tetrabiblos" consisted of four books relative to starry influences, and must have included some of the more ancient Egyptian theories. He says Astro Medical science was invented by Hermes Trismegistus. His translator tells the reader that "while the ancient Egyptian medicos paid excessive attention to meteorological and other external influences, more or less produced by the heavenly bodies, we have too much neglected the influence of such upon our medical treatment. The same man is not at all times and seasons susceptible to the same attack or to the same treatment."

The Egyptians, "in every case," says Ptolemy, "joined astronomy to medicine. Had they considered the effects of the Ambient (external influences) incapable of being altered or mitigated, they would not have instituted atonements, remedies,

and preventives against these evils, whether present or to come, general or particular; but they considered the effects of the cause, and the effect of the opposing cause, according to their natures, and thus joined the art of prognostication."

Mr. George Smith found Assyrian tablets on astrology, in which "everything in nature is supposed to portend some coming event." He adds, "There is a fragment of one astrological tablet which professes to be copied from an original of the time of Izdubar" (supposed era of the Assyrian Deluge). He mentions one work of seventy tablets, which he declares to be "one of the most ancient texts in the Euphrates Valley."

Of course we laugh at genethliology now. Scientists oppose astrology as they do spiritualism and religious thought, as not capable of being tested by their system of investigation. But Dupuis is wrong in calling it "only a degraded astronomy." The book of Enoch, and the dying charge of Jacob to his sons, have references to it. Moreri somehow discovered that Adam was a great astrologer, and so foretold the Deluge.

Tertullian, like other Christian fathers, held slightly the old Egyptian idea of astrology being connected with religion. Thus he writes, "Wise men and astrologers came from the East, and the interpreters of the stars were the first to announce the birth of Christ." The early Christians could not, consequently, afford to despise astrology, the first handmaid of their faith.

JAMES BONWICK, F. R. G. S.

MAKE no appointments except in honor and with due regard to their fulfilment. When we have promised to do anything, or when we have made a proper agreement of any kind, it is unsafe as well as ungenerous to neglect the assurances which we have given, or to violate the confidence which others have reposed in us.

CONFUCIUS.

Birthdays Information and Daily Advice for March.

"Near their loved waves cold Pisces keep their seat."

(THE SUN ENTERS PISCES FEB. 19 AND LEAVES IT MARCH 21.)

1. FRIDAY. (*Ruled by Venus.*) ♃ enters ♋ Δ ☿. The day is only good to write letters, make contracts, advertise, take trips, and is evil for most everything else.

You must pay great attention to your business this year; matters will be very unsettled and will cause anxiety. Those holding positions will need to be doubly careful.

Persons born to-day will be unfortunate in their business career although they will be active, smart and clever.

2. SATURDAY. (*Ruled by Saturn.*) ♃ in ♋ making no important aspects. The day is very doubtful, so enjoy yourself all you can.

This will be a quiet and uneventful year and matters will go along as usual; be careful of letters and papers; children may cause you some anxiety.

Those born to-day will lead a quiet, even and uneventful life. Women will marry men much older than themselves.

3. SUNDAY. (*Ruled by the Sun.*) ♃ in ♋ * ☿ Δ ♁. It will be a pleasant, happy day, enjoy it all you can and be happy and thankful.

The year brings you a journey, an important change, or a removal which will be favorable. Business will require your closest attention. Avoid speculations and take care of your money; "a penny saved is a penny gained."

Those born to-day are unlucky, because they will be restless and fond of roaming about. Women will marry widowers.

4. MONDAY. (*Ruled by the Moon.*) ♃ in ♋ Δ ♀ ☽ ♃. It is a good day for matters of a speculative nature and to push business, but be careful of accidents or a misunderstanding.

With care your business will increase this year, but you must curtail your pleasures and avoid law matters. There may be some grief through a dear friend or promising child.

Those born to-day will be successful in business, but very fond of a good time and will like to spend freely to get it.

5. TUESDAY. (*Ruled by Mars.*) ☽ in ♃ ♂ ☉ □ ♁ △ ♃ ♂ ♀. It is the Full Moon and the day is not good, unless you have very favorable aspects in your own chart, so postpone all important matters. It is bad for business, letters, changes, contracts and to make new acquaintances.

The year is not propitious, there will be many anxieties regarding business with a possible failure; you will plan to make changes or go away; do neither but wait and trust.

Those born to-day will meet with constant and heavy troubles and possibly poor health. Women must not expect much comfort in their married life.

6. WEDNESDAY. (*Ruled by Mercury.*) ☽ enters ♌ □ ♁. It is an inauspicious day, attend only to ordinary matters.

Business will go along as usual, and the year will prove a quiet one.

Those born to-day will lead a quiet uneventful life and will never amount to much in the world. Women will be very unhappy in marriage.

7. THURSDAY. (*Ruled by Jupiter.*) ☽ in ♌ □ ♃ □ ♃. The day is not favorable; postpone matters of importance, otherwise you will meet with loss or a disappointment.

Anxiety and misfortune confronts you this year, which may result in some suit at law, followed possibly by poor health. The year is very unfortunate and you will do well to consult a reliable astrologer.

Those born to-day are born for poverty and a hard time, with continual ill-health. Women will marry worthless husbands who will rarely be sober. It is a most unlucky birth and brings much suffering and sorrow.

8. FRIDAY. (*Ruled by Venus.*) ☽ in ♌ △ ♁ * ♃. It is an excellent day to marry or propose marriage, to look for work or advancement, to ask favors, make changes, remove or journey, and to push matters in general. Be up and doing and make the most of a good opportunity.

If you keep your business well in hand and take no risks you will do well and will prosper; but avoid new enterprises and new friends for a loss is threatened. Young women must be careful of trusting to promises, for they will be false and their hopes will be dashed to the ground, if nothing worse.

Those born to-day will meet with continual opposition and loss. They must follow a steady, settled calling and not seek to branch out or make changes. Women will be unlucky in marriage and their husbands will prove themselves to be scamps.

9. SATURDAY. (*Ruled by Saturn.*) ♃ in ♎ * ♃ Δ ♄ .
It is an excellent day for pushing business and all matters of a speculative nature.

Home matters will bring you much pleasure and comfort this year, and business will be satisfactory. Be careful of letters and look out for your children or young persons for they may cause some anxiety. Those holding positions must not run any risks.

Persons born to-day will be studious and careful and are destined to rise in the world.

10. SUNDAY. (*Ruled by the Sun.*) ♃ in ♎ Δ ☉ * ♃ Δ ♄ .
It is such a good day it is a pity it is not a week day, for much could be done that has been postponed. Rest and go to church.

You will have a prosperous and happy year and there will be a good showing at the close. Remember those less fortunate, and save something for a rainy day. Those holding positions will receive promotion.

Persons born to-day are born for a happy and prosperous career, and to rise and make their mark in the world. Money, and friends will be theirs and they will deserve all they get. Women too, will be fortunate in their choice of a husband.

11. MONDAY. (*Ruled by the Moon.*) ♃ enters ♃ □ ♃ .
The morning is not good, there is danger of accidents or fire or a few sharp words. The afternoon is better.

The year brings you losses in business, with quarrels and poor health; misfortunes will crowd upon you. Consult an astrologer, and restrain yourself all you can.

Those born to-day will be unlucky to themselves and to others. They will be mischievous, restless, quarrelsome, and constantly in trouble.

12. TUESDAY. (*Ruled by Mars.*) ♃ in ♃ □ ♄ □ ♄ .
It is not a good day, especially for contracts, letters, papers, publications and advertisements; not good for money or to seek to enjoy yourself. You will be disappointed in everything, unless your own chart is well aspected today.

You will meet with reverses this year in business, which will need all your care and attention; avoid useless expenditures. Sickness is threatened in your home or some anxiety concerning a young person.

Those born to-day will be careless, untidy, untruthful, and very unlucky in all business enterprises. They will succeed best by working for others.

13. WEDNESDAY. (*Ruled by Mercury.*) ☽ in † □ ⊙ ♂ ♀
♁ ♃. It is the Full Moon and is a very evil day. Postpone
all matters of an important nature, or trouble will follow.

You have a very unfortunate year and it will bring much
anxiety. You will feel inclined to move or to go away; do
neither, but wait a more favorable opportunity.

Those born to-day will be unfortunate nearly all through life.
They will be difficult to manage and to get along with; will be
restless, but sharp and active.

14. THURSDAY. (*Ruled by Jupiter.*) ☽ in ♃ ♁ ♃ * ♃.
It is an excellent day to make purchases, speculate, ask favors
and to push matters generally. Make the most of it. The
stock market will be active and buoyant and will show a con-
siderable advance.

You will experience a very successful and prosperous year,
and will see quite an increase at the close.

Those born to-day will be fortunate in everything they under-
take; they will be practical, active, will possess good judgment
and be very fond of music.

15. FRIDAY. (*Ruled by Venus.*) ☽ in ♃ ♁ ♃ * ♀. It
is not a propitious day, drop business, go away and enjoy
yourself.

This year shows losses in money matters and much anxiety
in business, with a serious quarrel, a sickness or a bereavement.
Consult an astrologer to determine the months that need the
greatest care.

Those born to-day will be very fond of a good time and will
spend much to get it; they will be clever and will possess good
judgment in all that pertains to business.

16. SATURDAY. (*Ruled by Saturn.*) ☽ in ♄ * ⊙. The
early morning only is favorable; remain as quiet as possible
and avoid disputes with women or you may regret it.

There are several annoyances in store for you this year, some
of them of a business nature; look well to your accounts and
watch your business; for if you do the year will yet turn in your
favor and you will feel satisfied. Employees will be promoted.

Those born to-day must not attempt to go into business for
themselves, for they will meet with one annoyance after another;
they must be satisfied to work for others.

17. SUNDAY. (*Ruled by the Sun.*) ☽ in ♄ * ♃. It is
a pleasant day, and the working classes will feel the benefit of it

If you avoid risks this year in money matters your business

will show an increase, for everything is favorable. Young people will settle down in marriage.

Those born to-day will be fortunate, will branch out for themselves and will succeed and do well.

18. MONDAY. (*Ruled by the Moon.*) ☽ enters ♃ △ ♃ ♄ ♃. It is good until late in the evening, then look out for a serious quarrel, an accident, a loss or a fire.

The year will be a troublesome one, and brings losses in business and money, attended by disputes or recriminations and possibly law. Guard against fire and keep insured; some of you will lose heavily. Women will receive attentions from their friends and proposals.

Those born to-day will rise rapidly in life and will become fortunate and wealthy.

19. TUESDAY. (*Ruled by Mars.*) ☽ in ♃ □ ♃ * ♃ * ♃ ♄ ♃ ♄ ♃. It is a very lucky day, and the best one we have had this month or are likely to have. Take advantage of it and make every hour count.

This will prove a very profitable and happy year, and the end will show quite an increase. You will travel, make a very fortunate change, could have an addition to your home circle and should benefit by papers or advertisements. Young people will receive offers of marriage.

Those born to-day are born for the greatest success and good fortune in life. Everything they turn their attention to will prosper. They will rise rapidly, for it is their fate.

20. WEDNESDAY. (*Ruled by Mercury.*) ☽ enters ♃ ♄ ☉ □ ♃. The New Moon occurs to-day in the morning (New York Time); postpone all matters of importance, for if you make the first advance you will come off the loser.

Your business will require much attention this year; avoid important deals with inferiors, for they will get the best of the bargain.

Those born to-day will succeed in life if they will be cautious and careful.

21. THURSDAY. (*Ruled by Jupiter.*) ☽ in ♃ △ ♃ □ ♃ □ ♃. It is a good day to start on a journey, remove your business or change your residence, but unlucky for money or mining matters.

The year is a bad one; it brings sickness, disputes, disappointments and trouble, especially in business, with a bereavement or a loss. Consult a reliable astrologer and keep quiet until the storm passes; great activity will be fatal to you.

Those born to-day will have many opportunities in life but will neglect them; they will be too fond of spending money and in consequence will nearly always be poor and unhappy.

22. FRIDAY. (*Ruled by Venus.*) ☽ enters ♃ * ♃ Δ ♂. It is a good day to ask favors and to push your business.

The year is going to be an active and profitable one. There will be some anxiety regarding papers or a young person.

Those born to-day will be industrious, and will be successful in working for others.

23. SATURDAY. (*Ruled by Saturn.*) ☽ in ♃ Δ ♃ Δ ♃ * ♃. The day is a good one, and all your affairs will run smoothly and to your satisfaction. If you have any outstanding accounts, collect them to-day.

The year is a fortunate one, and there will be quite an increase at the close. Help those who deserve kindness at your hands. It pays to put God in your debt.

Those born to-day will be happy and prosperous in working for themselves; they will be active and persevering and will rise in life.

24. SUNDAY. (*Ruled by the Sun.*) ☽ enters ☽ ♀ * ☽ □ ♂. It is a good day. Rest and refresh yourself.

You must avoid all matters of a speculative nature this year, also be careful of law, quarrels or a fire. In your business you will have gains followed by losses. Those who are employed will fare the best.

Those born to-day must never attempt to do business on their own account, or sickness and a hard time will be the result.

25. MONDAY. (*Ruled by the Moon.*) ☽ in ♀ ♃ ♃ □ ♃. The day is not good and especially bad to start out on a journey, for delays or an accident will follow. If you remove you will not be permanent, and it is bad for letter writing and to meet young people.

The year brings annoyances, changes, removals, journeys, all of which will be unfavorable. You will feel very unsettled, and will have some anxiety through a young person, a letter or an important paper.

Those born to-day will be a constant anxiety to their friends. They will be untruthful, restless and generally unfortunate.

26. TUESDAY. (*Ruled by Mars.*) ☽ enters ♃ ♂ ♃ * ♂ □ ♃. The day is not good, so proceed with caution and "possess your soul in patience."

The year will be a very active one and not altogether success-

ful or to your satisfaction. Watch matters closely. Those in love will meet with sorrow, or there is the loss of a promising child.

Those born to-day will do fairly well in business, they will be very untidy and careless, but active and energetic and full of business schemes.

27. WEDNESDAY. (*Ruled by Mercury.*) ☽ in ♁ □ ☉ ☿ ♃ ☿ ♃ ♃ ♃ . It is not a favorable day in the main, although excellent for letters, publications, contracts, trips and for young people.

The year threatens heavy losses in business, with sickness or a bereavement, and some serious misunderstanding, followed by a quarrel. The year is evil and you should ask for advice, and learn which months will need most careful watching. Those holding positions will, some of them, be discharged owing to an unforeseen unpleasantness.

Those born to-day will meet with ill-luck, sorrow and poverty all through life. Everything will go against them, and oftentimes they will wish they had *never* been born. Women will, early in life, meet with disgrace or a serious misfortune.

28. THURSDAY. (*Ruled by Jupiter.*) ☽ in ♁ △ ♀ . The day is an excellent one to get married in and to enjoy yourself. Make the most of the opportunity.

The year is a favorable one and your business will increase; there could be an addition to your family, or some young person you know will get married.

Those born to-day will be amiable, well conducted and clever, and will rise in life.

29. FRIDAY. (*Ruled by Venus.*) ☽ in ♀ △ ☉ . It is an excellent day to speculate, push your business, ask favors and to look for employment. Make every minute count.

You will have an excellent business year and it will considerably increase, but be careful of sickness or an accident; guard well your health. Those employed will be promoted.

Those born to-day will do well in business; they will have excellent judgement and will be quick and ambitious.

30. SATURDAY. (*Ruled by Saturn.*) ☽ in ♀ △ ♃ ☿ ☿ . It is fairly good all day until the evening, then there is danger of a quarrel, an accident or a fire. Martialists be guarded and control yourselves.

The year will be an unsettled and unfortunate one, with danger of fire or a serious calamity, or possibly a heavy law-

suit. Hold your forces and go slowly. Employees should be particularly careful as they might lose their places.

Those born to-day will be rash, headstrong, quick-tempered and always entering into disputes, but they will make good business men and will be active and enterprising.

31. SUNDAY. (*Ruled by the Sun.*) ☽ in ♁ * ♃. The day is fairly good. Rest and go to church.

The year brings losses and anxieties in your business life, and sickness and a disappointment to your home. Be patient and ask for help to bear it.

Those born to-day will lead a quiet, even life, and will never accomplish very much in the world.

CATHARINE H. THOMPSON.

NOTE.—The first paragraph after the date is the advice for the day, and applies to everyone.

The second paragraph is only for the year, and applies to those whose birthday falls on that day.

The third paragraph applies only to infants who happen to be born on that day, but in this month and year.—ED.

AN instance of death at will, which may also be termed voluntary trance, is quoted by Mrs. Crowe, in her *Nightside of Nature*.

Doctor Cheyne, the Scottish physician, who died in 1742, relates the case of Colonel Townshend, who could, to all appearance, die whenever he pleased; his heart ceased to beat, there was no perceptible respiration, and his whole frame became cold and rigid as death itself; the features being shrunk and colourless, and the eyes glazed and ghastly. He would continue in this state for several hours and then gradually revive; but the revival does not appear to have been an effort of will, or rather, we are not informed whether it was so or not. The Doctor, who attended the Colonel, states that his patient said, he could "die or expire when he pleased;" and yet, by an effort, or somehow, he could come to life again. He performed the experiment in the presence of three medical men; one of whom kept his hand on his heart, another held his wrist, and the third placed a looking-glass before his lips; and they found that all traces of respiration and pulsation gradually ceased, insomuch that after consulting about his condition for some time, they were leaving the room, persuaded that he was really dead, when signs of life appeared, and he slowly revived. He did not die while repeating the experiment, as has been sometimes asserted.

The American Grammar of Astrology.

CHAPTER XIV. CONTINUED.—SIGNIFICATION OF THE RULING PLANET. THE SQUARE AND OPPOSITION.

Herschel square or in opposition to Saturn.

The native will be eccentric, stubborn, malicious, crafty, and fond of curious subjects, could be clairvoyant, and commit rash acts, which would lead to disgrace or imprisonment.

Herschel square or in opposition to Jupiter.

Will make the native a reformer in religion or politics, and will suffer thereby; will be serious, thoughtful and liable to meet with much treachery.

Herschel square or in opposition to Mars.

Makes the native ambitious, eccentric, rash, impulsive, fond of chemistry and electricity; he could make his mark as an inventor of large engines, and of destructive implements such as fire-arms.

Herschel square or in opposition to the Sun.

Makes the native eccentric, and liable to have heavy losses and to meet with many obstacles, but in the end could become famous, either through the misfortunes of others, or in opposing some established religion; it brings powerful and bitter enemies.

Herschel square or in opposition to Venus.

The native could become a public lecturer or teacher; would be very fond of art and the occult, would be jealous without cause, and fond of women often to his ruin. This aspect makes old maids and bachelors, or if married they separate, or live together only under protest.

Herschel square or in opposition to Mercury.

The native will possess good judgment but will be very peculiar and intuitive. If the planets are in watery signs, he will have poor ability, will lack judgment, and possess

curious ideas in regard to religion, marriage, politics, finance, etc.

Herschel square or in opposition to the Moon.

Makes the native a great traveller, fond of change and very impulsive. If the planets are in scientific signs it gives much ability; the native is fond of science, learns easily, or makes some discoveries, by which he could become prominent.

Saturn square or in opposition to Jupiter.

If Saturn be the Significator, it causes the native to have trouble through lawyers or the clergy.

If Jupiter be the Significator it makes the native unfortunate, unhappy, miserable and idle.

Saturn square or in opposition to Mars.

If Saturn be the Significator, it brings much misfortune, the native is cruel, could be a murderer, and die a violent death.

If Mars be the Significator, the native is treacherous, cruel, cowardly, sly, fond of revenge, and could become a suicide.

Saturn square or in opposition to the Sun.

If Saturn be the Significator, the native is ambitious, extravagant, overbearing, unfortunate, with disagreeable manners, subject to the frowns of powerful persons, and often meets a violent death.

If the Sun be the Significator, the native is courteous, unfeeling, ungrateful, spiteful, treacherous, cowardly, despising kindness, and one who leads a bad life and meets with an unfortunate end or could die in prison.

Saturn square or in opposition to Venus.

If Saturn be the Significator, the native leads a life of gross dissipation amongst the lowest class, by whom he suffers ruin and disgrace.

If Venus be the Significator, the native is ugly, has a bad disposition, is sly, given to dissipation though not generally known, and is very unfortunate.

Saturn square or in opposition to Mercury.

If Saturn be the Significator, the native is a thief and swindler, cunning, low, sly, envious and treacherous; one who plans to deceive his friends, has a bad opinion of everyone and rarely speaks the truth.

If Mercury be the Significator, the native is artful, often engaged in quarrels, abuses the characters of others which involves him in lawsuits; or he could be a dishonest attorney.

Saturn square or in opposition to the Moon.

If Saturn be the Significator, the native is changeable, restless, of a poor appearance and a bad disposition, always fretful or in trouble, unreliable, and if he attains positions soon meets with disgrace.

If the Moon be the Significator, the native is mean, cowardly, unhealthy, unfortunate, often in trouble with the lower classes, seldom lives a long life, and often dies a miserable death.

(To be continued.)

SIR HUMPHRY DAVY once remarked that people need have no anxiety in regard to the exhaustion of the coal mines; for, long before that was effected, some cheap mode would be discovered of decomposing water; and this would furnish an unlimited supply of fuel. "This prophecy," says the *Scientific American*, "is already accomplished. By magno-electric machines, water may be decomposed without any expenditure, except that of mechanical power; and, by some recent improvements in these machines their power of decomposition has been greatly increased. As hydrogen can be obtained in unlimited quantities merely by mechanical power, we have only to make suitable arrangements to avail ourselves of the great force of Nature in order to get all the fuel and light we want, without any current expense whatever, except the trifling one of keeping the apparatus in order. The tide, as it sweeps through Hell Gate four times in the twenty-four hours, probably exerts sufficient power to turn enough magneto-electric machines to decompose water and furnish hydrogen for all the mechanical and domestic purposes for which fuel and light are required in this city. Here is an opening for a discovery which will be eminent among the marvels even of this wonderful age. In place of the enormous expenditure at present incurred for fuel and gas, our steam-engines may be driven and our dwellings may be warmed and lighted, by the perpetual and undiminished power of gravitation."

Notes and Queries.

The famous London Stone in Cannon Street, now enclosed in another stone with a circular aperture, was, we know, the *miliarium* from which the Romans measured all the mileages in the kingdom. It was also the altar of the Temple of Diana, on which the old British kings took their oaths on their accession, laying their hands on it. Until they had done so, they were only kings presumptive. The tradition of the usage survived as late, at least, as Jack Cade's time; for it is not before he rushes forth and strikes the stone, that he thinks himself entitled to exclaim —

“Now is Jack Cade Lord Mayor of London!”

Tradition also declares, that it was brought from Troy by Brutus, and laid by his own hand as the altar-stone of the Diana Temple, the foundation-stone of London and its palladium. —

“Tra maen Prydain
Tra lied Llyndain.”

(“So long as the stone of Brutus is safe, so long will London flourish,”) which is supposed also to infer that if it disappears London will wane. It has been from the earliest ages jealously guarded and imbedded, perhaps from a superstitious believe in the identity of the fate of London with its palladium.

DOES THE SOUL SLEEP?

The Cartesian doctrine, that the Soul never sleeps, it is extremely difficult if not impossible to test. If we imagine that the soul has need of rest, then we must admit that sleep will be found in the next world, as in this. This, however, does not accord with our ideas of an immortal spirit, which has thoughts and sensations, which we on earth apply to mental conditions, which presuppose the action of the human brain; and our present existence furnishes us with no idea of the action of the Soul, without the action brain.

THE MOON AND MUSHROOMS.

The growth of the Mushroom, according to the observation of gardeners, is influenced by changes of the Moon. A correspondent was informed by his gardener that towards and at the full of the moon, mushrooms show themselves, but when she begins to waste the crop declines. He says he heard this as a boy and is confident it is the result of long observation.

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No. 4.

What are the Pyramids Intended to Symbolize?

IN our attempt to solve the enigma of the pyramids, whose origin and signification are lost alike to man, myth, history and tradition, we must work laboriously with figurative suggestions, disintegrated atoms, and dimly vague shadows; but if from chaos we succeed in grasping one tangible point in the unveiling of these ancient mysteries, we must consider our labors richly remunerated.

Now, strange to say, yet it is a fact, that research into the mystery of these relics of a vague and veiled antiquity, is so persistent in associating them with the *Breast*, that we cannot repel the conclusion that their designers intended them to symbolize some event or vital issue, connected with the sign of Cancer, which is the *Breast* of the personified zodiac.

In drawing this conclusion from the chaotic fragments we have to work with, let us first take note of the following from Lempriere's classical dictionary: "When Wilford described the Great Egyptian Pyramid to several very learned Brahmins . . . one of them asked if it had not a communication underground with the river Cali? When Wilford answered that such a passage was mentioned as having existed, and that a well was at the present day to be seen, they unanimously agreed that it was a place appropriated to the worship of Padma-deva, and that the supposed tomb was a trough which, on certain festivals, her priests used to fill with sacred water and lotus flowers." . . .

This association of the Pyramid with Cali is full of suggestion, aside from its being of interest to us, from the fact that the Cali

dispensation, or Kali-yug, a Hindu cycle of five thousand years, ends with what agrees with our A.D. 1900.

Kali is a most malignant feminine (or breasted) deity of the Hindus, and corresponds to the Moon in her fallen condition. The Moon being a satellite of the Earth, of course always accompanies her wherever in the zodiac she may be; and as the Earth at the vernal equinox some five thousand years ago was passing the place of the Moon's fall in Scorpio, the Kali-yug commenced its malignant cycle there.

The moderns having limited the exaltation and fall of the orbs to certain degrees, have placed the Moon's fall at the third degree of Scorpio; but as no reliance can be placed in this modern limitation, we may safely assume that the ancient Hindus calculated accurately on their five thousand years for the Kali-yug, to extend from the time and place of the Moon's fall in Scorpio, to the time of the Earth and her satellites reaching Leo.

If those Brahmins were correct in associating their goddess Kali with the pyramids, then we have a premise, clue, or starting-point from which to begin our research. Taking for premise that the pyramids really are in some way connected with Kali (Luna), it begins to dawn upon us that they may symbolize some mystery of the Moon, or of the Moon's house, Cancer; or of the Moon's angel, Gabriel; or of the Moon's god, El Shaddai (translated in our Scripture Almighty, and God Almighty).

With this shadow of a clue to the sign Cancer, let us next note that a writer commenting on the zodiac of Denderah, says: "The sign Cancer, instead of being placed before the Lion, is above its head, as if it had been the object to mark an initial point. . . . It will suffice to observe, first that the initial point of the twelve signs is between the Lion and the Cancer." . . .

Without a doubt the ancient designers of the Denderah zodiac did endeavor to attract particular notice to this section of the heavens marked by the sign Cancer, house of the Moon,

and the ruling sign of Egypt; but for what reason did they make an especial feature of this sign?

Well, the researcher into antiquity is confronted by the fact that several of the stupendous events that have shaped and swayed the world's destiny for ten thousand years, date their origin or nativity from the time the vernal equinox was in this sign. In fact, Cancer is one of the points at which, as it were, the tide in turning, parts in sunder the times, overthrows old systems, and brings in new eras, powers and principalities.

It was when the Sun in his great cycle was in Cancer, that Jupiter or Jehovah came into exaltation, overthrowing the Golden Age of Saturn, and leading the world down to the Dark Ages, sin and desolation. Under the same sign, Saturn coming to his detriment and Mars to his fall, these two powerful planets become malignant to the Earth. Again, Cancer holds one of the mystical Sabæan Gates, an allusion to which we find in the seventy-eighth chapter of the Koran, thus: "The heavens shall be opened, and shall be full of gates for the angels to pass through." In ancient star lore, there was a series of gates opening between the different sections of celestial space, one of which was at the tropic of Capricorn, called "The Gate of the Gods," and another was at the tropic of Cancer, called "The Gate of Man." At this latter gate something over eight thousand years ago the species now known as mankind, or the human race, made its appearance among older races which have since then disappeared, and given the planet for a specified time to the new race.

One distinctive peculiarity of the creature whose nativity was at the Gate of Man, was that of his being a *Mammal*, and very appropriately making his appearance under the sign that rules the *Breast*. To the pre-Adamic races, this mammal — part god, part beast, part sucking vampire — was a stupendous wonder whose time of appearance, means of sustenance, horoscope, etc., was an all-important matter to commemorate; therefore the *Breast* became a notable object in the symbolisms and mysteries concerning him.

In commemorating the nativity of this mammal wonder, they would naturally associate it first with Cancer, sign of the Breast; secondly, with the Moon or Kali, lord of the sign; thirdly, with the angel or god of the sign, and fourthly, with the land of Egypt, which is pre-eminently associated with Cancer and the Moon, and in evidence of the existence of such association of Moon, Cancer, breast, etc., we find the Diana of Ephesus (universally acknowledged to symbolize the Moon) covered with a multiplicity of breasts, above which is a crab, or the sign of Cancer. Again, Cancer rules the June or Juno section of the great cycle, concerning which we have the mythologic allegory of Jupiter's placing Hercules to the breasts of Juno while she was asleep, and some of the milk falling upon the heavens produced the milky way. In our Scriptures the word translated "Almighty" is Shaddai, and according to Anna Kingford's translation, it means the Breasted God. This El Shaddai figures in such scriptural passages as Gen. xlix.: 25: "And by El Shaddai who shall bless thee . . . with the blessings of the breasts and of the womb": Gen. xxviii.: 3. When Isaac sent Jacob to Padan-aram for a wife, he said: "And El Shaddai bless thee and make thee fruitful, and multiply thee that thou mayest be a multitude of people." It was Shaddai who said unto Abraham: "Thou shalt be the father of nations. I will make thee exceedingly fruitful," etc.

Commentators, in trying to get at the root of this word, get down to Shadad, and Shad, and in Moor's Hindu Pantheon we find in a note the following: "Shad in Persian, and perhaps also in Sanscrit, means honey . . . and likewise marriage."

Now it is not strange that this root-word of the god Shaddai should associate itself with honey, when we remember that in the sign of Cancer* just about where Jupiter came to his exaltation, is a cluster of stars called the Beehive; nor is it strange that it should also associate itself with marriage, when we remember that the marriage of Jupiter with Juno here, is a notable event in mythology.

According to Virgil, there is some mystical connection

* From this we probably get the word *honeymoon*.—ED.

between this Egyptian bee swarm and an ox (see *Georgic 4*); and when the second pyramid was entered, there was found a sarcophagus, surrounded by large blocks of granite; when it was with great labor opened, it was found to contain the bones of an ox. Now we maintain that the pyramid, entombing an ox, endeavored to tell in symbolism the same story that Virgil attempted to tell with his pen; one story is about as intelligible to us moderns as the other, but we suspect that they both mean to give a vague inkling of something connected with the Moon's (or Queen of the Beehive) coming to her exaltation in the sign of the ox Taurus.

The association of this Beehive with the sign of the Breast marks the location of that Promised Land where milk and honey flow; it was here also that a flood of milk began to deluge the earth, and here also is that mystical realm known as Abraham's bosom. Abraham was born and bred a Moon worshipper; his God was Shaddai, or the Breasted Deity, and the Egyptian Hagar, Kali, Juno, or the Moon tending towards her fall, was the mother of his first race; but the covenant is not with that people, but with another which is to come under a New Moon and a redeemed Egypt.

That the sign of Cancer, the allegorical Egypt, is to play an important part in the new order of things, we must infer from prophecies similar to the following (*Isa. xix. : 19*): "In that day there shall be an altar to the Lord in the midst of the land of Egypt, . . . and it shall be for a sign unto the Lord of hosts . . . and he shall send them a Savior, and a great one, and he shall deliver them." . . .

Among the innumerable fragments which associate the sign Cancer with the Savior, let us note that by some of the church fathers Jesus used to be called the Scarabeus (one of the names of this sign). One of the signs and wonders attending the birth of the Hindu Savior, Buddha, was that the Sun or Vernal Equinox was in conjunction with the Crab; and Cancer, which holds the Astrologic Gate of Man, is that mystery of Scripture familiar to us as "the sign of the Son of Man," which is to

appear in the heavens or rise into power; and toward which our *Earth*, now entering Leo, is rapidly flying. But, it may be argued, there is the whole sign of Leo, or 2,100 years between.

Apparently this is so; but there is a passage of Scripture which applies here; viz., "Except those days be shortened," etc. In order to understand this shortening of days, let us recall the circumstance of the Denderah zodiac's representing the signs of Leo and Cancer telescoping into each other, so that the Earth enters both signs almost simultaneously.

Now, what sort of a phenomenon in the heavens can it be that thus contracts the time and space of two signs into one?

Before attempting to solve this mystery let us note from Burritt's map of the heavens how a part of the constellation Pisces (Southern Fish), Aquarius and Capricorn are intervolved or piled up together, just as the Lion and Cancer are in the opposite heavens.

Thus we perceive that while the *Earth* is close upon a region in which two signs are compressed into one, the *Sun*, always opposite, is also confronted by a facsimile phenomenon, and shortening of days: — to account for which let us note first, that in the annual revolution, the Earth and Sun are in their perihelion position about the first part of January, and the planet flies through this portion of her orbit with greatly increased rapidity: and secondly, that this same phenomenon occurs on a larger scale, in the great cycle.

Our Sun is in the winter portion of its great cycle. It is passing into Aquarius, its January or place of perihelion, which must be passed through with an intensified rapidity, and which will, as it were, contract two zodiacal signs into one.

Beside being in its winter season, our sun is also entering upon the Sabbath, or Saturn's day of the great cycle, upon which configuration Jesus prophesied thus (Matt. 24:20): "Pray that your flight be not in the winter, neither on the Sabbath day, for then shall be great tribulation . . . and except those days be shortened no flesh should be saved . . . and woe unto them that give suck in those days," etc.

Therefore, in consideration of the Earth's intensified perihelion velocity, we perceive that she will much sooner encounter the Sign of the Son of Man, than at first sight appears. In entering Leo and Cancer, the Earth is entering the Heart and *Breast* of the personified zodiac; and, as tremendous events are from of old, prophesied for this configuration, may not the pyramids be a vague symbolism of the breasted sign, the breasted Diana, the breasted Shaddai and the breasted race — all of whom are to take part in the great tragedy here to be enacted?

In July, 1901, Neptune will cross the Tropic of Cancer, pass through the Gate of Man and begin a fourteen-year journey through this zodiacal Breast, and will presently meet the Earth as she comes whirling along in her reckless perihelion speed! The ancient astrologers raised every imaginable kind of danger signal for this time and configuration.

ANNA PHAROS.

MR. ROBERT HOWARD of the Old Jewry, in looking over the curious effusions of Thomas the Rymer, was amused by the following prediction, which is really precise and strange — shadowing, as it appears, Railways and the Electric Telegraph.

When yoked cloud and snorting steed
 Devour ye earth where'er it lead;
 When lands and lands are bridged together
 By flames as fast as bands of leather;
 When turns the sun mechanical,
 To paint ye glass, or print ye wall,
 Then will a mighty Portent come,
 To waste the world, and leave it dumb.
 What time ye moon shall fill her horn
 Beneath ye lustful Capricorn,
 Ere nineteen hundred years be told,
 Since rose the God-child — prophet knoll'd.
 Be heedful then, Omega's frown
 Shall haunt — saith Thomas of Erceldowne.

Thoughts on Astrology.

WE are apt to speak of Astrology as though it were an altogether contemptible superstition, and to contemplate with pity those who believed in it in old times. And yet, if we consider the matter aright, we must concede, I think, that of all the errors into which men have fallen in their desire to penetrate into futurity, Astrology is the most respectable; one may even say the most reasonable. Indeed, all other methods of divination of which I have ever heard, are not worthy to be mentioned in company with Astrology which, delusion though it was, had yet a foundation in thoughts well worthy of consideration. The heavenly bodies *do* rule the fates of men and nations in the most unmistakable manner, seeing that without the controlling and beneficent influences of the chief among those orbs — the sun — every living creature on the earth must perish. The ancients perceived that the moon has so potent an influence on our world that the waters of the ocean rise and fall in unison with her apparent circling motion around the earth. Seeing that two among the orbs which move upon the unchanging dome of the star-sphere, are thus potent in terrestrial influences, was it not natural that the other moving bodies known to the ancients should be thought to possess also their special powers? The moon, seemingly less important than the sun, not merely by reason of her less degree of splendor, but also because she performs her circuit of the star-sphere in a shorter interval of time, was seen to possess a powerful influence, but still an influence far less important than that exerted by the sun, or rather than the many influences manifestly emanating from him. But other bodies traveled in yet wider circuits, if their distances could be inferred from their periods of revolution. Was it not reasonable to suppose that the influences exerted by those slowly moving bodies might be even more potent than those of the sun himself? Mars circling round the star-sphere in a period nearly

twice as great as the sun's, Jupiter in twelve years, and Saturn in twenty-nine, might well be thought to be rulers of superior dignity to the sun, though less glorious in appearance; and since no obvious direct effects are produced by them as they change in position, it was natural to attribute to them influences more subtle, but not the less potent.

Thus was conceived the thought, that the fortunes of every man born into the world depend on the position of the various planets at the moment of his birth. And if there was something artificial in the rules by which various influences were assigned to particular planets, or to particular aspects of the planets, it must be remembered that the system of Astrology was formed gradually and perhaps tentatively. Some influences may have been inferred from observed events, the fate of this or that king or chief, guiding astrologers in assigning particular influences to such planetary aspects as were presented at the time of his nativity. Others may have been invented, and afterwards have found general acceptance, because confirmed by some curious coincidences. In the long run, indeed, any series of experimental predictions must have led to some very surprising fulfillments; that is, to fulfillments which would have been exceedingly surprising, if the corresponding predictions had been the only ones made by astrologers. Such instances, carefully collected, may at first have been used solely to improve the system of prediction. The astrologer may have been careful to separate the fulfilled from the unfulfilled predictions, and thus to establish a safe rule. For it must be remembered, that admitting the cardinal principle of Astrology, the astrologer had every reason to believe that he could experimentally determine a true method of prediction. If the planets really rule the fate of each man, then we have only to calculate their position at the known time of any man's birth, and to consider his fortunes, to have facts whence to infer the manner in which their influence is exerted. The study of one man's life would of course be altogether insufficient. But when the fortunes of many men were studied in this way, the astrologer (always supposing his

first supposition right) would have materials from which to form a system of prediction.

Go a step further. Select a body of the ablest men in a country, and let them carry out continuous studies of the heavens, carefully calculate nativities for every person of note, or even for every soul born in their country, and compare the events of each person's life with the planetary relations presented at his birth. It is manifest that a trustworthy system of prediction would, in the long run, be deduced by them, if Astrology have a real basis in fact.

I do not say that astrologers always proceeded in this experimental manner. Doubtless in those days, as now, men of science were variously constituted, some being disposed to trust chiefly to observation, while others were ready to generalize, and yet others evolved theories from the depths of their moral consciousness. Indeed, what we know of the development of astrology in later times, as well as the way in which other modes of divination have sprung into existence, shows that the natural tendency of astrologers, would be to invent systems rather than to establish them by careful and long-continued observation. Within a very few years of the discovery of the spots on the sun, a tolerably complete system of divination was founded upon the appearance, formation, and motions of these objects. Certainly this system was not based on observation, nor will anyone suppose that the rules for "reading the hand" had an observational origin, or that fortune-telling by means of cards was derived from a careful comparison of the result of shuffling, cutting and dealing, with the future fortunes of those for whose enlightenment these important processes were performed.

But we must not forget that Astrology was originally a science. Grant the truth of its cardinal idea, and it had every right to this position. No office could be more important than that of the astrologer; no services could be more useful than those he was capable of rendering according to his own belief, as well as that of those who employed him. It is only necessary to mention the history of Astrology to perceive the estimation in which it was held in ancient times.

As to the extreme antiquity of Astrology, it is perhaps needless to speak; indeed, its origin is so remote that we have only imperfect traditions respecting its earliest developments. Yet it may be worth while to mention some of these traditions, seeing that, whether true or not, they show clearly enough the great antiquity attributed to Astrology, even in times which to ourselves appear remote. Philo asserts that Terah, the father of Abraham, was skilled in all that relates to Astrology; and, according to Josephus, the Chaldæan Berosus attributed to Abraham a profound knowledge of arithmetic, astrology and astronomy, in which sciences he instructed the Egyptians. Diodorus Siculus says that the Heliadæ, or children of the Sun (that is, men from the East), excelled all other men in knowledge, particularly in the knowledge of the Stars. One of this race, named Actis (a ray), built Heliopolis, and named it after his father, the Sun. Thenceforward the Egyptians cultivated Astrology with so much assiduity as to be considered its inventors. On the other hand Tatius says that the Egyptians taught the Chaldæans Astrology. The people of Thebais, according to Diodorus Siculus, claimed the power of predicting every future event with the utmost certainty; they also asserted that they were of all races the most ancient.

However, we have, both in Egypt and Assyria, records far more satisfactory than these conflicting statements, to prove the great antiquity of Astrology, and the importance attached to it when it was regarded as a science. The great pyramid in Egypt was unquestionably an astronomical, that is (for in the science of the ancients the two terms are convertible), an astrological building. The Birs Nimroud,* supposed to be built on the ruins of the Tower of Babel, was also built for astrologers. The forms of these buildings testify to the astronomical purpose for which they were erected. The great pyramid, like the inferior buildings copied from it, was most carefully oriented;

* Every brick hitherto removed from this edifice bears the stamp of King Nebuchadnezzar. It affords a wonderful idea of the extent and grandeur of the building raised by the tyrants of old times, that the ruins of a single building on the site of Babylon (Rich's Kasr) has "for ages been the mine from which the builders of cities rising after the fall of Babylon have obtained their materials."—*Layard's "Nineveh."*

that is, the four sides were built facing exactly north, south, east and west. The astronomical use of this arrangement is manifest. By looking along either of the two long straight sides lying east and west, the astronomer could tell the true east or west points of the horizon, and determine when the Sun rose in the east † exactly, or set exactly in the west. By looking along the straight sides lying north and south, the astronomer could tell when the Sun, or any other celestial body, was in the meridian. The figure of the pyramid has even been supposed to symbolize certain astronomical and mathematical relations; and a long slanting passage, opening in its northern slope, has been supposed to have been intended for the observation of the Star Alpha of the Dragon, the Pole Star of about two thousand years before the Christian era. Indeed, some go so far as to say that the builders of the great pyramid were instructed by a divine revelation in planning and building the pyramid. This idea, however, seems absurd on the face of it, seeing that the only conceivable object of such a revelation would be to preserve and render always available certain important astronomical relations; and the pyramid has not served this purpose, no one having understood it (according to those who have advanced this view) until now, when the building has lost the exactness of figure originally given to it. Far more probably, it symbolized such knowledge as the astrologers of Chaldea and of ancient Egypt possessed, and was specially intended to advance the study of Astrology, from which men expected to gain a complete knowledge of the future. Proclus informs us that the pyramids terminated at the top in a platform, on which the priests made their celestial observations.

The figure of the Babylonian Temple of Astronomy was

† A good story is told about the rising of the Sun in the east, the point of the joke being different, perhaps, to astronomers, than to others: A certain baron was noted for never replying directly, even to the simplest questions, and a wager was laid that, if he were asked whether the Sun rises in the east and sets in the west, he would not answer directly, even though told of the wager. The question was put, and he began: "The terms east and west, gentlemen, are conventional, but admitting that" — the rest of the reply was lost, the wager being won, which was all the inquirers cared for. If this worthy had answered simply: "Yes," the wager would have been lost, but the reply would not have been correct, for the Sun has never risen in the east and set in the west exactly, at any place or on any day since the world began. If the Sun rises due east on any day he does not set due west, and *vice versa*.

probably different, though it is possible that Nebuchadnezzar altogether modified the proportions of the original temple. We may infer the nature of the earlier use of such temples from later usages. We learn from Diodorus Siculus that in the midst of Babylon a great temple was erected by Semiramis, and dedicated to Belus or Jupiter; "and that on its roof or summit the Chaldean astronomers contemplated, and exactly noted, the risings and settings of the Stars."

If we consider the manner in which the study of science, for its own sake, has always been viewed by Oriental nations, we must admit that these great buildings, and these elaborate and costly arrangements for continued observation, were not intended to advance the science of astronomy. Only the hope that results of extreme value would be obtained by observing the heavenly bodies, could have led the monarchs of Assyria and of older Egypt to make such lavish provision of money and labor for the erection and maintenance of astronomical observatories. So that, apart from the evidence we have of the astrological object of celestial observations in ancient times, we find in the very nature of the buildings erected for observing the Stars, the clearest proof that men in those times hoped to gain results of great value from such work. Now we know that neither the improvement of navigation, nor increased exactness in the surveying of the earth, were aimed at by those who built those ancient observatories; the only conceivable object they can have had, was the discovery of a perfectly trustworthy system of prediction, from the study of the motions of the heavenly bodies. That this was their object is shown with equal clearness by the fact that such a system, according to their belief, was deduced from these observations, and was for ages accepted without question.

Closely associated with astrology was the widespread form of religion called Sabaism, or the worship of the host of heaven (Sabaoth). It is not easy to determine whether the worship of the sun, moon and planets, preceded or followed the study of the heavens as a means of divination. It is probable that the

two forms of religion sprang simultaneously into existence. The shepherds of Chaldæa, who

“ Watched from the centers of their sleeping flocks
Those radiant Mercuries, that seemed to move,
Carrying through ether in perpetual round,
Decrees and resolutions of the gods,”

can hardly have regarded the planetary movements as *indicating*, without believing that those movements actually *influenced* the fate of men and nations; in other words, the idea of planetary power must from the very beginning, it would seem, have been associated with the idea of the significance of planetary motions. Be this as it may, it is certain that in the earliest times of which we have any historical record, belief in Astrology was associated with the worship of the host of heaven. In the Bible record we find the teachers and rulers of the Jewish nation, compelled continually to struggle against the tendency of that people, to follow surrounding nations in forsaking the worship of the God of Sabaoth for the worship of Sabaoth, turning from the Creator to the creature. They would seem, even, as the only means of diverting the people from the worship of those false gods, to have adopted all the symbols of Sabatism, explaining them, however, with sole reference to the God of Sabaoth. Moses adopted in this way the four forms of sacrifice to which the Jewish people had become accustomed in Egypt—the offerings to the rising and setting sun (Numbers xxviii. 3, 4); the offerings on the day dedicated to the planet Saturn, chief of the seven star-gods (Numbers xxviii. 9); the offerings to the new moon (Numbers xxviii. 11); and the offerings for the luni-solar festival, belonging to the first month of the sun's annual circuit of the zodiacal constellations (Numbers xxviii. 16, 17). All these offerings were in a sense sanctified by the manner in which he enjoined them and the new meaning he attached to them; but that the original offerings were Sabastic is scarcely open to question. The tenacity, indeed, with which astrological ceremonies and beliefs have maintained their

position, even among nations utterly rejecting star-worship, and even in times when astronomy has altogether dispossessed Astrology, indicates how wide and deep must have been the influence of those sciences in remoter ages. Even now the hope on which astrological studies were based, the hope that we may one day learn to lift the veil concealing the future from our view, has not been abandoned. The intellectual class reject Astrology as superstitious, but the intuitive and thoughtful class accept it for its true value in developing the higher faculties of the soul. Astrology is a science and a religion.

RICHARD A. PROCTOR.

“THAT the dead are seen no more, I will not undertake to maintain, against the concurrent testimony of all ages and all nations. There is no people, rude or unlearned, among whom apparitions of the dead are not related and believed. This opinion, which prevails, as far as human nature is diffused, could become universal only by its truth: those that never heard of one another, would not have agreed in a tale which nothing but experience could make credible. That it is doubted by single cavillers can very little weaken the general evidence; and some who deny it with their tongues, confess it with their fears.”

To this passage Lord Byron thus alludes :

“ I merely mean to say what Johnson said,
That in the course of some six thousand years,
All nations have believed that from the dead
A visitant at intervals appears.

“ And what is strangest upon this strange head
Is, that, whatever bar the reason rears
'Gainst such belief, there's something stronger still
In its behalf, let those deny who will.”

— Doctor JONSON in *Rasselas*.

The Complete Astrologer.

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(WITH APOLOGIES TO IZAAK WALTON.)

CHAPTER III.

THE TWELVE HOUSES OF THE NATIVITY, AND THEIR INFLUENCE.

Astrologus : You have been taught, scholar, to distinguish the twelve houses or mansions, which I may remind you are no fanciful division of the heavens, but have a basis of scientific truth, and although many methods have been advocated possessing a greater or less degree of accuracy, the one already laid down is the most commonly received; therefore we need not contend over the point. Sibly says: "Let us suppose the whole celestial globe, or sphere of heaven, divided into four equal parts by the horizon and meridional line, and each of these into four quadrants, and each quadrant into three equal parts, by lines drawn from points of sections in different parts of the horizon and meridian, equi-distant from each other. By this operation the whole globe or sphere will be apportioned into twelve equal parts, which constitute what we call the twelve houses of heaven. And these houses, as observation and experience abundantly show, make up that great wheel of nature, whereon depends the various fortunes contingent to all sublunary matters and things."

Discipulus : These houses are distinct from the twelve signs of the zodiac, are they not?

Astrologus : They certainly are. The houses are fixed and never move their position. Yet in essentials the twelve signs and the twelve houses have much in common, the

first house agreeing with the first sign Aries, the second mundane house with the second zodiacal sign Taurus, and so on, as will appear in due course.

Discipulus : I trust you will bring me better acquainted with our present subject.

Astrologus : I shall endeavor to do so, and to that end I will take each house in order, remarking upon its special characteristics. For you must know, that to the various celestial divisions different attributes are attached. They may appear empirical and chimerical at first glance, but as their specific effects have been observed over and over again and fully and consistently proved, the empiricism disappears or is compelled to be thrown on one side, as having had no share in the specializing of the twelve mundane mansions, as likewise the twelve zodiacal signs.

Discipulus : Do they exert any influence upon planetary bodies?

Astrologus : Each planet functions through some house and sign, and is affected to a very appreciable extent by the qualities of such house and sign. And in the judicious mixing of the basic elements of house, sign, planet and aspect, the art of astrology lies. But having a thorough knowledge of these basic elements, we can estimate pretty accurately, what will proceed from any particular union. Just as the chemist knows, that if he combines certain substances together in his mortar an explosion will result, or some chemical change be induced. Let me take this opportunity, honest scholar, to repeat what holy Mr. Herbert said :

“ The fleet astronomer can bore,
And thread the spheres with his quick-piercing mind,
He views their stations, walks from door to door,
Surveys as if he had designed
To make a purchase there ; he sees their dances,
And knoweth long before,
Both their full-eyed aspects and secret glances.”

You will understand that the planetary principles are modified, *first* by sign, *secondly* by house, and *thirdly* by aspect. It follows, then, that if these several influences are known, the judgment will be made on a sound basis. This, indeed, is the only way to gain a practical view of the subject, and a notion of the inner workings of nature.

Discipulus : Nothing can be plainer. I can well conceive that although Mars may possess a certain action peculiar to that planet alone, yet when aspected by a square of Saturn, let us say, and being at the same time in the seventh house and the zodiacal sign Libra, the influence will bear diverse characteristics. But I am not accomplished enough to go further and unravel them.

Astrologus : You observe truly. Most books are filled with long lists of planetary effects emanating from varied positions, aspects and so forth. They are misleading in the main, and it would be far preferable to inculcate basic truths.

Discipulus : Some content themselves, worthy master, with superficial apprehensions, and do not dig deep in the mines of knowledge, and therefore no wonder they mistake in many things. I am ready to hear your present discourse on the twelve houses of nativity.

Astrologus : THE FIRST HOUSE is, as you know, called the Ascendant. It is denominated the House of Life by reason of its great power over the vitality. Planets occupying this division affect the health, life and nature. It is a vital spot of the horoscope, and as you will see later, is a factor entering into the problem of deducing, whether what then born will live or die. Hence it is a most important house. The sign on its cusp dominates the physical form of the body, as well as the general temperament. Planets there affect body and disposition equally. It represents the native's coming into the world, his shape, stature, temperament, quality of mind,

health, and general tendency of life. It governs the head; and so frequently it happens that injury to that organ results from the presence of a malefic in this house. Sometimes a birth-scar is indicated; at other times malformation is produced. It is cardinal, masculine, and equivalent to the sign Aries.

THE SECOND HOUSE has dominion over the native's monetary affairs, his wealth, poverty, adversity and bankruptcy. It is connected with the wife's death, the father's pleasures and speculations, and the throat and nasal passages of the physical body. It is fixed, feminine, and equivalent to the sign Taurus.

THE THIRD HOUSE has dominion over brothers and sisters, near kindred in general, and neighbors. All short journeys are governed by it, as well as changes and removals of residence, also letters and correspondence. Bodies posited in this house impress their characteristics upon the mind to a great extent. In all matters relative thereto, its constitution must be well considered. The third division likewise signifies the father's sickness, the wife's or husband's religion, and the children's aspirations, hopes, wishes, desires and friends. It is common, masculine, and equivalent to the sign Gemini. In the physical body its rule is over the arms, shoulders, hands and respiratory organs.

THE FOURTH HOUSE, or northern angle, is the angular space diametrically opposite the midheaven, and highly important in its effects. It has signification of the end of life and every worldly concern, of the grave and concealed things. The native's condition in old age is to be gathered from the dignity, ignominy or tribulation represented by the planetary aspects meeting at this point. The fourth division also dominates the mother, hereditaments, place of dwelling, the land, houses, gardens, estates and such like of the native. In the physical body it represents the chest. It is cardinal, feminine, and equivalent to the sign Cancer.

THE FIFTH HOUSE has government over children, pleasures, amusements and speculations. In a minor way over the real and personal effects of the mother, the death of the father, the friends of the wife, or husband, as the case may be. In the physical body its rule is over the heart and back. It is fixed, masculine, and equivalent to the sign Leo.

THE SIXTH HOUSE concerns the health, servants, small cattle, animals and poultry. Besides these it signifies aunts and uncles on the maternal side, children's wealth and wife's or husband's secret troubles and foes. In the physical body it governs the bowels. It is common, feminine, and equivalent to the sign Virgo.

THE SEVENTH HOUSE, or Western Angle, brings us directly opposite to the Ascendant or Eastern Angle. This is the house of marriage, and rules the wife or husband, but also partners in business, or any other combination. It indicates the type of woman or man one will espouse, and the happiness or unhappiness of the matrimonial life. The house has jurisdiction also over open enemies, matters of equity, justice and litigation; foreshadowing how lawsuits will affect one, and which side will prove victorious. In the physical body it rules the kidneys and loins. It is cardinal, masculine, and equivalent to the sign Libra.

THE EIGHTH HOUSE solves all matters appertaining to death, wills, bequests, tithes, annuities, offices, commons, franchises, legacies, last testaments and similar affairs having to do with the dead and the disposition of their goods and property. It likewise indicates the husband's or wife's wealth, the wife's dowry, and the sickness of kindred. It has much to do with mystery and black magic, and in the physical body rules the genital organs, groin and bladder. It is fixed, feminine, and equivalent to the sign Scorpio.

THE NINTH HOUSE, called the house of religion, has

jurisdiction over the native's attitude in his faith. It is connected with long journeys, voyages, science, learning, dreams, visions, advowsons and publishing. Under its government are also the wife's or husband's brethren and near kindred, grandchildren, the mother's sickness and the brother's wife. In the physical body it dominates the thighs. It is common, masculine, and equivalent to the sign Sagittarius.

THE TENTH HOUSE, or midheaven, is angular, the highest point of the scheme, and with the Ascendant the most important. It denotes the profession, trade, honor, dignity, credit, renown, authority, preferment and reputation, and represents also the father, sickness of children, death of brethren and the wife's or husband's mother. In the physical body the rule is over the knees. It is cardinal, feminine, and equivalent to the sign Capricorn.

THE ELEVENTH HOUSE embodies the idea of friends, desires, wishes, hopes and expectancy and likewise governs children, being the wife's or husband's fifth (the fifth from the seventh), children's wives or husbands, death of mother, and the religion and long journeys of brethren. In the physical body it bears rule over the ankles and blood. It is fixed, masculine, and equivalent to the sign Aquarius.

THE TWELFTH HOUSE is that of secret enemies, imprisonment, detention or restriction. It is connected with suffering, misery, affliction, grief, persecution, malice, secret sorrows, large cattle and animals, and music. Besides these there are signified uncles and aunts on the paternal side, the sickness of wife or husband, the death of children, and the profession and honor of brethren. In the physical body it assumes dominion over the feet. It is common, feminine, and equivalent to the sign Pisces.

Thus, worthy pupil, do we complete the circle of the mundane houses.

Discipulus : Truly, master, they embrace an extensive purview.

Astrologus : Do they not so? But yet with the help of truths already known, more may be discovered by the aid of analytic or synthetic reasoning, since demonstration and argument may proceed by each of these media. I have only ventured to give you the chief significations of the several domiciles, for you may easily frame others for yourself as occasion requires. As an instance, bicycles, motors, trains, trams, the post-office, all relate to the third house because of the latter's rule over short journeys, correspondence and letters.

Discipulus : The daily press, I conceive, would come under that heading.

Astrologus : Yes, and the publication of books under the ninth house. The third governs the more ephemeral literature : papers, pamphlets, etc., while the ninth the more permanent ; books being bound to ensure their permanence.

Discipulus : You say the ninth house is that of the wife's brethren ; will you enlighten me further ?

Astrologus : Most willingly, scholar. Each division possesses a simple and a compound signification. Every pair of opposite divisions go to form one idea. Thus the first house is the self, the seventh the *alter ego*, as it were. In this sense it signifies union, and union may be either of hate or love, for two persons are requisite in either case. So this house comes to be connected with *partners*, and the wife is the great partner. From this house we form or commence a new series, calling it the wife's first, then the eighth will be her second, and the ninth her third, and as you have previously seen, the third domicile governs brethren, kindred, short journeys and such like. This same process may be carried on in other parts of the scheme, the second house representing the death of the partner or enemy, as well as the wife. Alcabitius writes of the seventh section, " the house of

all contentions, oppositions, contrariences and things opposed, upon battle, strife and enmity, fines, pleas, laws, etc., and is the house of buying, selling and nuptials, death of enemies, friends of brethren, sons of friends and the place of theft, the house signifying the substance of servants, as being the second house to the sixth in due order; and the children of brethren being the fifth to the third house, also it signifies the death of private enemies, being the eighth to the twelfth house; as also for the same reason, the death of great beasts. Again, it signifies the religion and long journeys of friends, being the ninth house to the eleventh; also upon the honor or credit of kings, being the tenth house to the midheaven; and also the friends and fortune of religious persons, being the eleventh house to the ninth; as also the private dealings of the absent and their enemies as being the twelfth house from the eighth."

Discipulus : I trust to come to a good and right understanding of all this presently.

Astrologus : But in order to hasten that desirable end, and to further your interest in the art, as well as contribute to your delight and instruction, I have translated an epitome of what the celebrated Morinus has written upon the subject. This I will now communicate to you.

It is highly reasonable as well as justifiable and worthy of consideration to assume that human life is divisible into four distinct periods: infancy, youth, maturity and old age, although it may be truly said that no more than half of humanity reaches the end of the third period. We therefore find four affections in the construction of man, and to which all others are reducible — life, action, marriage and passion. These comprise the whole of nature's operations, and agree with the rise, perfection, drooping and termination of all things. Man may be said to rise into the world at the inspiration of his first breath, to be perfection when he attains manhood; to

decline when he commences to lose the radical heat and moisture ; and to sustain the final passion when he ceases to breathe, and the soul quits the mortal clay. Therefore life is regulated by the first house of the nativity, where all stars rise into notice, first, action by the south angle where they attain their maximum height, marriage by the descending angle or seventh house, and passion by the north angle or fourth house, which signifies the end of life. Thus there are shown to be four triplicities of the same nature.

The first triplicity is of the ascendant, and is attributed to infancy, and called the triplicity of life. It comprises the first, fifth and ninth houses. Man ought to observe a triune respect in himself, in God and in his posterity. The life of man is the first and principal object of nature. Hence it appertains to the Ascendant, which we account the chief division of the heavens. Man's life in God, consisting in the rationality of his soul and the purity of his morals, claims the ninth house, which is that of religion, ethics, morals and piety. Man's life being transmitted to his offspring according to one unchangeable law presiding over nature, so the fifth house, which is that of children, is set aside for this purpose. These three houses thus form a trine aspect with each other, as do the remaining ones.

The second triplicity is of the tenth, sixth and second houses. This is associated with the second period of life — vigor and action. It embraces worldly success ; for just as everything which works physically does so for some physical end, so the earthly stores laid up during existence here have a physical nature at bottom. Honor, credit, renown, preferment form the first order of sublunar dignity and claim the northern angle. The second house is devoted to gold and other valuables accumulated by industry. The third degree of success proceeds from the sixth house, subjects, servants, tenants

and domestics. These three domiciles are joined together in pleasant concord by the trine aspect.

The third triplicity comprises the seventh, eleventh and third houses, and signifies the natural relations of kinship and marriage, besides the convenient ones of friendship. As progress is made from the zenith division to the western cusp, so is the progressive tendency of youth to manhood and nativity. At this period of the life, man is joined in the threefold tie of body, blood and friendship. First comes marriage, relegated to the seventh house. Next consanguinity, represented by the third. Lastly friendship, that sacred bond commanded by the Creator to be observed. This is the amalgam of human intercourse. It is seen that in every triplicity the most important of the ideas embraced is placed under an angle. Thus matrimony is related to the seventh house.

The fourth and last triplicity is that of passion. The *medium cæli*, or fourth house, from its position in the bottom of heaven, as it were, claims the first order of our afflictions. To it belongs the consequences of original sin, whence emanated disease and decay. In this angle is posited the tokens of senility, the decline of life, and irremediable misfortunes. The second order of affliction arises from enemies and their treachery, or from want and privation. The twelfth house assumes dominion here, and, indeed, over all griefs and miseries. But the final misery is death, and the greatest shock a man's nature can experience, and so the eighth house is devoted to it. Every triplicity consists of an angular, a succedant, and a cadent house, which observe a partile trine in the equator. The termination of the ephemeral life is the beginning of the eternal. According to the second motion of the planet from west to east, the ninth house is entered from the eighth, and this ninth house is the house of God pre-eminent. Thus we are

taught that by the second motion of the soul, we pass from a life of anxiety to one of peace and rest.

As this division of the heavens is founded upon the rock of reason, and as it is obvious that its wisdom is supernatural, it comprehends everything that can possibly be connected with our life here below. And now who will say that the wonderful harmony, consistency, and concord of the twelve houses of heaven are the effects of chance?

Discipulus : Truly, master, not I!

Astrologus : Well, scholar, they who content themselves with words may ascribe the formation of the world to fate or nature as well as to chance or better. And yet fate in the first place is nothing but a series of events considered as necessarily following in some certain order; or of which it has always been true that they would be in their determinate places. But whither am I strayed in this discourse? I will end it by telling you, that food for reflection will not be lacking upon further prosecution of this engrossing art.

Discipulus : Marry, sir, I hope to requite your trouble of teaching by my future aptness.

Astrologus : Well, now, pupil, you shall neither want time nor attention in our converse together. And I doubt not to leave you possessed of the same high and happy thoughts that now possess me of it. I shall go about to convince you not only of the antiquity of astrology, but that it deserves commendations, and that it is an art worthy the knowledge and practice of a wise man.

Discipulus : I except against nothing you have said. Sir, I am now become so full of expectation that I long much to have you proceed, and in the order you propose.

Astrologus : We shall not easily part company yet, I assure you. *Vale!*

HEINRICH DÄATH.

(*To be continued.*)

Prefaces to Poor Richard's Almanack.

WRITTEN BY BENJAMIN FRANKLIN.

THE WAY TO WEALTH.*

July 7, 1757.

Courteous Reader: I have heard that nothing gives an author so great pleasure, as to find his works respectfully quoted by other learned authors. This pleasure I have seldom enjoyed; for tho' I have been, if I may say it without vanity, an eminent author of Almanacks annually now a full quarter of a century, my brother authors in the same way, for what reason I know not, have ever been very sparing in their applauses; and no other author has taken the least notice of me, so that did not my

* This preface is the most famous part of the Almanack, and under such titles as "The Way to Wealth," the most widely known of Franklin's writings. It was written at a time of ill-success in war, heavy taxes and poor business, and its homely wisdom is said noticeably to have promoted thrift, economy and cheerfulness among the people, who bought it by the thousands. Of the proverbial wisdom of the Almanack, and of this preface in particular, Franklin says in his Autobiography:

"Observing that it (the Almanack) was generally read, scarce any neighbourhood in the province being without it, I consider'd it as a proper vehicle for conveying instruction among the common people, who bought scarcely any other books; I therefore filled all the little spaces that occur'd between the remarkable days in the calendar with proverbial sentences, chiefly such as inculcated industry and frugality, as a means of procuring wealth, and thereby securing virtue; it being more difficult for a man in want, to act always honestly, as to use here one of those proverbs, *it is hard for an empty sack to stand upright.*

"These proverbs, which contained the wisdom of many ages and nations, I assembl'd and form'd into a connected discourse prefix'd to the Almanack of 1757, as the harangue of a wise old man to the people attending an auction. The bringing all these scattered counsels thus into a focus enabled them to make greater impressions. The piece, being universally approved, was copied in all the newspapers of the Continent; reprinted in Britain on a broad side, to be stuck up in houses; two translations were made of it in French, and great numbers bought by the clergy and gentry, to distribute gratis among their poor parishioners and tenants. In Pennsylvania, as it discouraged useless expense in foreign superfluities, some thought it had its share of influence in producing that growing plenty of money which was observable for several years after its publication."—ED.

writings produce me some solid pudding, the great deficiency of praise would have quite discouraged me.

I concluded at length that the people were the best judges of my merit; for they buy my works; and besides, in my rambles, where I am not personally known, I have frequently heard one or other of my adages repeated, with, as *Poor Richard* says, at the end o'nt; this gave me some satisfaction, as it showed not only that my instructions were regarded, but discovered likewise some respect for my authority; and I own, that to encourage the practice of remembering and repeating those wise sentences, I have sometimes quoted myself with great gravity.

Judge then how much I must have been gratified by an incident I am going to relate to you. I stopt my horse lately where a great number of people were collected at a vendue of merchant goods. The hour of sale not being come, they were conversing on the badness of the times, and one of the company call'd to a plain clean old man, with white locks, "Pray, Father Abraham, what think you of the times? Won't these heavy taxes quite ruin the country? How shall we ever be able to pay them? What would you advise us to do?" . . . Father Abraham stood up and replied: "If you'd have my advice, I'll give it you in short, for a word to the wise is enough, and many words won't fill a bushel, as *Poor Richard* says."

They join'd in desiring him to speak his mind, and gathering round him, he proceeded as follows:

"Friends," says he, "and neighbours, the taxes are indeed very heavy, and if those laid on by the Government were the only ones we had to pay, we might more easily discharge them; but we have many others, and much more grievous to some of us. We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly, and from these taxes the commissioners cannot ease or deliver us by allowing an abatement. However let us hearken to good advice, and something may be done for us; God helps them that help themselves, as *Poor Richard* says in his Almanack of 1733.

It would be thought a hard government that should tax its people one-tenth part of their time, to be employed in its service. But idleness taxes many of us much more, if we reckon all that is spent in absolute sloth or doing of nothing, with that which is spent in idle employments or amusements that amount to nothing. Sloth, by bringing on diseases, absolutely shortens life. Sloth, like rust, consumes faster than labor wears, while the used key is always bright, as *Poor Richard* says.

But dost thou love life, then do not squander time, for that's the stuff life is made of, as *Poor Richard* says. . . . How much more than is necessary do we spend in sleep! forgetting that the sleeping fox catches no poultry, and that there will be sleeping enough in the grave, as *Poor Richard* says. If time be of all things the most precious, wasting time must be, as *Poor Richard* says, the greatest prodigality, since, as he elsewhere tells us, lost time is never found again, and what we call time enough, always proves little enough. Let us then be up and doing, and doing to the purpose; so by diligence shall we do more with less perplexity. Sloth makes all things difficult, but industry all easy, as *Poor Richard* says; and he that rises late, must trot all day, and shall scarce overtake his business at night. While laziness travels so slowly that poverty soon overtakes him, as we read in *Poor Richard*, who adds, drive thy business, let not that drive thee; and early to bed, and early to rise, makes a man healthy, wealthy and wise.

So what signifies wishing and hoping for better times. We may make these times better if we bestir ourselves. Industry need not wish, as *Poor Richard* says, and he that lives upon hope will die fasting. There are no gains without pains; then help hands, for I have no lands, or if I have, they are smartly taxed.

And as *Poor Richard* likewise observes, he that hath a trade hath an estate, and he that hath a calling hath an office of profit and honour; but then the trade must be worked at, and the calling well followed, or neither the estate nor the office will enable us to pay our taxes. . . . If we are industrious we shall

never starve; for as *Poor Richard* says, at the workingman's house, hunger looks in, but dares not enter.

Nor will the bailiff or the constable enter, for industry pays debts while despair increaseth them, says *Poor Richard*. . . . What though you have found no treasure, nor has any rich relation left you a legacy, diligence is the mother of good luck, as *Poor Richard* says, and God gives all things to industry. Then plough deep while sluggards sleep, and you shall have corn to sell and to keep, says *Poor Dick*. Work while it is called today, for you know not how much you may be hindered tomorrow, which makes *Poor Richard* say, one today is worth two tomorrows; and farther, have you somewhat to do tomorrow, do it today. If you were a servant, would you not be ashamed that a good master should catch you idle? Are you, then, your own master, be ashamed to catch yourself idle, as *Poor Richard* says. When there is so much to be done for yourself, your family, your country and your gracious king, be up by peep of day; let not the sun look down and say, "Inglorious here he lies." Handle your tools without mittens; remember that the cat in gloves catches no mice, as *Poor Richard* says. 'Tis true there is much to be done, and perhaps you are weak-handed, but stick to it steadily, and you will see great effects, for constant dropping wears away stones, and by diligence and patience the mouse ate in two the cable; and little strokes fell great oaks, as *Poor Richard* says in his Almanack, the year I cannot just now remember.

Methinks I hear some of you say, must a man afford himself no leisure? . . . I will tell thee, my friend, employ thy time well if thou meanest to gain leisure; and, since thou art not sure of a minute, throw not away an hour.

Leisure is time for doing something useful; this leisure the diligent man will obtain, but the lazy man never; so that, as *Poor Richard* says, a life of leisure and a life of laziness are two things. Do you imagine that sloth will afford you more comfort than labour? No, for as *Poor Richard* says, trouble springs from idleness and grievous toil from needless ease. Many without labour would live by their wits only, but they

break for want of stock. Whereas industry gives comfort, and plenty and respect; fly pleasures and they'll follow you. The diligent spinner has a large shift; and now I have a sheep and a cow, everybody bids me good-morrow; all which is well said by *Poor Richard*.

But with our industry, we must likewise be steady, settled and careful, and oversee our own affairs with our own eyes, and not trust too much to others, for, as *Poor Richard* says:

*I never saw an oft remov'd tree,
Nor yet an oft remov'd family,
That thrive so well as those that settled be.*

And again, three removes is as bad as a fire; and again, keep thy shop, and thy shop will keep thee; and again, if you would have your business done, go; if not, send. And again,

*He that by the plough must thrive,
Himself must either hold or drive.*

And again, the eye of a master will do more work than both his hands; and again, want of care does us more damage than want of knowledge; and again, not to oversee workmen, is to leave them your purse open. Trusting too much to others' care is the ruin of many; for, as the Almanack says, in the affairs of this world, men are saved, not by faith, but by the want of it; but a man's own care is profitable; for, saith *Poor Dick*, learning is to the studious, and riches to the careful, as well as power to the bold, and Heaven to the virtuous. And farther, if you would have a faithful servant, and one that you like, serve yourself. And again, he adviseth to circumspection and care, even in the smallest matters, because sometimes a little neglect may breed great mischief; adding, for want of a nail the shoe was lost; and for want of a shoe the horse was lost; and for want of a horse the rider was lost, being overtaken and slain by the enemy, all for want of care about a horseshoe nail.

So much for industry, my friends, and attention to one's own business; but to these we must add frugality, if we would

make our industry more certainly successful. A man may, if he knows not how to save as he gets, keep his nose all his life to the grindstone, and die not worth a groat at last. A fat kitchen makes a lean will, as *Poor Richard* says; and

*Many estates are spent in the getting,
Since women for tea forsook spinning and knitting,
And men for punch forsook hewing and splitting.*

If you would be wealthy, says he in another Almanack, think of saving as well as of getting: The Indies have not made Spain rich because her outgoes are greater than her incomes. Away then with your expensive follies, and you will not have so much cause to complain of hard times, heavy taxes, and chargeable families; for, as *Poor Richard* says,

*Women and wine, game and deceit,
Make the wealth small and the wants great.*

And farther, what maintains one vice would bring up two children. You may think perhaps, that a little tea, or a little punch now and then, diet a little more costly, clothes a little finer, and a little entertainment now and then, can be no great matter; but remember what *Poor Richard* says, many a little makes a mickle; and farther, beware of little expenses; a small leak will sink a great ship; and again, who dainties love shall beggars prove; and moreover, fools make feasts, and wise men eat them.

Here you are all got together at this vendue of fineries and knick-knacks. You call them goods, but if you do not take care, they will prove evils to some of you. You expect they will be sold cheap, and perhaps they may for less than they cost; but if you have no occasion for them, they must be dear to you. Remember what *Poor Richard* says: Buy what thou hast need of, and ere long thou shalt sell thy necessaries. And again, at a great pennyworth pause awhile: he means, that perhaps the cheapness is apparent only, and not real; or the bargain, by straitning thee in thy business, may do thee more harm

than good. For in another place he says: many have been ruined by buying good pennyworths.

Again *Poor Richard* says: 'tis foolish to lay out money in a purchase of repentance; and yet this folly is practised every day at vendues, for want of minding the Almanack. Wise men as *Poor Dick* says, learn by others' harms, fools scarcely by their own; but *felix quem faciunt aliena Pericula cautum*. Many a one for the sake of finery on the back, have gone with a hungry belly, and half starved their families; silks and satins, scarlets and velvets, as *Poor Richard* says, put out the kitchen fire. These are not the necessaries of life; they can scarcely be called the conveniences, and yet only because they look pretty, how many want to have them. The artificial wants of mankind thus become more numerous than the natural; and, as *Poor Dick* says, for one poor person, there are an hundred indigent. By these and other extravagances, the genteel are reduced to poverty, and forced to borrow of those whom they formerly despised, but who through industry and frugality have maintained their standing; in which case it appears plainly that a ploughman on his legs is higher than a gentleman on his knees, as *Poor Richard* says. Perhaps they have had a small estate left them, which they knew not the getting of; they think 'tis day, and will never be night; that a little to be spent out of so much is not worth minding; (a child and a fool, as *Poor Richard* says, imagine twenty shillings and twenty years can never be spent); but, always taking out of the meal-tub, and never putting in, soon comes to the bottom; then, as *Poor Dick* says, when the well's dry they know the worth of water. But this they might have known before, if they had taken his advice; if you would know the value of money, go and try to borrow some; for, he that goes a borrowing goes a sorrowing; and indeed, so does he that lends to such people, when he goes to get it in again. . . .

Poor Dick farther advises, and says:

*Fond pride of dress is sure a very curse,
E'er fancy you consult, consult your purse.*

And again, pride is as loud a beggar as want, and a great deal more saucy. When you have bought one fine thing you must buy ten more, that your appearance may be all of a piece; but *Poor Dick* says: 'Tis easier to suppress the first desire, than to satisfy all that follow it. And 'tis as truly folly for the poor to ape the rich, as for the frog to swell, in order to equal the ox.

*Great estates may venture more,
But little boats should keep near shore.*

'Tis, however, a folly soon punished; for pride that dines on vanity sups on contempt, as *Poor Richard* says. And in another place, pride breakfasted with plenty, dined with poverty, and supped with infamy. And after all, of what use is this pride of appearance, for which so much is risked, so much is suffered? It cannot promote health or ease pain; it makes no increase of merit in the person; creates envy; it hastens misfortune.

*What is a butterfly? At best
He's but a caterpillar drest.
The gaudy fop's his picture just,*

as *Poor Richard* says.

But what madness must it be to run in debt for these superfluities! We are offer'd by the terms of this vendue, six months' credit; and that perhaps has induced some of us to attend it, because we cannot spare the ready money, and hope now to be fine without it. But, ah, think what you do when you run in debt; you give to another power over your liberty. If you cannot pay at the time, you will be ashamed to see your creditor; you will be in fear when you speak to him; you will make poor, pitiful, sneaking excuses, and by degrees come to lose your veracity, and sink into base, downright lying; for, as *Poor Richard* says, the second vice is lying, the first is running in debt. And again, to the same purpose, lying rides upon debt's back. Whereas a freeborn Englishman ought not to be ashamed or afraid to see or speak to any man living. But poverty often deprives a man of all spirit and virtue: 'tis hard

for an empty bag to stand upright, as *Poor Richard* says. What would you think of that prince, or that government, who should issue an edict forbidding you to dress like a gentleman or a gentlewoman, on pain of imprisonment or servitude? Would you not say that you are free, have a right to dress as you please, and that such an edict would be a breach of your privileges, and such a government tyrannical? And yet you are about to put yourself under that tyranny when you run in debt for such dress! Your creditor has authority at his pleasure to deprive you of your liberty, by confining you in goal for life, or to sell you for a servant, if you should not be able to pay him! When you have got your bargain, you may, perhaps, think little of payment; but creditors, *Poor Richard* tells us, have better memories than debtors; and in another place, says, creditors are a superstitious sect, great observers of set days and times. The day comes round before you are aware, and the demand is made before you are prepared to satisfy it. Or, if you bear your debt in mind, the term which at first seemed so long, will, as it lessens, appear extremely short. Time will seem to have added wings to his heels as well as shoulders. Those have a short Lent, saith *Poor Richard*, who owe money to be paid at Easter. Then since, as he says, the borrower is a slave to the lender, and the debtor is to the creditor, disdain the chain, preserve your freedom; and maintain your independency; be industrious and free; be frugal and free. At present, perhaps, you may think yourself in thriving circumstances, and that you can bear a little extravagance without injury; but

*For age and want, save while you may;
No morning sun lasts a whole day,*

as *Poor Richard* says. . . .

Gain may be temporary and uncertain, but ever while you live, experience is constant and certain; and 'tis easier to build two chimnies than to keep one in fuel, as *Poor Richard* says. So rather go to bed supperless than rise in debt.

*Get what you can, and what you get hold;
'Tis the stone that will turn all your lead into gold,*

as *Poor Richard* says. And when you have got the philosopher's stone, sure you will no longer complain of the bad times, or the difficulty of paying taxes.

This doctrine, my friends, is reason and wisdom; but after all, do not depend too much on your own industry and frugality and prudence, though excellent things, for they may all be blasted without the blessing of Heaven; and therefore ask that blessing humbly, and be not uncharitable to those that at present seem to want it, but comfort and help them.

Remember Job suffered, and was afterwards prosperous.

And now to conclude, experience keeps a dear school, but fools will learn in no other, and scarce in that; for it is true, we may give advice, but we cannot give conduct, as *Poor Richard* says; however, remember this, they that won't be counselled, can't be helped: and farther, that if you will not hear Reason, she'll surely wrap your knuckles.

Thus the old gentleman ended his harangue. The people heard it, and approved the doctrine, and immediately practised the contrary, just as if it had been a common sermon; for the vendue opened and they began to buy extravagantly, notwithstanding all his cautions, and their own fear of taxes. I found the good man had thoroughly studied my Almanacks, and digested all I had dropt on those topics during the course of five-and-twenty years. The frequent mention he made of me must have tired anyone else, but my vanity was wonderfully delighted with it, though I was conscious that not a tenth part of his wisdom was my own which he ascribed to me, but rather the gleanings I had made of the sense of all ages and nations. However, I resolved to be the better for the echo of it; and though I had at first determined to buy stuff for a new coat, I went away resolved to wear my old one a little longer.

Reader, if thou wilt do the same, thy profit will be as great as mine. I am, as ever,

Thine to serve thee,

RICHARD SAUNDERS.



Birthdays Information and Daily Advice for April.

“First Aries; glorious in his golden wool.”

(THE SUN ENTERS ARIES MARCH 21 AND LEAVES IT APRIL 21.)

1. MONDAY. (*Ruled by the Moon.*) ☽ in ♃ □ ♁ △ ♃
△ ♃ ♁ ♃.

The day is uncertain, the influences being good and evil. Bad for changes, journeys, letters, contracts and advertisements, but good for money matters and to see doctors, lawyers and elderly persons; also good for agricultural and mining matters. You will need to proceed with caution in all important matters, or complications may follow.

The year will be an anxious and checkered one; much will come up that will be annoying, especially concerning young people, letters and papers; avoid change and journeys, and with care and caution the year will end well.

Those born today will be quick, energetic, restless, fond of travel and moderately fortunate. Women will marry men who will prove unlucky, and there will be little or no happiness for them.

2. TUESDAY. (*Ruled by Mars.*) ☽ enters ♃ □ ♁.

It is not a good day; postpone all matters of an important nature and avoid meeting strangers.

The year shows loss through speculation, or by lending money to others; do not go security, and hold on to what you have, or you may lose it all.

Those born today must never attempt to go into business for themselves. Women will have no luck in marriage or partnerships.

3. WEDNESDAY. (*Ruled by Mercury.*) ☽ in ♃ □ ♃ ♁ ♃.

It is not a good day, and if you are not careful you will lose some money, or have a misunderstanding with a dear friend.

The year is an unfortunate one; there is a failure in business owing to a tightness of money, or inability to collect money due; there will also arise some misunderstanding and possibly sorrow concerning a loved child or friend. In the home circle there will be sickness and possibly a bereavement.

Those born today will be very unlucky to themselves; they will be improvident and spend rapidly; they must therefore remain in employment and be sure of what they earn. Women will marry unfortunate husbands.

4. THURSDAY. (*Ruled by Jupiter.*) ☽ in ♌ ♁ ☉ * ♀
☐ ♃ * ♄.

It is a mixed day, good for changes and to push business, but not good to look for work, take positions or ask favors; there is danger of delays, annoyances or a disappointment.

In business this year you will make changes but will be very unsettled, or you could take a journey on account of sickness or a death. Those holding positions are liable, some of them, to lose them. Act cautiously and submit for the time being.

Those born today are unlucky, and will experience poor health and suffer from curtailed finances; and between thirty and forty-five are likely to lose all they have. Women will contract an unfortunate marriage late in life, and probably with widowers.

5. FRIDAY. (*Ruled by Venus.*) ☽ in ♍ △ ♀.

It is an uncertain day; hasten slowly, and be cautious, especially if you have anything of an important nature on hand.

Look well to your business this year or it will fall off; care is needed also regarding your health.

Those born today will be quarrelsome and bitter in their resentment. Women will be very unfortunate, and will marry bad men.

6. SATURDAY. (*Ruled by Saturn.*) ☽ in ♎ * ♃ * ♄.

It is a good day for all speculative and financial matters; good to see professional people and receive benefits thereby, to collect money owed, and to push matters that have been long delayed.

Your business will be prosperous this year, and will show a gain at the close, but your health will need care and attention. Don't neglect it, and take more recreation.

Those born today will be generally fortunate, and will prosper and rise in the world.

7. SUNDAY. (*Ruled by the Sun.*) ☽ enters ♏ ☐ ♄ △ ♀.

The day is fair, but be careful of disputes. Rest, and go to church.

Look well to business this year and don't take any risks, especially with money matters; avoid disputes and law matters, for you can lose easily thereby.

Those born today will be hasty, imprudent and careless, but will have many friends; they will be more fortunate working for others.

8. MONDAY. (*Ruled by the Moon.*) ☽ in ♯ not making any important aspects.

It is a very uncertain day, but if the aspects in your own chart are good, then work by them.

Business will be slow this year, and in your home your expenses will increase. Those holding positions will need to be careful or they may lose them.

Those born today will have expensive tastes and will want to gratify them, whether they can afford it or not; they will be fond of show and dress, and generally unfortunate in all business affairs.

9. TUESDAY. (*Ruled by Mars.*) ☽ in ♯ △ ⊙ ♄ ♁ △ ♃ △ ♀ □ ♁.

It is an excellent day for everything: to push matters, ask favors, look for work, interview superiors, make changes, hire servants and visit your friends; but it is not good to write important letters, to advertise, sign contracts, to speak the truth and to get along well with young people, for they will annoy you.

The year will show quite an increase in money and business, and there will be some changes and possibly a journey that will be important. Annoyances will come up through letters and papers, or anxiety regarding a dear child. Those holding positions will receive promotions and will do well. Young people will want to settle down and get married.

Those born today will be lucky in love and marriage and be successful in business; and they will be clever and wide-awake, and make excellent company.

10. WEDNESDAY. (*Ruled by Mercury.*) ☽ in ♃ ♄ ♁.

It is not a good day; be careful in everything you do, if it is to bring good results.

The year will be quiet and uneventful, and matters will go on as usual.

Those born at midday will be more fortunate than those born at midnight.

11. THURSDAY. (*Ruled by Jupiter.*) ☽ in ♃ ♄ ♃ ♁ □ ♀.

The day is not good, and if you have anything of importance on hand, attend to it before noon (New York Time). After one

o'clock drop business, for nothing will go to your satisfaction, and possibly may bring bad results.

It is a bad year for business, and there is danger of failure; you will also experience sickness and a bereavement in your home circle. The time is evil; you will feel anxious, restless and unsettled; will want to make a change or go away; do neither, and consult an astrologer to find out your most trying month. It is a year of grief and bad luck.

Those born today will meet with heavy reverses every seven years, and misfortune will dog their footsteps; in home matters there will be much anxiety and sorrow. Women will marry selfish, penurious husbands, and some of them will be elderly men who will prove cold, selfish and unfeeling.

12. FRIDAY. (*Ruled by Venus.*) ♃ enters ♃ □ ⊙ * ♁.

The forepart of the day is good for letters, papers, publications, writings and trips; make the most of it, because in the afternoon you will accomplish very little.

Your business will need all your care and attention this year, or you will experience quite a loss at the close. Those who are employed must be careful they do not get out of work. Young people will be the happiest.

Those born today will be accomplished and liked, but never very fortunate. Women will marry high-spirited men, and some of them may be connected with the army.

13. SATURDAY. (*Ruled by Saturn.*) ♄ in ♃ making no important aspects.

It is not a good day; attend only to ordinary matters, and make it a day off and enjoy yourself, if possible.

The year is not marked in any way, and matters will proceed as usual.

Those born today will be active and aspiring, and will do best working for others.

14. SUNDAY. (*Ruled by the Sun.*) ♃ enters ♃ * ⊙ △ ♁ * ♃ ♁ * ♁.

It is a good day, and would be a very active one were it other than Sunday. Seek interior communion and rest.

Your business will pick up, and will be very active and prosperous this year; be careful of getting into law, and avoid disputes or a misunderstanding. Young people will marry, and those having employment will be promoted.

Those born today will be quick-tempered, but will succeed and be prosperous in all their undertakings. Women are likely

to marry men much older than themselves, who will be hard to please.

15. MONDAY. (*Ruled by the Moon.*) ☽ in ♁ * ♃.

It is a lucky day after midday (New York Time). You will feel happy and confident, and can push your business to advantage, whatever it may be. Those who speculate will see an advance.

Some annoyances will come up in business for you this year, and home matters will require attention; be kind and patient, and you will be master of the situation.

Those born today will have a moderate degree of success and good fortune; they will rise in the world, and will improve their condition and their talents.

16. TUESDAY. (*Ruled by Mars.*) ☽ in ♁ □ ♃ □ ♄ * ♅.

The day is fair; but best for mining and agricultural matters.

Take no risks in business this year, and beware of changes or removals; don't invest your money when you are not sure of the returns. Avoid speculation.

Those born today will be changeable and restless, and will never want to stay long in one place or one situation; still they will be fortunate, and possibly in traveling far from home.

17. WEDNESDAY. (*Ruled by Mercury.*) ☽ in ♃ □ ♃ ♄ ♅.

It is a good day to sell goods, but not good to get the cash for them, and in some cases the money will never be forthcoming.

Business will be bad this year, and will cause you much anxiety; avoid all speculative matters and take no risks, for a loss will surely be the result; avoid also a quarrel that seems imminent.

Those born today will be smart and clever but very unfortunate, and should therefore be content to take no responsibilities.

18. THURSDAY. (*Ruled by Jupiter.*) ☽ in ♃ ♄ ☉ * ♃
 △ ♄ □ ♅ △ ♄ ♅ ♄.

This is one of the best days this month, although it ushers in the New Moon; make the most of it. You can marry, ask favors, look for work, make good changes, push all affairs, visit your friends, engage employees and hire servants.

Business will be good this year with proper care; in the home circle there will be sickness and a disappointment or bereavement. Be careful of your pleasures and your companions.

Those born today will be respected and fortunate, but liable

to have friends who will impose upon them; possibly because they will be too fond of pleasure and having a good time.

19. FRIDAY. (*Ruled by Venus.*) ☽ in ♄ Δ ♃.

The afternoon is excellent for all business and financial purposes, but the morning does not promise much. (This is for New York Time.)

Your estate will show an increase this year, and business will be very satisfactory and profitable.

Those born today will be amiable, handsome, honorable, very fortunate, and will rise in the world, and by hard work and perseverance.

20. SATURDAY. (*Ruled by Saturn.*) ☽ in ♄ Δ ♁ □ ♄.

The day is good to dispose of real estate, farm produce, or mining affairs, but beware of fire, an accident or a serious quarrel.

Look well to speculations this year, and take no risks of any kind; keep out of disputes, for a loss is shown thereby.

Those born today will not be over-fortunate, as they will spoil their good luck by rashness and impetuosity. Women will be extremely unfortunate in marriage, and a separation is possible.

21. SUNDAY. (*Ruled by the Sun.*) ☽ in ♀ * ♃. The day will be pleasant. Rest and go to church.

There will be unusual activity in your business this year; but be careful of sickness, and don't branch out too much.

Those born today will be quick and active, but not very fortunate in business.

22. MONDAY. (*Ruled by the Moon.*) ☽ in ♀ ♃ ♃ * ♄.

The morning is good to push business, look for work, see doctors, surgeons, and professional persons, and to be benefited thereby.

Look well to business this year, and avoid new enterprises, making changes, removing, or taking long journeys, as there is danger of loss, fire, or an accident. It is not good for women, and they must be careful of their acquaintances.

Those born today will be too unsettled, careless and rash to be fortunate. Women will be very unhappy in their marriage.

23. TUESDAY. (*Ruled by Mars.*) ☽ in ♁ * ☉ * ♃.

The day is excellent, but be prudent in the evening.

The year is a good one, and business will increase, and your bank account will show a surplus at the end. Those who are employed will be promoted.

Those born today will succeed in all their undertakings, and are destined to rise and do well in the world.

24. WEDNESDAY. (*Ruled by Mercury.*) ☽ in ♄ ♂ ♃ ♂ ♀
 □ ☿. The day is not good for anything except to visit your friends, so if you have important matters on hand postpone them, for disaster and disappointment will be the result, however promising they may appear. Be careful of signing papers and meeting elderly persons for the first time.

The year is an evil one; in your home there will be sickness and a great deal of anxiety, with a possible bereavement; in business you will not pull through, and will have to close out at a loss. If you can take a position temporarily, do so. Those holding positions will lose them, unless their charts are very strong; others will meet with a deep grief. You will do well to consult an astrologer and decide where to anchor your bark, for danger signals are ahead of you.

Those born today will be hard up and unfortunate all through life, and will not be able to do anything to change their condition. It is their fate. Women will meet with serious trouble or disgrace early in life.

25. THURSDAY. (*Ruled by Jupiter.*) ☽ in ♃ □ ☉ □ ♀. The day is not good, and if you can wait, do so, it will well repay you.

Matters will not progress to your satisfaction this year, and there is sickness and trouble for you; some will lose a promising child or grieve for a broken friendship.

Those born today are born for poverty and a hard time, and often they will not know which way to turn. Let us try and help such if they cross our path, for in our next birth we may be in their place. Let us put God in our debt.

26. FRIDAY. (*Ruled by Venus.*) ☽ in ♃ △ ♁ △ ☿. It is an excellent day; good for letters, contracts, papers, advertisements, publications, and to go shopping; also for changes, removals, or to start on a journey. Be up and doing, and make the most of the opportunity.

Business will be excellent this year, and will show quite an increase at the close; a good change is in evidence; if you travel you will be lucky thereby, but beware of a loss or a quarrel.

Those born today will be able to turn their hands to almost anything, and will learn with ease; they will be bright, quick and clever, and in business they will do well, if they will not be too rash or hasty.

27. SATURDAY. (*Ruled by Saturn.*) ☽ enters ♄ * ♁ ♄ ♃. Be careful of accidents, a loss or a quarrel today.

Look well to business this year, and avoid everything of a

risky nature; attend to your health, and don't go to law. The year shows danger ahead, and you must be prudent.

Those born today will be unlucky, and will owe it all to themselves; they will be difficult to get along with, will be stubborn and headstrong, and continually making mistakes.

28. SUNDAY. (*Ruled by the Sun.*) ☽ in ♁ Δ ⊙ Δ ♃ Δ ♀. It is an excellent day for all purposes, and it is a pity, therefore, it is Sunday. Rest and recuperate for the morrow.

The year will be a good one, business will increase and show good profits, and money will be easy and plentiful. Those in employ will be benefited; young persons will prepare to settle down in life.

Those born today will be lucky, no matter what they do; they will have excellent dispositions, will make money, marry happily, and rise to a nice position in the world. Such are "born with a silver spoon in their mouth."

29. MONDAY. (*Ruled by the Moon.*) ☽ in ♁ □ ♀ □ ♁ Δ ♃. The day is not favorable, so attend only to ordinary affairs.

The year will bring you unfavorable changes and many business worries and setbacks; watch everything closely, and be cautious. Those working for others must be doubly careful.

Persons born today will not be fortunate in business; for they will be too unsettled to accumulate, and will be hasty and careless.

30. TUESDAY. (*Ruled by Mars.*) ☽ in ♃ making no aspects. The day is not marked by anything in particular; the aspects in your own chart will decide matters, but you must always watch your own chart as the mariner watches his. God never meant us to drift blindly, but to go forward with confidence born of knowledge.

Business will continue as usual; but take no risks, and be careful of accidents. Look to your health.

Those born today will not have any pronounced destiny, but they will be fond of a good time and will spend money to get it. Women will marry early in life, and will be satisfied and contented with their homes and their husbands.

CATHARINE H. THOMPSON.

NOTE.—The first paragraph after the date is the advice for the day, and applies to everyone.

The second paragraph is only for the year, and applies to those whose birthday falls on that day.

The third paragraph applies only to infants who happen to be born on that day, but in this month and year.—ED.

The American Grammar of Astrology.

(Concluded.)

CHAPTER XIV. CONTINUED.—SIGNIFICATION OF THE RULING PLANETS.

Jupiter square or in opposition to Mars.

If Jupiter be the Significator, the native is violent, ungrateful, bad-tempered, and could die from a malignant fever.

If Mars be the Significator, the native is proud, ungrateful and insolent, and incurs the dislike of the clergy on account of his opinions.

Jupiter square or in opposition to the Sun.

If Jupiter be the Significator, the native is proud, arrogant, extravagant, aims at distinction, but rarely attains it.

If the Sun be the Significator, the native is extravagant, and wastes his property by high living.

Jupiter square or in opposition to Venus.

If Jupiter be the Significator, the native is dissipated, extravagant and intemperate.

If Venus be the Significator, the native has many enemies among the clergy and in the legal profession, and lacks prudence and virtue.

Jupiter square or in opposition to Mercury.

If Jupiter be the Significator, the native meets with trouble, lawsuits, quarrels, perplexities, and at last want.

If Mercury be the Significator, the native's mind is weak; he is often involved in quarrels, and is persecuted for his peculiar religious views.

Jupiter square or in opposition to the Moon.

If Jupiter be the Significator, the native has poor abilities, is weak and foolish, and if he holds public office is hated by the people.

If the Moon be the Significator, the native is injured by deceitful relatives and false friends, and his estate is impoverished by hypocritical fanatics.

Mars square or in opposition to the Sun.

If Mars be the Significator, the native possesses great ambition, but is violent, and his evil star will never let him prosper.

If the Sun be the Significator, the native lacks honor, his affairs are always in confusion, and he uses the most violent means to retrieve them; he could become a murderer or housebreaker and be killed thereby, or fall a victim to the laws of the country.

Mars square or in opposition to Venus.

If Mars be the Significator, the native is prodigal, extravagant, is injured by bad women, and wastes his fortune.

If Venus be the Significator, the native is treacherous, mischievous, fickle and low, and if a woman, a shameless prostitute.

Mars square or in opposition to Mercury.

If Mars be the Significator, the native possesses ability, but he puts his talents to dishonorable uses.

If Mercury be the Significator, the native is a thief or assassin; violent, quarrelsome, and despised by everyone for his bad life; his solemn promises are worthless, and he deserts his benefactors in their greatest need.

Mars square or in opposition to the Moon.

If Mars be the Significator, the native is unfortunate, a wandering vagabond who travels over the earth without a friend, and is a fit companion for the lowest and most unprincipled persons.

If the Moon be the Significator, the native is malicious, treacherous and abusive; he could travel in foreign lands as a sailor or soldier; suffer hardship and encounter many dangers, and die by pestilence, dysentery or the sword.

The Sun square or in opposition to the Moon.

If the Sun be the Significator, the native experiences trouble, loss and many anxieties.

If the Moon be the Significator, the native is obstinate, ambitious, prodigal and quarrelsome; his eyes could be affected or his face could be marked.

Venus square or in opposition to the Moon.

If Venus be the Significator, the native is unsettled, changeable, is unlucky in marriage, and very unfortunate.

If the Moon be the Significator, the native is extravagant and dissipated, has much trouble from women, and meets with indigence and poverty.

Mercury square or in opposition to the Moon.

If Mercury be the Significator, while it gives the native some ability, he is too unsettled to apply himself to anything, and is continually moving or changing his situation; he makes an insincere friend, and is unscrupulous in the method of gaining his end.

If the Moon be the Significator, the native possesses very little ability, except a low cunning, which is applied to dishonest purposes, but as Mercury is influenced by every planet, it will be necessary to judge all the influences, and especially Jupiter's, for although it will make him more honest and well-meaning, he will not have much sense. The native should have some defect in his speech.

CATHARINE H. THOMPSON.

If fatality is but a chain of causes, judicial astrology exists and becomes what it formerly was, an immense science. It includes the "faculty of induction" which made Cuvier so great. This faculty is spontaneous, and not the possible result of those studious cabinet studies, which rendered Cuvier a great genius. Astrology and divination have held sway these seven centuries, not over common people, as in our day, but over intelligent minds, sovereigns, queens, aristocrats.

Why should modern scientific spirit, then, reject astrology as suspicious?

BALZAC, in "*Cousin Pons*."

Notes and Queries.

DR. G. E. SUTCLIFFE writes, that there seems to prevail at the present time a very strong feeling amongst the spiritually minded, that the present century will see the advent of a great spiritual teacher, and this feeling extends to all the principal esoteric religions, the Hindu, the Christian, the Buddhist and the Mahomedan.

There is a prophecy current in India, that a great spiritual teacher will at some time be born in the West, in order to successfully enlighten the Western world. Now the incarnation of great spiritual teachers, has in the past ages been accompanied by the incarnation of advanced spiritual egos, capable of understanding the higher teachings which these divine men were sent to explain; and the fact that the most advanced spiritual egos are at the present time incarnating in the West, gives confirmation to the belief, that we are approaching a period when there will be born in the West, a teacher capable of giving it spiritual enlightenment; and as this is woman's era, it is reasonable to infer that such a teacher will be thus recognized.

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THE SPHINX is a publication that cannot fail to interest cultured and thoughtful people. Its object is to teach the influence that the Sun, Moon and Planets have upon the earth, and particularly upon man and his affairs. THE SPHINX is supported by the best writers on Astrology in England, America, and India, and is the only Magazine in the United States that is entirely devoted to teaching, demonstrating and vindicating the truth of the science as taught by the Egyptians.

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MAY, 1901.

No. 5

Present Day Astrology.

It is incorrect to suppose that astrology has no votaries at the present time. Zadkiel's Almanac, which has been published for nearly forty consecutive years, sells more than one hundred and twenty thousand copies per annum, and it is not a publication which ignorant persons could understand, — nor does it appear to make any appeals to that class. The "Saturday Review" for July 4, 1863, says: "Without doubt there are a million of people who have some sort of confidence in Zadkiel; certainly there is ample encouragement to them in the countenance afforded Zadkiel by the great and wise and learned of the land." This writer also states that "society believes in astrology." It is quite possible that this is exaggerated, for "society" affects the study of all strange or new things. If its interest in any passing novelty or new aspect of something old, should be allowed any value as indicating what it "believed," it might be held to accept almost anything.

I should not, however, think it a prudent economy of time or space to treat astrology here merely to delay its final disappearance. It is because the exhibition of its principles and methods will afford us an almost indispensable aid in the studies to which this series of articles is devoted, and account for and explain certain conditions of current thought, that it is worthy of investigation.

Goethe begins his autobiography with these words:

On the 29th of August, 1749, at mid-day, as the clock struck twelve; I came into the world at Frankfort-on-the-Main. My horoscope was propitious: the Sun stood in the sign of the Virgin, and had culminated for the day; Jupiter and Venus looked on him with a friendly eye and Mercury

not adversely, while Saturn and Mars kept themselves indifferent ; the Moon alone, just full, exerted the power of her reflection all the more as she had then reached her planetary hour. She opposed herself, therefore, to my birth, which could not be accomplished until this hour was passed. These good aspects, which the astrologers managed subsequently to reckon very auspicious for me, may have been the cause of my preservation ; for, through the unskillfulness of the mid-wife, I came into the world as dead, and only after various efforts was I enabled to see the light.

This mighty intellect, representing, according to Madame de Staël, in himself alone the whole of German literature, whose knowledge and insight, sensibility and imagination, were so extraordinary as to elevate him for all time to the highest rank, appears to have been somewhat under the influence of that belief in astrology which, from the earliest ages, had dominated the human mind, and from which, at the date of his birth, even the most enlightened, with comparatively few exceptions, had not been emancipated. For there was scarcely an extraordinary character in antiquity who did not believe in astrology. Hippocrates and Galen, — the first names in medicine, — Pythagoras, Democritus, and Thales give it credit. Hippocrates said in substance, that a physician who was ignorant of astrology deserved to be called a fool rather than a physician ; and Galen, that no man should “ trust himself to that physician, or rather pretender, who is not skilled in astrology.” In China, Persia, Egypt, Greece, and Rome it was universally accepted, while Chaldea may be called the center of its power.

There are many references to it in the Bible, such as “ The stars in their courses fought against Sisera,” and “ Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion ?” The Magi, who came from the East following the star of Christ, were astrologers. It seems probable from some passages that Daniel, who accepted the office of chief of the Magi, studied the heavens and astrological books. Only when the astrologers contradicted the direct revelation of God’s word were they specially condemned. On such occasions the prophets denounced them : though seeming to admit that there might be an influence from the stars, they declared that they could not prevail against the will of God — as when Jeremiah

says, "Be not dismayed at the signs of heaven, for the heathen are dismayed at them ;" or the similar injunction given by Isaiah, "Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee."

The ancient poets — Æschylus, Virgil, Horace, Homer, and many others — rose to the loftiest strains when praising astrology. In more modern times the chief physicians on the continent of Europe were astrologers, some of them very famous. One was Cardan of Milan, who was not only a physician but an algebraist. The "Text-book of Astrology" gives a list of eminent men in England who believed in astrology, — Roger Bacon ; Duns Scotus ; Baron Napier, the inventor of logarithms ; Tycho Brahe ; Francis Bacon ; Kepler ; Flamsteed, the first Astronomer Royal ; Sir Elias Ashmole, the founder of the Ashmolean Museum. Chaucer was also a believer, and wrote a treatise on the astrolabe. John Dryden, skilled in the theory, computed the nativities of his children, and foretold certain severe accidents to his son Charles.

Astrology has exerted great influence upon language and literature. Many of the words most frequently used are derived from astrology or kindred subjects — *augur*, *augury*, *auspices*, the common word *talisman*, and especially *influence*. In literature, appeals to the heavens are common, as well as references to the stars as sources of prosperity.

Trench says, we seem to affirm that we believe that The planet under which a man may happen to be born will affect his temperament, will make him for life, of a disposition grave or gay, lively or severe. . . . For we speak of a person as "jovial," or "saturnine," or "mercurial" — jovial as being born under the planet Jupiter or Jove, which was the joyfullest star and of the happiest augury of all ; a gloomy, severe person is said to be "saturnine" as born under the planet Saturn, who was considered to make those that owned his influence, and were born when he was in the ascendant, grave and stern as himself ; another we call "mercurial," that is, light-hearted, as those born under the planet Mercury were accounted to be. The same faith in the influence of the stars survives, so far at least as words go in "disaster," "disastrous," "ill-starred," "ascendant," "ascendancy," and, indeed, in the word "influence" itself.*

Or, again, do we keep in mind, or are we even aware, that whenever the

* Trench, "On the Study of Words."

word "influence" occurs in our English poetry, down to a comparatively modern date, there is always more or less remote allusion to the planetary influences supposed to be exercised by the heavenly luminaries upon men? How many a passage starts into new life and beauty and fullness of allusion, when this is present with us. Even Milton's

Store of ladies, whose bright eyes
Rain *influence*,

as spectators of the tournament, gain something when we regard them — and using this language, he intended we should — as the luminaries of this lower sphere, shedding by their propitious presence strength and valor into the hearts of their knights.*

If we turn to Shakspeare, we find the belief moulding some of his most beautiful expressions :

Comets, importing change of times and states,
Brandish your crystal tresses in the sky.

When *Romeo* and *Juliet* are married the prayer is :

So smile the heavens upon this holy act,
That after hours with sorrow chide us not.

In one of the most frequently quoted passages of Shakspeare the astrological reference is generally omitted :

In my stars I am above thee: . . . some are born great, some achieve greatness, and some have greatness thrust upon them.

From Byron astrologers quote a fine passage, using it as though he were a believer :

Ye stars! which are the poetry of heaven,
If in your bright leaves we would read the fate
Of men and empires — 't is to be forgiven
That, in our aspirations to be great,
Our destinies o'erleap their mortal state.
And claim a kindred with you; for ye are
A beauty and a mystery, and create
In us such love and reverence from afar,
That fortune, fame, power, life, have named themselves a star.

Dante, writing of Mars, says :

With him shalt thou see
That immortal who was at his birth impressed
So strongly with this star, that of his deeds
The nations shall take note.

* Trench, "English Past and Present."

And speaks in another place thus :

Where the planets roll
To pour their wished influence on the world.

Longfellow, in a passage which has touched many a parent's heart, says :

O child! O new-born denizen
Of life's great city! on thy head
The glory of the morn is shed,
Like a celestial benison!

By what astrology of fear or hope
Dare I to cast thy horoscope!

What is astrology? According to Zadkiel's "Grammar of Astrology" the science consists of four branches or distinct parts, which are essentially different from each other. These are: *Nativities*, *Mundane Astrology*, *Atmospheric Astrology*, and *Horary Astrology*.

Nativities comprise "the art of foreseeing, from the figurings of the heavens at the moment of birth, the future fate and character of individuals."

Mundane Astrology is "the art of foreseeing, by the positions of the heavenly bodies at certain periods, the circumstances of nations, such as wars, pestilences, inundations, earthquakes, etc."

Atmospheric Astrology, Zadkiel defines as "the art of foreseeing, by the positions of the planets at the periods of the sun and moon being in mutual aspect, and some other circumstances, the quality of the weather at any required time or place."

Horary Astrology is "the art of foreseeing, by the positions of the heavens at any period when an individual may be anxious about the matter, the result of any business or circumstance whatever."

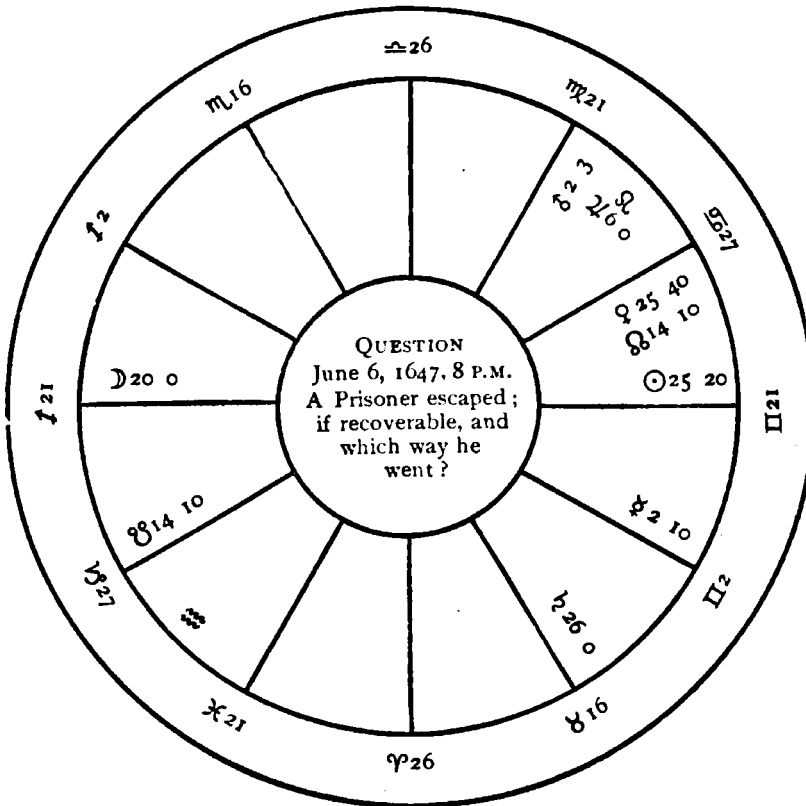
Concerning Atmospheric Astrology, which is merely a system of meteorology based on the theory that the changes of the weather are produced by the influence of the planets, I shall say nothing. Mundane Astrology is in some respects more complex than either Nativities or Horary Astrology.

The nature of the influence of the heavens upon human destiny has been differently taught by different astrologers, some claiming that the heavens merely exhibit the signs of events, so that when these are properly interpreted the future can be foretold, and others holding that they are the causes of the events. Most, however, seem to believe that they are both.

The calculations of astrology are made by means of the sun, moon, and planets, the signs of the Zodiac, and the various aspects and relations of the planets. To work the problems, a "figure of the heavens" is drawn. This is merely a map to represent the heavens at any particular moment, such as when a child is born, a question asked, etc. It is made by drawing three circles and then drawing lines to represent the horizon, and others at right angles with them to represent the meridian. Thus will be shown the natural divisions formed by the rising and setting of the sun, and by his passing the meridian at noon and midnight. Each of these quarters or quadrants is to be divided again into three equal parts, forming the twelve houses. The following figure, from Lilly's "Introduction to Astrology," exhibits the method: (See page 151.)

In calculating a *nativity* the horoscope must be cast for the instant the child is born, and the figure shows exactly the state of the heavens at that instant as viewed from the place of birth: the signs of the Zodiac and the planets, with their latitudes, declinations, etc., have to be determined, and the figure when completed must exhibit all these. This is difficult, and cannot be done without a knowledge of astronomical tables.

Suppose, then, the figure completed; what is the method of judging? Here we enter the most interesting part of the subject. From the time of Ptolemy down to the present, a system of significations has existed. These significations, which have been more or less changed and modified by the various astrologers who have arisen since his time, are assigned to the signs of the Zodiac, and also to the planets and to their relations to each other and to the Zodiac. Aries, one of the four cardinal signs, influences Britain, Germany, Denmark, Lesser Poland, Burgundy, Palestine, Syria, and Judea. Astrologers go so far



as to specify towns: Naples, Capua, Florence, Verona, Padua, Brunswick, Marseilles, Cracow, and Utrecht. Gemini relates to the northeast coast of Africa, Lower Egypt, Flanders, Lombardy, Sardinia, Brabant, and Belgium. It is of particular interest to us because it rules the west of England and the United States. London, Marseilles, and other cities also come under its sway, and possibly Melbourne.

Astrologers hold that the signs of the Zodiac affect not only nations, but individuals — that Aries, for example, produces a spare and strong body, of stature rather above the average, face long, eyebrows bushy, neck long, etc.; while Taurus gives a middle stature, thick, well-set body, broad forehead, full face and prominent eyes, neck and lips thick, nose and mouth wide. Aries governs the head and face of man; and the diseases it produces (when evil planets are located in it) are small-pox, measles, ringworm, apoplexy, palsy, etc. Gemini governs the

arms and shoulders. Its diseases are brain-fever, croup, fractures of the head, arms, etc.

Certain planets are called *malefics*. These are Mars, Saturn, and Uranus. Venus and Jupiter are specified as *benefics*. A planet is spoken of as being *afflicted* whenever the malefics are in certain relations to it, and as being free from affliction when the benefics are in these relations. Of the sun, they say that if it is afflicted at birth the tendency is to the destruction of life. In order to have great prosperity, both the sun and the moon must be free from affliction; and if both are afflicted, the person will have a lifelong struggle. If the sun is in good aspect with Mars, the child born will be very fortunate in war, surgery, chemistry, etc.; if it is in the zenith and free from affliction, he will have a great public career. If it is rising at the birth, it makes him bold, courageous, and proud. But if it is afflicted by Saturn, he is liable to consumption or paralysis; if by Mars, he will be cruel and bloodthirsty, unless Jupiter happens to assist the sun. If the moon is properly related it has a good, but if otherwise an exceedingly bad, effect. Its diseases are rheumatism, consumption, palsy, lunacy, scrofula, smallpox and dropsy.

There are certain "eminent" fixed stars, to which great significance is attached. Some of these are Aldebaran, Hercules, and Regulus. Alfred J. Pearce predicts that when "the martial star Aldebaran (α Tauri), of the first magnitude, shall arrive at 17 degrees, 54 minutes, Gemini, 700 years hence, there will probably happen a fearful conflagration in, if not the total destruction of London." This is safer than anything which Professor E. Stone Wiggins has as yet attempted, since the author of the "Science of the Stars" will not be upon the scene at that time to rejoice at the fulfillment of his prophecy or mourn over the destruction of London.

When the figure is completed, and the positions and aspects of the planets are duly marked, the preparation is made to form a judgment.

The exact way of judicature in astrology is, first, by being perfect in the nature of the planets and signs; secondly, by knowing the strength, fortitude, or debility of the significators

and well-poise of them (that is, the various rules, directions, aspects, etc., and several mixtures in your judgment); thirdly, by applying the influence of the figure of heaven erected and the planets' aspects to one another at the time of the question or nativity.*

To make the proper calculation is a work requiring experience.

J. M. BUCKLEY.

* Lilly, "Introduction to Astrology."

(To be continued.)

THE article in the February issue of THE SPHINX entitled "Table Turning Among the Romans," called to my mind the following incident which is narrated by Macrobius, which you will find in "The History of Chaldaic Philosophy," by Thomas Stanley, published in London in 1662, a book long since out of print. It would seem to be something similar to the wonders produced by modern slate-writing mediums.

"This God they consult even absent, by sending Table-books sealed up, and he writes back in Order to the questions inserted in them: Thus the Emperor Trajan being to go out of that Country into Parthia with his Army, at the request of his Friends zealous in this Religion, and who having had great experiments in this Kind, persuaded him to inquire concerning the success of his expedition, proceeded with Roman prudence, lest there might be some deceit of man in it, and first sent the Table-books sealed up, requiring answer in writing: The God commanded paper to be brought, and ordered that it should be sent to him, blank: To the astonishment of the Priests. Trajan received it with admiration, for that he also had sent a blank Table-book to the God. Then he took another Table-book, and wrote in it this question whether having finished this War, he should return to Rome; This he sealed up: The God commanded a Centurial Vine, one of those gifts that were in the Temple, to be brought, and to be cut into two pieces, and wrapped up in a Napkin and sent. The Event appeared manifest in the death of Trajan, his bones being brought back to Rome: for by the fragments, the Kind of Reliques (his bones) by the token of the Vine, the future chance was declared."

B. C. MURRAY.

Preface to Poor Richard's Almanac.

(Concluded.)

Who is *Poor Richard*? People oft enquire,
 Where lives? What is he?
 — never yet the nigher.
 Somewhat to ease your curiositie,
 Take these slight sketches of my dame and me.
 Thanks to kind readers and a careful wife,
 With plenty bless'd, I lead an easy life;
 My business writing; hers to drain the mead,
 Or crown the barren hill with useful shade;
 In the smooth glebe to see the plowshare worn.
 And fill the granary with needful corn.
 Press nectarous cyder from my loaded trees,
 Print the sweet butter, turn the drying cheese.
 Some books we read, tho' few there are that hit
 The happy point where wisdom joins with wit;
 That set fair virtue naked to our view,
 And teach us what is *decent*, what is *true*.
 The friend sincere, and honest man, with joy
 Treating or treated oft our time employ.
 Our table neat, meals temperate; and our door
 Op'ning spontaneous to the bashful poor.
 Free from the bitter rage of party zeal,
 All those we love who seek the publick weal.
 Nor blindly follow superstitious lore,
 Which cheats deluded mankind o'er and o'er.
 Not over righteous, quite beyond the rule,
 Conscience perplext by every canting tool.
 Nor yet when folly hides the dubious line,
 When good and bad their blended colours join;
 Rush indiscreetly down the dangerous steep,
 And plunge uncertain in the darksome deep.
 Cautious, if right; if wrong resolv'd to part
 The inmate snake that folds about the heart.
 Observe the *mean*, the *motive* and the *end*;
 Mending ourselves, or striving still to mend.
 Our souls sincere, our purpose fair and free,
 Without vain glory or hypocrisy:
 Thankful if well; if ill, we kiss the rod;
 Resign with hope, and put our trust in GOD.

BENJAMIN FRANKLIN.

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CHAPTER IV.

NATURE OF THE PLANETS.

Astrologus : You are to know, scholar, that there are two principles which every religion contains, and which go to make up the composition of life—Good and Evil. *Good* denotes whatever tends or conduces to preserve or improve human nature or society, in opposition to *evil*, which tends to destroy, injure or impair the same. Now each of our planets is the representative of a different principle, in the recognition and appreciation of which lie the right understanding and prosecution of the astrologic art. Yet, as you will foresee, the bulk of these planets may be primarily separated into the generic states of good or evil. In illustration, let me tell you that Mars and Saturn are the two great evil principles; Venus, Jupiter and the Sun the benefic; while Mercury and the Moon are indifferent in themselves, depending upon their situation and how they are aspected.

Discipulus : But you make no mention of Uranus and Neptune.

Astrologus : Few people of our race are influenced by these bodies as yet, since they denominate senses, powers, conditions only just dawning in us. They partake of both good and evil.

Discipulus : Sir, will you define good and evil more closely?

Astrologus : Willingly. Chief good or *summum bonum* is that the enjoyment of which renders men truly and completely happy. Philosophers are divided as to what the chief good of man consists in, whether in the goods

of fortune, of body or of mind. Some hold riches and honors the supreme good; others, as Aristippus and the Cyrenaic school, bodily pleasures, and others as Zeno and the Stoics, virtue, or living according to nature. Metaphysical or absolute good, that is good *per se*, is the essential perfection or integrity of a thing, whereby it has everything that belongs to its nature. Congruency with the divine will constitutes the measure of all goodness. Our representative planet, Jupiter, may furnish the type in a threefold manner — physical, moral and divine. *Physical* because coinciding with physical perfection, functions and uses; *moral* or *ethical* in that it represents the agreement of a thinking reasonable being, and the habit acts and inclination of right reason; and *divine* since it is the essence of what is perfect, integral, and supreme. So it is *felicitous viatorum* as well as *felicitous comprehensorum*.

In the same way *evil*, typified by Mars and Saturn, is *first*, natural or wanting something necessary to the *bene esse* or perfection of a thing, *secondly*, moral or the converse of moral good.

It will be necessary for us to consider the various bodies individually before attempting to correlate them with themselves or the zodiacal signs or mundane houses; and, worthy scholar, you will do well to pay minute attention to this portion of our subject. It is most fitting and important to realize the planetary natures or principles, for then judgment may be built on a firm and solid basis. By considering the various sources whence our perception and belief are derived, we are led to distinguish evidence into intuitive and deductive as well as that founded on testimony.

Discipulus: I pray you advise me as to what principle or sense Neptune governs.

Astrologus: Nay, let us rather commence with the Sun and proceed in due order. What says the ancient scribe of this glorious orb?

“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” *James* i. 17., *Lux est vehiculum influentiarum*. The sun is the perfection of the rational nature. It is *lux manifestans*, it manifests itself and all things else. By this light a man may see everything in its own colors. It lays open all the frauds and impostures of Saturn. It is *lux dirigens*, a directing light, *lux vivificans*, a quickening light, and *lux exhilarans*, an exhilarating light. He thus rules the life forces of nature and humanity, stirring everything animated to growth, glow and glory. He illuminates the dark places and drags out things from obscurity.

Discipulus : You speak of this orb as though he were a king of the masculine sex.

Astrologus : Every planet possesses a positive or negative constitution. Hence we are accustomed to denominate them male and female — the male represents the positive and the female the negative qualities. In this view we may conceive such planets as masculine which are conspicuous for the attributes of imparting or communicating, as a writer truly says, or which by nature are active, strong and efficacious and that indiscriminately whether to good or to ill, or which have claim to eminence, either laudable or otherwise. The feminine, on the contrary, are such as are conspicuous for the attributes either of receiving, of containing, or of producing and bringing forth; or which have more of the passive in their nature than of the active, or which are peculiarly beautiful and amiable. Upon these principles the Sun and Moon are considered as being male or female respectively. There is an analogy physical and psychic to be remarked.

Discipulus : The physical, I readily perceive to be in Sol communicating light and warmth and Luna borrowing such, and being merely a receptacle of the greater luminary rays, reproducing them chastened and more delicate.

Astrologus : You will find something much the same in their psychic natures. But to continue. The Sun is the centre of life and motion. It continually perpetrates itself from itself, and represents the immortal part of our nature, or the *individuality* and is the very principle of life. Its qualities are hot, elastic, majestic, commanding, bilious, fiery, inflammatory, constructive, noble, industrious and aspiring. You must bear in mind that when I attribute these qualities to the Sun, I mean that the person in whose horoscope the orb is prominent by position or aspects, will be so included. And the same may be said of the other bodies. Thus a man born under the good influence of *Sol* will be magnanimous and generous, speaking and acting from the heart rather than from the head, courteous, confident, ambitious, and honorable. De Quincey recognized that the Sun was the centre of the individual and spiritual consciousness as well as of the Solar System. Mayhap, scholar, you do not call the passage to mind, so I will quote it: "Wheel into a new center your spiritual system, *geocentric* has that system been up to this hour, that is, having the earth and the earthly for its starting point; henceforward make it *heliocentric*,—that is with the Sun or the heavenly for its principal motion."

Discipulus : As touching astrology, it is a remarkable citation. But tell me, sir, what influences emanate from Sol when it is hurt by proximity to evil planets or aspects?

Astrologus : You must know every planet has its good and bad side, or rather relatively good and bad side. For the present we can generalize. Well then, as to the Sun, in its natural and unobstructed functioning, it develops the characteristics in a native such as I have recounted; but should it be debased or afflicted by evil aspects from other bodies those characteristics equally suffer, honorable aspiration becoming pride; nobility, plausibility; straight speaking, mean loquaciousness; the love of sumptuous magnificence, arrogance; the humane and

highminded disposition, mischievousness and uncharitableness, and even cruelty and sycophancy. And all this occurs exactly in proportion to the greater light's afflictions in the map of birth.

Discipulus: I begin to realize something of the magnitude of the task which the judgment and balancing of a nativity entail.

Astrologus: Well, pupil, having endeavored to show you that the solar emanations are rectitude of purpose, power of self-control with a desire to exercise control over others, that they are perverted when the sun is badly situated and evilly aspected, we can go to consider the lesser luminary, or the moon,

"The moist star

Upon whose influence Neptune's empire stands."

Discipulus: Alluding to her power over the tides?

Astrologus: Truly sir. Just as the Sun represents the individual and immortal part of our nature, so the moon consists with the mortal or personal attributes. She is cold, moist, changeful, active, nervous, fruitful, receptive magnetic, plastic. You must know, that her rule is over the instinctual sense of the brain, rather than the active and reasoning abilities, and her place in the horoscope is next important to the Sun's. The two together are Will or Volition and Instinct. In herself Luna is neither fortunate nor unfortunate. Being part and parcel of our own earth she typifies in one sense our own special planetary action upon other worlds. Radiating a mild, phlegmatic and benignant action, she is yet circumstanced by the character of the sign she may be in and the configurations with other planets.

Placidity, emotion, domesticity, ease and comfort-loving, luxurious, timid, unstable, imaginative, fond of novelties and with Bohemian tastes for roving and wandering about, so the lunar nature may be summoned up. In affliction evil qualities result according to the aspecting planet. A heavily oppressed moon is a clog,

a handicap to the life interests. We shall have to pay much attention to Lucina since she gathers up as it were, the special influence of the other bodies, transmitting it to humanity in its higher or lower forms; and as her motion is quick, she is to be kept under the closest observation, noting the application, resolution and dissolution of her angles with the several planets.

Among the Ancients this "refulgent lamp of night" was an object of prime respect. By the Hebrews she was regarded more than the sun, and they were more inclined to worship her as a deity. The *new moon* and first days of every month were observed as festivals among them. She is the Astarte or Ashtoreth of the Phœnicians. The *full moon* was held favorable for any undertaking by the Spartans, and no motive could induce them to enter upon an expedition, march an army, or attack an enemy till the full of the moon. Among the modern Arabians it is usual to begin a journey at the *new moon*, a practice which, however, appears to be very ancient.

Discipulus : Yes. When the Shunamite proposed going to Elisha, her husband dissuaded her by observing that it was neither *new moon* nor sabbath.

Astrologus : I need not remind you, worthy pupil, of the Greek idea of the moon's rule over childbirth. This the Latins borrowed, and scores of passages are scattered throughout the literature of the race substantializing it. Astrology recognizes that the idea had its foundation in physical theory, and a belief in the influence of the luminary on the human body. In fact, the moon is a most powerful agent in the production of sublunary effects, as you will prove for yourself, and this apart from the mere consideration of her manifest action on the ocean in occasioning the tides by gravitation. This planet rules the first four years of life, besides the exclusively feminine functions. More is to be observed upon this topic, but it is far better for experience rather than discourse or

paper. I would not overburden your memory at this stage.

Discipulus: It is my business to learn, yours to impart, master. I reflect that,

“ Among joys past man’s imagining,
It may be one to scan, o’er space displayed,
These wondrous works our blindness now debars —
The awful secrets written in the stars.”

Astrologus: Come we now from the ἡγεμονικον, the leading faculties to the faculties to be commanded and directed. Mercury has jurisdiction over the active and reasoning mind, — in short the intellectuals. Upon his situation and the manner of his attendance depend the quality and power of the mentality. As you will remember he was called by the ancients, “Messenger of the Gods.” His fleetness was indicated by the winged feet. The rapidity of thought is thus symbolized. Thoughts are *verba mentis*, words of the mind, and if there be a defect in the governing and leading parts of the soul, there will be disorders in the life and conversation. Mercury is then, as I have told you, the principle of cogitation. *Cogito*, according to Descartes, is the first and most certain of all truths, from which alone we draw this consequence: *Sum*, therefore *I am* or *exist*.

When the mind turns its view inwards upon itself, the first idea that offers, says Locke, is *thinking*: wherein it observes a great variety of modifications, and thereof frames to itself distinct ideas: thus the perception annexed to any impression on the body made by an external object is called *sensation*. The School philosophers usually divide *thinking* with regard to the objects it is employed about, into understanding, *intellectio*, and willing, *volitio*. And hence there are said to be the two powers or faculties of the human mind. Intellectual thinking is further subdivided into divers kinds: the first, when the mind merely apprehends or takes notice of a thing, called *perception*; the second, when it affirms

or denies a thing, called *judgment*; the third when it gathers or infers a thing from others given, called *reasoning*: the fourth when the mind disposes its own thought or ideas in order, called *method*. The Cartesians even maintain that *thinking* is essential to the human soul, consequently that there is no time when the soul does not *think*.

Mercury is then a most important body. Its influence draws the line between man and the rest of creation. Its qualities are cold, moist, nervous, changeful and active. Its function, speech, — thus dominating the oratorical and literary faculties, the perceptive, apprehensive, persuasive, argumentative, imaginative, logistic, eloquent, conversational. In particular, Mercury is a searcher and gleaner, and a subtle and unwearied seeker after knowledge — a scholar. If the planet be afflicted you know, as I have told you before, all the good will be debased.

Discipulus: Wit, ingenuity and scholarship are the affairs of Mercury as I understand, master, but if he be ill-dignified then follows a dogmatic disposition, probably the native would be a busybody and talebearer?

Astrologus: Yes, and when heavily afflicted as you will see later on, even an idiot. And now I shall impart to you a peculiar property of this *stella errans*, planet or wandering star. It takes its sex of the quality and nature of its particular power from the planet it happens to be in closest aspect with. Thus it is masculine and feminine in different horoscopes. If Mars is the aspecting body Mercury becomes masculine; if Venus, feminine. This property of absorbing the specialized influence of another star is not confined to the sex but also to the character. According to its position it is a malefic or benefic, but in itself it is ever smart, intellectual, enterprising, volatile, clever, changeable and busy.

And now as to Venus, who as Chaucer says and truly,
 " Loveth ryot and dispense."

This fair star is in quality, warm, moist, fruitful, sanguine, temperate, amorous, cheerful, negative and magnetic. Accordingly we find her to be "joyful, laughter-loving and liberall; pleasers, dauncers, entertayners of women, players, perfumers, musitions, messengers of love," as an old astrological author writes. Xenophon remarks her to preside over the love of wisdom and virtue, as well as the pleasures of the soul. And *certainement* she hath both science and reverence and wanteth not virtue. When dignified she is the source of all manner of good fortune, the upholder of cheerfulness and agreeableness, and the argument of a happy love, courtship and marriage. She

"Smiles not in a house of tears,"

but is merry and charitable, fond of pleasure, music, dancing, beautiful forms, colors, scents, textile fabrics. She is the symbol of the *beaux arts* and a friend to culture and refinement, neatness, orderliness, sweetness, grace, beauty, conviviality and virtuousness. But when afflicted there ensues riotousness, profligacy, jealousy—the very antithesis, in fact, of all we include under the name of virtue. Unhappy love affairs result and a disappointing marriage, should it occur at all. Yet a man may be profligate and a poet, an artist and an atheist at one and the same time. A conjunction of Venus with Saturn may be evil for one side of the Venus attributes; but since a tender and emotional character also proceeds thence, it would be far from being disastrous to the poetical instincts. Coleridge and Lord Byron had such a conjunction, and many other notable sweet singers. But there is always a danger of dropping into mere sentimentalism, as the former, or voluptuousness, as the latter.

Discipulus: It appears to me that Venus is a contradiction in herself. She seems to partake both of the animal and the divine.

Astrologus: Yes, and possibly together, scholar. Man fallen is but the anagram of man in innocency. We have the

same affections but they are misplaced. It is not acute parts but strong affections to divine things, which make us understand them in a spiritual manner. Knowledge breeds love, and love increases knowledge, for it fortifies and strengthens the other faculties of the soul, that they may be the more ready in operation. Venus is complacency and delight, but can also be vice and incontinence. She is the star of the Madonna.

“O clemens, O pia, O dulcis Virgo Maria.”

but also of the *roué*. In this as in other cases there is a good and desirable side and a bad and undesirable one, the twain regulated in degree according to aspect and position. But naturally, Venus, the star of Love is

“Friend to mankind, she glitters from afar,
Now the bright evening, now the morning star.”

We may say of her what Plautus says of a complete beauty,

“Ab unguiculo ad capillum summum, est festivissima.”

Known to the Ancients under several appellations and characters, we thus read of the Venus, Amica, Armata, Apaturia or Desidiosa, Barbata, Cypria, Cytherea, Calva, Cluacira, Erycira, Ridens, Improba, Hortensis, Marina, Paphia, Verticordia, Victrioc, etc. Her symbol ♀ formed of the cross below the circle, used for the metal copper expresses it to be gold, say the adepts, only joined with some corrosive and arsenical menstruum, which removed, copper would be gold. It is from the common reception of all menstruums that copper is called Venus—*meretrix publica*, a common hetaira. The planet constantly attends the Sun and never departs from him more than forty-seven or forty-eight degrees.

Next in order comes the belligerent Mars, the God of war, the Avenger. *It represents the destructive energy of the world.* Consequently his power is malefic; well aspecting the Sun or Moon, however, the emanating radiations are in some sort curbed. Such people are energetic,

courageous, self-assertive and martially inclined. The temperament of Mars, is hot, dry, bilious, fiery, active, inflammatory, barren, choleric, muscular, energetic, quarrelsome, angry and passionate. He is masculine and called sometimes the "lesser infortune." His influence in a horoscope is perhaps more quickly detected than that of any other body. It is his nature to inflame and arouse, attract and repel. For him no peril or hazards exist, and should he be afflicting the luminaries his antagonistic tendencies will bring the native much trouble, rendering him prone to violence, maliciousness, cruelty and even murder. He is the principle of desire, force, passion, expulsion and bodily heat. His threatenings are not to be slighted. There is no resisting or standing out against him. In the twinkling of an eye he can tear you in pieces, pluck away the guilty soul from the embraces of the unwilling body. A spark of his wrath kindles a fire of immense proportions. If a man can prevent or escape any peril or trouble signified by *dio della guerra* or the "god of war," *salva veritate*, let him do it. I confess, scholar, I know not how.

Turn we now to the great Jove or Jupiter. *Ille fulgar qui docitur Jovis*, as Cicero says. This star must ever be regarded as constituting the chief good of the universe, as frail man understands it. Hence he is called among astrologers "the greater benefic." In quality we find him to be electric, positive, hot, moist, temperate, vital, fruitful, masculine, just, merciful, magnanimous, religious, affable, honorable, sincere, cheerful, benevolent, compassionate, hopeful, fortunate, open, jovial and exalted. Faithful and prudent, the native of Jupiter can safely be trusted with responsible posts where he may manage for others. He loves fair dealing, charitableness, wisdom and virtue. But Jupiter has an evil side notwithstanding these splendid attributes, and this is shown when he is afflicted. He then becomes as you will observe while pursuing these studies, bigoted, careless, extravagant,

liable to doctrinal shallowness, prevarication and atheism. The God Jupiter or *Zeus* is inextricably mixed with ancient religion. As mankind are directed by an internal spirit or mind, the universe also is governed by an overruling intelligence, which as the cause and preserver of all animate beings was called Jove. Those whom we are accustomed to call the "heathen" believed in general that there was but one Supreme God: but when they considered this one great being as influencing the affairs of the world, they gave him as many different names; and hence proceeded their variety of nominal Gods. Jupiter was represented in many ways. The greatest was the Capitoline Jupiter — *Jupiter optimus maximus*. This figure was seated on a curule chair with the fulmen or thunder (Jupiter causes thunder) or rather lightning in one hand, and a scepter in the other. This fulmen in the figures of the old artists was always adapted to the character under which they were to represent the god. If his appearance was to be mild and calm, they gave him the canis fulmen or bundle of flames wreathed close together, held down in his hand. Then punishing he holds up the same figure, with the traverse darts of lightning, sometimes with wings added to each side of it, to denote swiftness. But the superiority of Jupiter was principally manifested in that air of majesty, which the ancient artists endeavored to express in his countenance. There are several heads of the mild Jupiter on ancient seals; where his face has a mixture of dignity and ease in it, admirably described by Virgil, *Æn.* i. v. 256. As the intelligence presiding over a single planet he is figured only in a chariot and pair. He was well known as the chief ruler of the air, whose particular province was to direct the rains, thunders and lightnings. Hence his specific names of Jupiter Pluvius and Jonans.

In humanity Jupiter governs the religious and digestive faculties, and is the principle of Justice. Hence we may include Conscience under his rule, for this is the

internal judgment or testimony of man's own mind, which he makes or passes upon actions done or to be done concerning their good or evil quality, and of his own state consequent thereupon. This testimony of conscience arises from the memory of facts (Mercury) committed or omitted; but the judgment of Conscience proceeds from an application of the law or rule to the facts done, or to be done. And, in short, worthy scholar, the state of the moral virtues or affections may be ascertained from the position and aspects of this planet alone. Jupiter himself is lord of the ninth house of the horoscope, and that portion of the figure as you have already learned is devoted to religion and justice.

Discipulus: The inference is, that the rule of human actions or manners, is a measure by which we make a judgment of things of the same kind from their convenience therewith, or disagreement thereto.

Astrologus: True; and this is twofold: External, which is called the law, and Internal, which we call the practical judgment of the intellectual mind.

But now to consider that great lump of lead — Saturn. Set and solemn, he moves in his orbit, his ray dimly perceived by earth dwellers, but nevertheless, exerting an influence of no mean character. This planet was the long reputed boundary of the solar system, if we except the cometary orbits, but modern astrology has two other bodies to deal with. Saturn, or as the Greeks call him, Chronos, is in nature cold, dry, nervous, secretive, barren, restricting, contracting, reserved, phlegmatic, bilious, magnetic, negative, selfish, limiting, patient, austere, enduring, grave, melancholy, studious, industrious, contemplative and receptive. Afflicted, we find him resentful, repining, regretful, suspicious, stupid, cunning, malevolent, sordid, miserly, dissembling, envious, covetous, cowardly, malicious and equivocal.

The great inhering principles of Saturn are retentiveness and acquisitiveness, — to draw to one's self and

retain. The Saturnine hand and heart opens with difficulty and closes with agility. Heavy and laborious are his methods, even the metal ruled by him is the weightiest one known — lead. When he occupies the second house of a nativity, he indicates money to be obtained with onerousness and by slow and weary effort. He breeds all things with pangs, anxiety and hindrances, is in every way the opposite of Mars, for the latter is continually giving out from a center, the former drawing in. But Saturn is a wonderful philosopher and metaphysician, a mystic and religious ascetic, more embracing and spiritual than either Venus or Jupiter.

Discipulus : You have now made mention of each of those planetary bodies known to the Ancients, and given me instructions as to their several influences, which, as you tell me, have been known as far back as we have any record. I am curious to know something about the remaining ones. Pray, in what fashion have their attributes been gathered, master?

Astrologus : By excellent good observation, sir. I confess, no direction can be given to make a man of a dull capacity understand, but the shrewd student, filled with the love of his contemplations, acquires to his profit and satisfaction what is denied others not honest astrologers.

Discipulus : Marry, sir, I fear you gird at me.

Astrologus : Nay, pupil. But let me tell you something of *Uranus*. This seventh primary planet was first discovered, at least to be a planet, by Mr. Herschel, and called by him in compliment to the king, *Georgium sidus* or the *Georgian star*. This important discovery is very deservedly noticed by Pye, the Poet Laureate, in his ode entitled "Carmen Seculare for the year 1800:"

Mathesis with uplifted eye,
Tracing the wonders of the sky,
Beholds new constellations rise,
New systems crowd the argent skies ;
Views with new lustre round the glowing pole,
Wide his stupendous orb the *Georgian Planet* roll.

Yet by some the Georgium Sidus is supposed to be the 964th star in Meyer's catalogue. By many the planet is known as Herschel after its discoverer's name. However, the Berlin astronomers gave it the appellation of Uranos or Uranus, which, in conformity with the names of the rest of the planets, is taken from the heathen mythology, and denotesthe father of Saturn, an epithet which has something very analogical in it, for as Saturn's orbit includes that of Jupiter, and Saturn has the name of Jupiter's father, there seems an equal propriety in calling the planet which is next superior to Saturn by the name of Uranus, Saturn's father.

Its qualities are both magnetic and electric, variable, nervous, impulsive, motive, eccentric, jerky, perceptive. It represents a higher form of Mercury or as we call it, the octave expression of that body. Mercury thinks, but Uranus *perceives* with a lightning flash. He is metaphysical, scientific, psychological, mechanical and highly curious. This distant planet also bears a particular rule over astrologers, his influence making good students of our art, and indeed of human nature in general. In his effects he is very sudden, abrupt, original and cataclysmic. But he possesses a power of superior insight into all unusual affairs, and is most frequently found dealing in mesmerism, lecturing, phrenology, antiquarianism, electricity, mysticism and such like. He also rules compressed air. The approaching commencement of the next dispensation of the Sun in Aquarius will bring Uranus much in evidence.

Of Neptune it imports to say little here. His influence enters into the bulk of humanity in but a partial manner at present. His nature is spiritual, a higher expression of the Venusian. He exerts mostly a malefic power and requires the act of regeneration to have taken place, before the real essence can be appreciated. His influence is over stringed-bowed instruments, brown-studies, reveries, the mirage, enchantments, bird's-eye views, ecsta-

sies, ideas floating in the mind without regard or reflections, the casting forth of the self, etc. In his bad effects there always inheres a chaotic state of things with a sense of confinement and powerlessness to act or move in the way one would wish. Neptune forms a kind of spider's web with which the fly of humanity entangles itself. Just as Uranus is the planet of Astrologers, Neptune is that of Esoterics and Esotericism.

Worthy pupil, we have now run through the chiefest bodies used in our art, and I have endeavored in my discourse to convey a notion of their influences upon ourselves. As we proceed, much more will have to be told you, but because there are *minutula legis*, therefore our chief care must be about the weighty things, and those of greater moment must be sought most earnestly.

Discipulus: Sir, you have almost amazed me that such things should be and the world to take no account of them; for though I am no scoffer, I pray let me speak without offence, the subject is one that has always been to me tabooed.

Astrologus: Ay, doubtless, it is an element which you are not used to trade in. But I will now express our present discourse in the form of a tabular summary that you will do well to peruse with assiduity.

Discipulus: I shall, until our next meeting, apply myself diligently to the matter you have to-day entertained me with.

Astrologus: And note also in this discourse, I do not undertake to say all that is known, or may be said of it, but I undertake to acquaint you, honest pupil, with many things that are not generally known; and I shall have gleanings and observations enough, to be made out of the experience of all that love and practice this recreation. But here is the table I spoke to you of and which I shall now leave you to con at pleasure.

☉ SUN.	☾ MOON.	☿ MERCURY.	♀ VENUS.	♂ MARS.
Individuality The Will. <i>Mores.</i> i.e. Morals. Character.	Personality. Undirected mentality. Instinct, passive or ex- istent brain. (<i>Intellectus patiens.</i>) <i>Consuetudo</i> , i.e. Custom, habit, the continuance of which re- sults in set- tled usage. Expulsive	Mental ener- gies directed by reason. Active or functioning brain. (<i>Intellectus agens.</i>) Wisdom.	Affections. Sex relation- ship. Beauty, Grace, Reverence, Emotion.	Energy, destructive when un- directed ; constructive when directed by the will. Anger. Passion. Expulsion.
♃ JUPITER.	♄ SATURN.	♅ URANUS.	♆ NEPTUNE.	
Religious and charitable qualities. Justice and temperance— the orderly disposition of the soul. Health and strength— the orderly disposition of the body.	The constrict- ing, secre- ting and reten- tive power of the Universe. Patience. Endurance.	The higher Mercury. Quick percep- tion. Curiosity. Bohemianism. Science.	The higher Venus. Mystic. Chaotic. Spiritualistic. Visionary. Prevoyant. Enchantment.	

HEINRICH DÄATH.

(To be continued.)

Birthday Information and Daily Advice for May.

"The mighty Bull, whose hind parts first appear, bending lies
With threatening head."

(THE SUN ENTERS TAURUS APRIL 21 AND LEAVES IT MAY 22.)

1. WEDNESDAY. (*Ruled by Mercury.*) ☽ in ♉ * ☿ □ ♃ □ ♃. The early part of the day will bring the best results, and you can change, remove your residence, or start on a journey, but it is not good to try to collect money or to see professional men.

Attend closely to business this year and avoid all matters of a speculative nature, for a financial loss is shown; you will want to spend freely on pleasure, but restrain it and wait a better time; don't quarrel, and take extra good care of your health.

Those born to-day must be content to work for others, for then they will be saved a world of trouble; they will be quick and bright, and at times they will speculate and will lose. Women will marry young husbands.

2. THURSDAY. (*Ruled by Jupiter.*) ☽ enters ♃ Δ ♃ * ♃ ♃ ♃. You can travel to-day, look for work and push business; but you cannot write letters, sign contracts, advertise, or take trips to advantage, unless your own chart is strong to-day.

The year promises to be an active and prosperous one, but it will need all your care and attention; annoyances will come to you through letters and through a young person.

3. FRIDAY. (*Ruled by Venus.*) ☽ in ♃ ♃ ☉ * ♃ ♃ ♃. It is a good day to go shopping and to speculate, but bad to hire help, look for positions, ask favors, to get married, and to seek to enjoy yourself.

There is trouble for you in your home this year, and you will need to look to such matters closely, but business will be good and money easy. Those in employment are in danger of losing it.

Those born to-day must always work for themselves, for they will never succeed in working for others; they will meet with too many setbacks. Women will be lucky in marriage.

4. SATURDAY. (*Ruled by Saturn.*) D in $\text{m} * \text{h}_2$. The afternoon is good, but the rest of the day will not amount to much.

The year will be a good one in many ways, and you will make new friends who will prove an advantage. Women will be successful and marry well.

Those born to-day will rise in life, will succeed in their plans, and have many good friends. Women will be fortunate in marriage.

5. SUNDAY. (*Ruled by the Sun.*) D in $\text{f} \square \text{f}$. The day is not good, and it is well it is Sunday. You can rest and refresh yourself.

You must not speculate or take any risks this year, and be careful of a quarrel, or going to law, for you will lose thereby. Hold fast to your money, and take good care of your health.

Those born to-day will be quick-tempered and difficult to get along with; and very hard to please. They will be careless with their money and spend it quickly and foolishly.

6. MONDAY. (*Ruled by the Moon.*) D in $\text{f} \delta \text{H}$. It is not a good day to start on a journey, to remove your residence, or to make changes.

Look to business this year, for there will be changes coming and matters will be very unsettled. There is a journey for you.

Those born to-day will always be roaming about, will be restless, unsettled, and fond of ladies' society, and they will rise in the world. Women will marry widowers who are comfortably off.

7. TUESDAY. (*Ruled by Mars.*) D enters $\text{W} \text{f} \Psi \Delta \text{f}$. The early part of the day will be the best; you can look for work and should hear of something to your advantage; you could also close a deal or take a trip.

There are business annoyances for you this year, and you will need to be on your guard; those holding positions must use care and caution. Widows can settle down again and be happy.

Those born to-day, though active and pushing, will not be lucky, but they will do well working for the government. Women will marry men older than themselves, who will have plenty of means.

8. WEDNESDAY. (*Ruled by Mercury.*) D in $\text{W} \delta \Delta \text{H}$. The day is a good one, so make the most of it. You can go shopping, speculate, see professional people to your advantage;

write letters, advertise and get results, sign contracts that will favor you, and enjoy yourself with young people.

The year will be a good one, and will show an increase at the end; you will go into society and enjoy yourself, but avoid a dispute.

Those born to-day are born lucky and will prosper in all they undertake, and will better their condition; they will be bright and clever, and will make an interesting companion.

9. THURSDAY. (*Ruled by Jupiter.*) D in $\text{♃} \Delta \odot \text{♄} \text{♁} \Delta \text{♀}$. It is an excellent day to get married, and you will be happy thereby. You can also visit your friends, seek amusement, look for work, ask for favors, which will be surely granted. Make the most of the day.

There is sickness for you this year, with a possible bereavement and some unlooked-for disappointment, but your business will be very satisfactory. Those employed will gain. Young people will think of getting married.

Those born to-day will be lucky if working for others, and will rise thereby; but they will spend their money as fast as they earn it, and will be very fond of a good time.

10. FRIDAY. (*Ruled by Venus.*) D in ♁ and not making any important aspects. It is not a good day; attend only to ordinary duties, and postpone important affairs.

The year will be a quiet and uneventful one, and matters will go along as usual.

Those born to-day will be steady persevering, and thoughtful. More we cannot say, unless we know the hour.

11. SATURDAY. (*Ruled by Saturn.*) D in $\text{♁} \square \odot * \text{♁} \square \text{♀}$. $\square \text{♀}$. The day is not lucky, and you will do well to keep quiet. Don't have any business dealings with women. You can change or take a trip.

Business will fail this year, and many troubles will crop up. Annoyances will come in the shape of letters or a young person. You will also change your residence or travel; sickness is denoted in your home circle and a disappointment.

Those born to-day, though quick and intelligent, will be singularly unfortunate all through life, and will never be able to hit on something in which they can succeed.

12. SUNDAY. (*Ruled by the Sun.*) D in $\text{♁} \Delta \text{♁} \text{♄} \text{♁}$. It is not a good day, and it is well it is Sunday. Rest and keep very quiet, and be careful of a fire.

The year will be a most unsettled and unsatisfactory one;

there is danger of fire, a quarrel or a lawsuit; do not think of speculating, and take extra good care of your health.

Those born to-day will be determined, headstrong, rash, difficult to get along with, and consequently very unfortunate in business. They should try to keep out of all business affairs.

13. MONDAY. (*Ruled by the Moon.*) $\text{D in } \times * \odot \square \text{ } \text{♁} * \text{ } \text{♃} * \text{ } \text{♄}$ It is a good day to speculate and go shopping, to push business, ask favors, look for work, write letters and advertise. Make every hour count.

The year will be a good one, and business will increase and money will be easy. You will feel well satisfied at the end. Those holding positions will gain thereby.

Those born to-day will be lucky, and will rise rapidly in the world.

14. TUESDAY. (*Ruled by Mars.*) $\text{D enters } \varphi \square \Psi * \text{ } \text{♂}$. The day is doubtful, so drop all important matters and visit your friends.

The year will be a pleasant and active one; you will need to look out for an accident or an injury, and don't have any serious dispute.

Those born to-day will behave well, have nice manners, will be generally liked, rather fortunate in whatever they undertake, and will be fond of a good time. Women will marry enterprising men.

15. WEDNESDAY. (*Ruled by Mercury.*) $\text{D in } \varphi \Delta \text{ } \text{♁} \square \text{ } \text{♃}$ $\square \text{ } \text{♄}$. You can travel early in the day and make changes, and in the afternoon, if you have anything to sell, you can dispose of it.

The year is an unfavorable one and brings losses, sickness, and a possible lawsuit. Keep matters well in hand and avoid speculations and restrain your temper; you will gain if you do. Those holding positions may, some of them, lose them this year.

Those born to-day will meet with poverty, a hard time, and much ill-luck, and will be often in trouble and want. Women may meet with a serious calamity or disgrace early in life.

16. THURSDAY. (*Ruled by Jupiter.*) $\text{D in } \text{♄} * \Psi \Delta \text{ } \text{♃}$. Push business early in the day, look for work and travel if necessary. Surgeons and doctors should do well to-day.

The year will be an active one, and will show an increase at the close.

Those born to-day can look for good fortune and will rise in the world; they will be ambitious, quick, active, and will succeed best in working for others.

17. FRIDAY. (*Ruled by Venus.*) ☽ in ♃ Δ ♃ Δ ♃. The early part of the day is good; you can speculate, collect money, see professional men to advantage, and meet elderly people who will be a benefit.

You will have a successful year, and your money will increase; you will gain in all you undertake.

Those born to-day are fortunate in their transactions, and will marry to advantage.

18. SATURDAY. (*Ruled by Saturn.*) ☽ in ♄ ☉ ☐ ♄ ♄ ♀ ♄ ♃. If you get married to-day you will be happy; or you can find work and have your reasonable requests granted. The New Moon has come and will bring you luck.

The year will be an active one, and business will increase, but work hard and don't travel or speculate, or you will surely lose; be careful, too, of your health. Young people will get married.

Those born to-day will be intellectual and fond of art and science; in business they will be fairly successful, but a profession is better suited for them.

19. SUNDAY. (*Ruled by the Sun.*) ☽ in ♄ ☉ ☐.

It is not a good day. Keep quiet, rest and go to church.

The year will be a very unfavorable one; there are losses in business; accidents; unfavorable changes; an unlucky journey; business will fail, and cause much trouble and adversity. Consult an astrologer and save all you can.

Those born to-day are unfortunate to themselves and others; they will be quarrelsome, reckless, unsettled, fond of liquor, and a good time, and constantly in trouble. It is an unlucky birth.

20. MONDAY. (*Ruled by the Moon.*) ☽ enters ♄ ♄ ♃ * ♄.

It is a good, active, energetic day. Be up and push business all you can, and you will accomplish a good deal.

The year is a good one and business will be prosperous, and you will feel satisfied.

Those born to-day will be very industrious, bright and active, and will do well working for others.

21. TUESDAY. (*Ruled by Mars.*) ☽ in ♄ ☉ ♃ ♄ ♃. You can sell to your heart's content; it is unlucky for everything else.

You will meet with heavy losses this year, and money will be scarce, and your health will be poor; you will also suffer through a quarrel. If you can make yourself negative and passive you can overcome much.

Those born to-day are unlucky from the cradle to the grave,

and will always be in hard luck for money, and periodically sick. No one can help them, for they are reaping the reward of a hard, selfish, prosperous career, in a former life, which at the close proved their ruin. They died rich, hated, but respected, and have come back to know the sufferings of the very poor. They are reaping the results of a life time of saving and hoarding, and sharp unscrupulous business deals. Let us each and all take warning. If it is a woman she will marry very unfortunately, and will make a sad example of herself by so doing.

Suffering is the birthright of those born to-day, and they will have come by it by a just inheritance. God never punishes, he is a loving Father and Mother, but we punish ourselves when we break his laws, and our avenging angel follows us, though we flee to the uttermost parts of the earth. Justice always governs in the long run.

22. WEDNESDAY. (*Ruled by Mercury.*) ☽ enters ♈ * ☉ □ ♃. It is good about noon to look for work, and ask favors; but the day is not good for changes, journeys or removals; postpone all such.

Business will be prosperous this year, and show a decided increase, but you will need to take extra good care of your health; and don't over-tax your strength.

If those born to-day will be willing to work for others, they will be very fortunate and will advance thereby in the world.

23. THURSDAY. (*Ruled by Jupiter.*) ☽ in ♈ △ ♃ * ♀ ♀. It is a good day to deal with the gentler sex, to travel, make good changes, propose, write letters and close contracts.

You will travel or make an advantageous change this year, that will ultimately prove very successful; business will increase and you will feel well and happy. Young people will marry.

Those born to-day will be respected, loved and admired; in business they will prosper, and will rise in the world. Women will not meet with happiness in their married lives, or their husbands will be jealous.

24. FRIDAY. (*Ruled by Venus.*) ☽ enters ♋ * ♀ □ ♀. It is a very uncertain day, and you are likely to lose some money if you are not careful.

The year will be a quiet one, and matters will go along as usual. Your health will be good.

Those born to-day will be sarcastic, stubborn and headstrong; but if born at noon will be fortunate in business. Women will be unlucky in marriage.

25. SATURDAY. (*Ruled by Saturn*) ☽ in ♃ □ ☉ Δ ♃ □ ♁ ♁ ♁. The latter part of the day will be the best. You will have no luck in obtaining work, and if you call on your friends you may have a quarrel; but it is good for money matters and for professional men.

Your health will not be good this year, and your business will need all your attention; sickness in the house is also indicated, or some grief through a dear child or friend; be careful of a quarrel as it may lead to law.

Those born to-day will be unlucky all through life; their affairs will continually be going wrong, and they will be getting into troubles or quarrels which will always keep them upset. Women will marry unlucky men who will treat them very cruelly; they will end by leaving them.

26. SUNDAY. (*Ruled by the Sun.*) ☽ in ♃ □ ♃ Δ ♃ □ ♁. The day is not very good, but it is Sunday; so keep your mind easy and rest.

The year will bring important changes and a journey, and business will be very unsettled; keep everything well in hand and be prudent.

Those born to-day will never be successful, because they will be too restless and unsettled to apply themselves long at a time; and they will always want to be travelling about. Women will be very unhappy in their married life.

27. MONDAY. (*Ruled by the Moon.*) ☽ enters ♌ Δ ☉ □ ♃.

The afternoon will be the best, and you can look for business, and ask favors with good results.

The year will be a good one and business will increase, and you will do well and make some new friends. Those holding positions will receive promotions or gain through them.

Those born to-day will be fortunate, and will rise in the world through working for others, and will be much respected. Women will not have much happiness in their married life.

27. TUESDAY. (*Ruled by Mars.*) ☽ in ♌ * ♃ □ ♃ □ ♃ Δ ♁. The morning is the best, and you will find it a good time to marry, look for work, start on a journey, make friends, ask favors, visit your friends and hire servants; but not good to collect money or to interest yourself in mining concerns.

Your health needs care and attention this year, and you may meet with an accident or catch a severe cold; business too, will bring losses and a disappointment, and matters will not go

right. If you consult an astrologer, you may be helped out, and can guide your bark into a safe harbor. Try!

Those born to-day will be very careless and foolish, especially over money matters, and although they will have an amiable disposition, they will be unlucky to themselves. Women will marry men who will prove anything but a source of comfort, and they may escape much by his unexpected death.

29. WEDNESDAY. (*Ruled by Mercury.*) ☽ enters ♎ Δ ♁ Δ ☿. You can write letters, sign contracts, advertise and take trips to-day, and the best time will be before noon.

Business will proceed as usual this year; be careful of your health, and don't be led into some foolish acquaintanceship, which may result in law or a quarrel.

Those born to-day will be clever and bright, but not very fortunate, and will always be getting into trouble with the opposite sex.

30. THURSDAY. (*Ruled by Jupiter.*) ☽ in ♎ * ♃ * ♁. It is an excellent day for a rise in the stock market, which should be very active and buoyant; it is also good to push matters that have been hanging along; and good to collect outstanding bills. Be up and doing and make every hour count.

Everything will go well this year for you, whether you push or not.

Those born to-day will be bright, active, ambitious, go-ahead, will have excellent habits, will rise in life and die well off.

31 FRIDAY. (*Ruled by Venus.*) ☽ in ♎ * ♀. The early morning is the most favorable, but the day will not amount to much.

Don't take any risks this year, or speculate, for if you do you will lose; look after your legitimate business and be content with what you have and where you are.

Those born to-day will be very persevering, and from that faculty alone, will come their success which will be fairly good. Women will not be happy in marriage (they rarely are), and such should interest themselves in something that will divert their minds, and make them think less of themselves, their likes and dislikes, and more of others.

CATHARINE H. THOMPSON.

NOTE.—The first paragraph after the date is the advice for the day, and applies to everyone.

The second paragraph is only for the year, and applies to those whose birthday falls on that day.

The third paragraph applies only to infants who happen to be born on that day, but in this month and year.—ED.

The American Grammar of Astrology.

GLOSSARY.

- Affliction.* When a planet is evilly aspected.
- Airy signs.* Gemini, Libra and Aquarius.
- Anareta.* That planet which destroys life by Direction.
- Angles.* The four cardinal houses, viz., first, tenth, fourth and seventh. A planet therein is strong and said to be angular.
- Application.* The motion of any orb to the body or aspect of another.
- Arc.* The distance between any two points in the heavens.
- Arc of Direction.* The distance in arc between a planet and certain points in the zodiac forming aspects to the Sun, Moon, Ascendant and Mid-heaven, also to the progressive places of the Sun and Moon. This distance, when calculated, is termed the "Arc of Direction," and is equated or turned into time, by allowing every day of twenty-four hours after birth to count for one year of life, and every two hours for one month.
- Ascendant.* The sign rising at birth; also the first house of a figure of the heavens.
- Ascending.* When a planet is between the fourth and tenth houses.
- Aspects.* Certain distances of celestial longitude. The principal are, the sextile= 60° ; the square= 90° ; the trine= 120° ; and the opposition= 180°
- Barren Signs.* Gemini, Leo and Virgo.
- Benefics.* Jupiter, Venus, the Sun and Mercury when strong and well aspected.
- Besieged.* A term used when a planet is found between two others; if between Jupiter and Venus, it is good; if between Saturn and Mars, it is evil.

Bi-corporeal Signs. Gemini, Sagittarius and Pisces, and are so-called because they are double.

Cadent. The third, sixth, ninth and twelfth houses. A planet in one of these houses is considered weak.

Cardinal Signs. Aries, Cancer, Libra and Capricorn.

Common Signs. Gemini, Virgo, Sagittarius and Pisces.

Conjunction. When two or more planets occupy the same degree in the Zodiac.

Co-significator. In nativities the Moon is co-significator in marriage for a man, and the Sun for a woman. Venus is significator in both cases.

Culminate. When a planet is in the mid-heaven, it is said to culminate; and is then on the cusp of the tenth house.

Cusp. The line indicating the commencement of the houses.

Declination. The distance north or south of the equator.

Decreasing in Light. When a planet is past the opposition of the Sun; it is then said to be weak.

Degree. The 360th part of the zodiac.

Descendant. The seventh house, or opposite to the Ascendant and the West.

Descending. When a planet is between the seventh and tenth houses.

Detriment. When a planet is in a sign opposite to its own house.

Dignities. When a planet is in his or her exaltation, in an angle or increasing in light.

Direct. When planets are moving in their true order through the zodiac.

Directions. Arcs showing future influences in life.

Dispose. When one planet is found in the sign ruled by another, then the latter rules or disposes of him.

Earthy Signs. Taurus, Virgo and Capricorn.

Eclipse. An obscuration of a heavenly body, owing to the interposition of another body.

Ecliptic. The circle of the heavens which the Sun appears to describe in the course of a year, in consequence of the motion of the earth around the Sun.

Elevated. The planet nearest the meridian at birth.

Ephemeris. A table giving the daily latitudes of the planets.

Equinoctial Signs. Aries and Libra.

Exaltation. The sign in which a planet is powerful.

Fall. When a planet is in a sign opposite to its exaltation.

Feminine Signs. Taurus, Cancer, Virgo, Scorpio and Pisces.

Fiery Signs. Aries, Leo and Sagittarius.

Figure. A map of the heavens.

Fixed Signs. Taurus, Leo, Scorpio and Aquarius.

Fortunes. Jupiter, Venus, the Sun and Moon when well placed.

Fruitful Signs. Cancer, Scorpio and Pisces.

Giver of Life. The ruler of the vital forces of the native.

Houses. The twelve signs constitute the houses or mansions of the Sun, Moon and planets. But the twelve houses of a horoscope are twelve divisions of the heavens, which are divided by oblique ascension, according to the latitude of the birthplace.

Hyleg. The Giver of Life. The Hyleg rules the native's vitality and not necessarily the constitution. In all cases the Luminaries have chief rule over the life forces.

Imum Cæle. The fourth house or lower meridian.

Infortunes. Mars, Saturn, Uranus and Neptune.

Intercepted. A sign lying between the cusps of two houses.

Mutual Disposition. When two planets occupy each other's sign.

Latitude. Is the distance of a planet north or south of the Ecliptic.

Lord. The planet ruling a sign is termed its Lord (or Lady)

Luminaries. The Sun and Moon.

Malefics. Hershel, Saturn and Mars, also the Sun and Mercury when evilly aspected by the malefics.

Masculine Signs. Aries, Gemini, Leo, Libra, Sagittarius and Aquarius.

Northern Signs. Aries, Taurus, Gemini, Cancer, Leo and Virgo.

Oblique Ascension. A part of the equator that rises in an oblique sphere. The greater the latitude the greater the apparent obliquity of the heavens.

Occidental. Western.

Orb of a Planet. Termed the orb of operation. This is the radius of the planet's influence estimated at five degrees.

Oriental. Eastern. Any planet east of the 4th and 10th is oriental in the horoscope. A planet rising after the sun, is oriental of the sun and *vice versa*.

Parallel. When two or more bodies have the same declination N. or S. of the Equator they are then in parallel with each other. It is similar in force to a conjunction.

Logarithm. A number that is substituted for another number, so that you can add instead of multiplying, and subtract instead of dividing.

Radix. The horoscope is the radix of birth, i. e., it is the basis of judgment.

Rectification. A method by which the true Ascendant is determined, by correcting or rectifying the estimate of time of birth which is seldom, if ever correct, and calculating the true moment. There are many methods, the two principal ones being, rectifying by the past events of life, according to the semi-arc method of calculation of arcs, and also by the trutine of "Hermes Trismegistus;" of all systems the latter is the only one really reliable. It is based upon the occult fact, that there is a uniform relationship between the place of the Moon at birth with the ascendant at the moment of conception, and *vice versa*, with the place of the Moon at conception and the ascendant at birth. Sepharial, in his "Prenatal Epoch and the Law of Sex" has treated this subject in the fullest possible manner.

Retrograde. When a planet appears to move backward in the order of the signs, by reason of the motion of the earth in an opposite direction, it is said to be retrograde, and is denoted in the Ephemeris by this symbol R, which is also in directions used to denote the radix of birth.

Revolution. A revolutionary figure is an annual horoscope, calculated for the moment the Sun returns to the same place as at birth.

Right Ascension. The arc of the equator measured from the first point of Aries.

Primary Directions. They are of two kinds, according to the system used. All directions calculated by the Placidian method are primary directions, but those who follow the Hermetic system designate all arcs formed by the Sun to the radical places of the Moon and planets as primary, because the Sun is the primary source of all power ; and all arcs formed by the Moon to the various planets are termed secondary directions, because the Moon is of secondary importance to the Sun. She is the administratrix of the Sun. He the father and she the universal mother — the Isis “of all that has been born, that is, or shall be.”

Secondary Directions. Are the aspects formed by the Sun, Moon and planets between themselves, by their various progressive motions from day to day, each day reckoned as a year of life.

Semi-arc. Half a diurnal or nocturnal arc. The semi-diurnal arc is that which a planet forms between the ascendant and meridian. The distance varies with the latitude of the birthplace by reason of the oblique ascension. Placidus de Titus, an Italian monk of the seventeenth century, was the first to formulate a series of directions by various proportions of a planet's semi-arcs. This is termed the Placidian system of directing, as distinguished from the Ptolemaic method, which comprises zodiacal arcs, direct and converse only.

Speculum. A Latin term meaning mirror, and which in Astrology is a table supposed to reflect the chief points of a natus, such as the longitudes, latitudes, declinations, etc., also the aspects in operation at the moment of birth.

Stationary. When a planet appears to be motionless by reason of the motion of the earth in a different direction.

Southern Signs. Libra, Virgo, Sagittarius, Capricorn and Pisces.

Succeedent. The second, fifth, eighth and eleventh houses, and thus called because they succeed to the angles.

Table of Houses. A table of right and oblique ascensions for the tenth, eleventh, twelfth, first, second and third houses of a map of the heavens, used in calculating horoscopes.

Transits. The passage of the Sun, Moon and planets over the radical places of the same in a horoscope, or through those signs which occupy the angles, at any period subsequent to birth.

Translations of Light. When a planet separates from one planet and applies to another.

Trigons. The four triplicities of earth, air, fire and water.

Tropical Signs. Cancer and Capricorn.

Void of Course. When a planet forms no complete aspect before leaving a sign.

Zenith. The point exactly overhead where the meridian and the prime vertical cut one another.

Zodiac. The band around the heavens constituting the starry pathway of the Sun, Moon and planets.

“ I DOUBT not through the ages an increasing purpose runs,
And the thoughts of men are widened by the process of the suns.”

TENNYSON.

The Providence of God.

ALL cannot be happy at once ; for, because the glory of one state depends upon the ruin of another, there is a revolution and vicissitude of their greatness and they must obey the swing of that wheel not moved by intelligence, but by the hand of God, whereby all states arise to their zenith and vertical points, according to their predestinated periods. For the lives, not only of men, but of commonwealths and the whole world, run not upon the helix that still enlargeth ; but on a circle, where, arriving at their meridian, they decline in obscurity, and fall under the horizon again. These must not, therefore, be named the effects of fortune, but in a relative way, and as we term the works of nature. It was the ignorance of man's reason that begat this very name, and by a careless term miscalled the Providence of God ; for there is no liberty for causes to operate in a loose and straggling way ; nor any way whatsoever but hath its warrant from some universal or superior cause. 'Tis not a ridiculous devotion to say a prayer before a game at tables ; for even in sortileges and matters of greatest uncertainty, there is a settled and pre-ordered course of effects. It is we that are blind, not fortune. Because our eye is too dim to discover the mystery of her effects, we foolishly paint her blind, and hoodwink the providence of the Almighty. I cannot justify that contemptible proverb, that "fools only are fortunate ;" or that insolent paradox that "a wise man is out of the reach of fortune." 'Tis, I confess, the common fate of men of singular gifts of mind, to be destitute of those of fortune ; which doth not any way deject the spirit of wiser judgments who thoroughly understand the justice of this proceeding : and being enriched with higher donatives, cast a more careless eye on those vulgar parts of felicity. It is a most unjust ambition, to desire to engross the mercies of the Almighty, not to be content with the goods of the mind, without a possession of those of body or fortune ; and it is an error, worse than heresy, to adore these

complemental and circumstantial pieces of felicity, and undervalue those perfections and essential points of happiness wherein we resemble our Maker. To wiser desires it is satisfaction enough to deserve, though not to enjoy, the favors of fortune. Let providence provide for fools; 'tis not partiality, but equity in God, who deals with us but as our natural parents. Those that are able of body and mind he leaves to their deserts; to those of weaker merits he imparts a larger portion; and pieces out the defect of the one by the excess of the other. Thus have we no just quarrel with nature for leaving us naked; or to envy the horns, hoofs, skins and furs of other creatures; being provided with reason that can supply them all. We need not labor with so many arguments, to confute judicial astrology; for if there be truth therein, it doth not injure divinity. If to be born under Mercury disposeth us to be witty; under Jupiter to be wealthy; I do not owe a knee unto these, but unto that merciful Hand that hath ordered my indifferent and uncertain nativity unto such benevolous aspects. Those that hold that all things are governed by fortune, had not erred, had they not persisted there. The Romans that erected a temple to Fortune, acknowledged therein, though in a blinder way, somewhat of divinity; for in a wise supputation, all things begin and end in the Almighty. There is a nearer way to heaven than Homer's chain; an easy logic may conjoin a heaven and earth in one argument, and with less than a *sorites* resolve all things to God. For, though we christen effects by their most sensible and nearest causes, yet is God the true and infallible cause of all; whose concurrence though it be general, yet doth it subdivide itself into the particular actions of everything, and is that spirit, by which each singular essence not only subsists, but performs its operation.

SIR THOMAS BROWNE.

THE superstitions concerning dates occasionally exhibit remarkable coincidences. Thirty-three sovereigns have ascended the English throne since the time of William the Conqueror, every month except May witnessing the coronation of one or more; that month, not one.

Notes and Queries.

Mr. E. Steer Duff sends the following questions from India: —

How do you get the correct Sidereal Time from the Ephemeris for a child born at Calcutta 4 hrs. 53 m. P.M. on January 2, 1901?

Answer. Find the Sidereal Time in the Ephemeris for the noon preceding the time of birth, no matter in what latitude or longitude the birth takes place. Add to this Sidereal Time the local time of birth after noon, which will give the Sidereal Time of the Nativity. The correction of the Sidereal Time for the hours after noon, refers to the hours after noon at the place of birth.

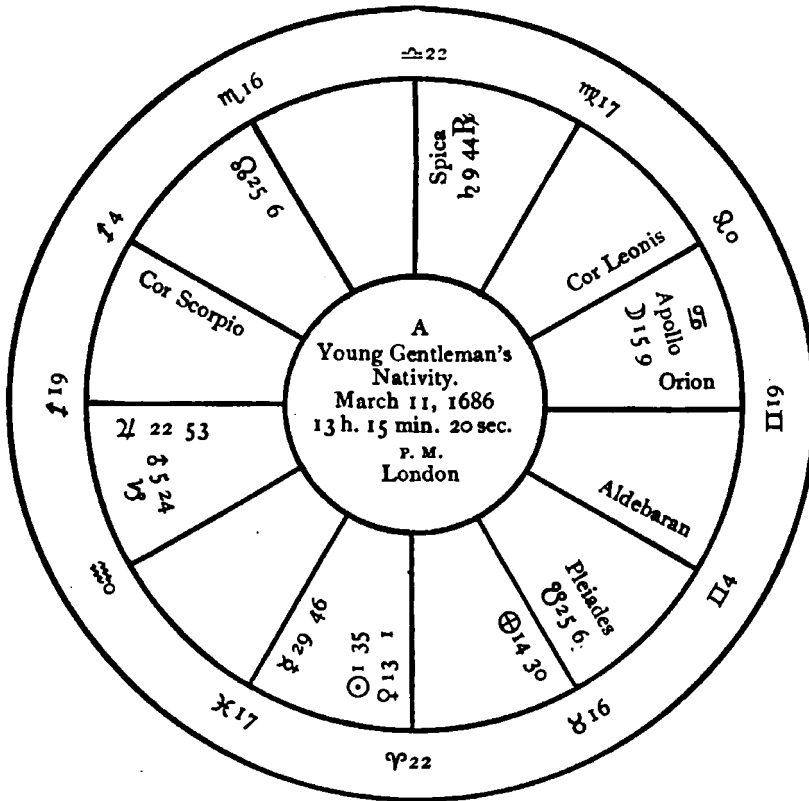
How do you find the description of the second wife, when a second marriage is indicated in the map?

Answer. The first wife is described by the planet to which the Moon first applies by major aspect, also by the seventh house which now becomes her first, and the eighth her second, etc. The second wife will be described by the planet the Moon next applies to, and the house in which the planet is found will be her first house, and the following house will be her second, etc.

Mr. B. C. Murrey, writing in reference to this, says: "I have searched through a dozen or more old authors and standard authorities for rules to give judgment as to the description of a second wife, where the natal figure indicates a second marriage, but have been unable to find any." He adds, "I have come across three examples, however."

Dr. Partridge, in his "Defectio Geniturarum," gives a reading of a young man's natus according to the twelve houses, and speaking of marriage, he says, the native will marry twice, and goes on to say — the first wife is signified by Mercury and the Sun in the third house, these bodies being in conjunction, the Moon applying to them by aspect from the seventh house.

The second wife, he says, is signified by Saturn in the ninth. This is the next body the Moon applies to by aspect, after separating from the conjunction of Mercury and the Sun. I should judge from this, that the second body the Moon applies to described the second wife in his judgment," and adds, "in an Autograph horoscope, written in full by John Gadbury, in my possession, I find he describes the first wife by the lord of the seventh and its moderations, and the second wife by the planet to which the Moon first applies." (See page 237).

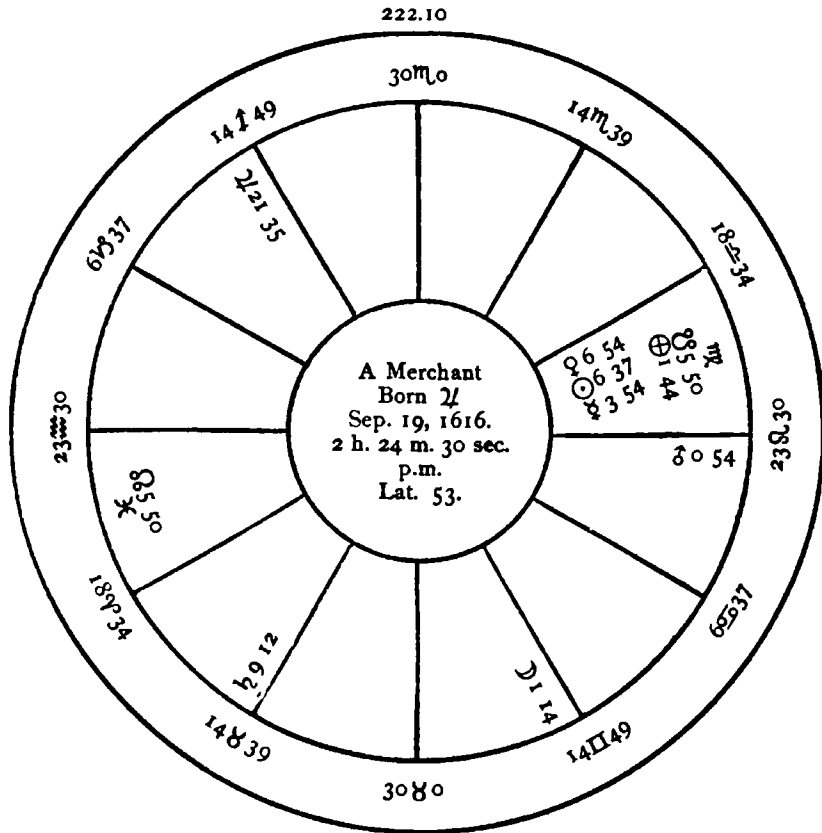


If you will turn to pages 755-6 of "Lilly's Christian Astrology," original edition, you will see how this author judged of the second wife. You will find the figure above: He says: "It is probable the Moon being so near in sextile aspect to Mars in the seventh, shall produce the description of the first wife, who, therefore, should be according to the sign of Leo for person and of Mars and the Moon, Mercury, Sun, Venus and Saturn in conditions." He says the second wife is signified by Venus. No other planet is mentioned in his description of her.*

† "Mercury, lord of the seventh house represents the Native's first wife to be of an indifferent and tall stature, very handsomely built and composed, but not soe beautiful as the second; of a browne haire, a handsome hasle eye, or a little grayish, visage long, a high forehead, etc. She will be of a fancy shape and active; witty and discreet in all her undertakings; of an unweried Imagination and of a deepe penetrating braine; apt and in-

* See figure on page 238.

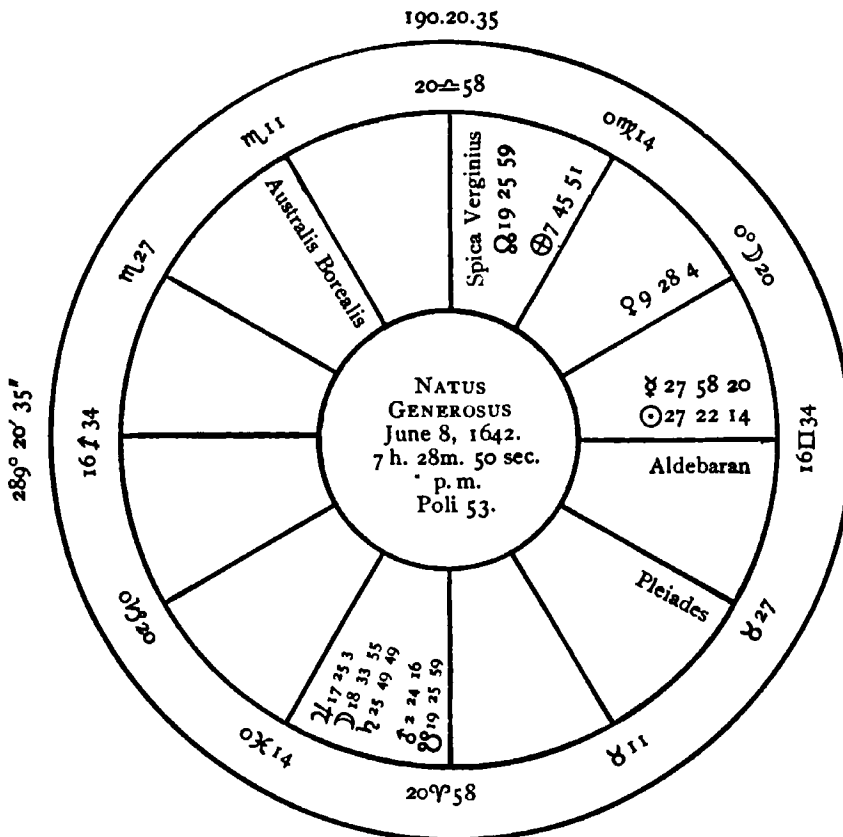
† This description refers to the figure on page 239.



clinable to study. She will be of behaviour mary and serious; yet by reason of Saturne's quartile will not escape the venome of calumniating tongues.

The second will be signified by the Moone in Pisces in Conjunction of Jupiter and in Trine of Venus, which may be of a middle stature decently and handsomely composed, of a sanguine complexion, pleasant browne haire, visage somewhat (yet not much) oval, a dark gray eye, etc. Of Condition generous and noble, but not prodigall; in behaviour curteous and affable, sometimes given to mirth, yet should she be somewhat inclined to some smattering in devotion, in which she will have great solace and content of mind."

"The first wife is signified by *Mercury* and the *Sun*; a brisk, witty Woman, well descended, and of a good fortune, but not of a long Life: And this Marriage may be effected about twenty-seven years old, on the *Moon* to the Trine of *Jupiter* and *Venus*. The second wife is figured by *Saturne*, and she a Widow of a



Corrected by the accidents of the native by John Gadbury.

grave, sober Deportment, and a very judicious Woman, and perhaps subject to a bitter kind of Jealousy; She will be well descended and of a good fortune, and also long lived; and more than twice I do not think she will marry."

These methods differ, and so far as I know there is no authority to settle the question.

ASTRONOMICAL predictions are based upon a series of unvarying coincidences, in most cases in harmony with laws whose operations can be tested at any time. If these phenomena were irregular and unclassifiable such predictions would be wholly uncertain; but because they usually coincide, —and when they do not, interfering causes can be traced,—eclipses can be foretold for thousands of years in advance, and discoveries such as those of Uranus and Neptune can be made.

J. M. BUCKLEY.

Letters to the Editor.

SAN FRANCISCO, CALIF. March 3, 1901.

To the Editor of THE SPHINX :

I hail with delight the January issue of THE SPHINX, which I have just finished. If the journal maintains the high rank as indicated in this number, much glory must needs be attached to those behind it; and that it is given the people for ten cents a copy, means much more than can be expressed in a few words.

A. W. DANIEL.

MADRAS, INDIA. March 3, 1901.

To the Editor of THE SPHINX :

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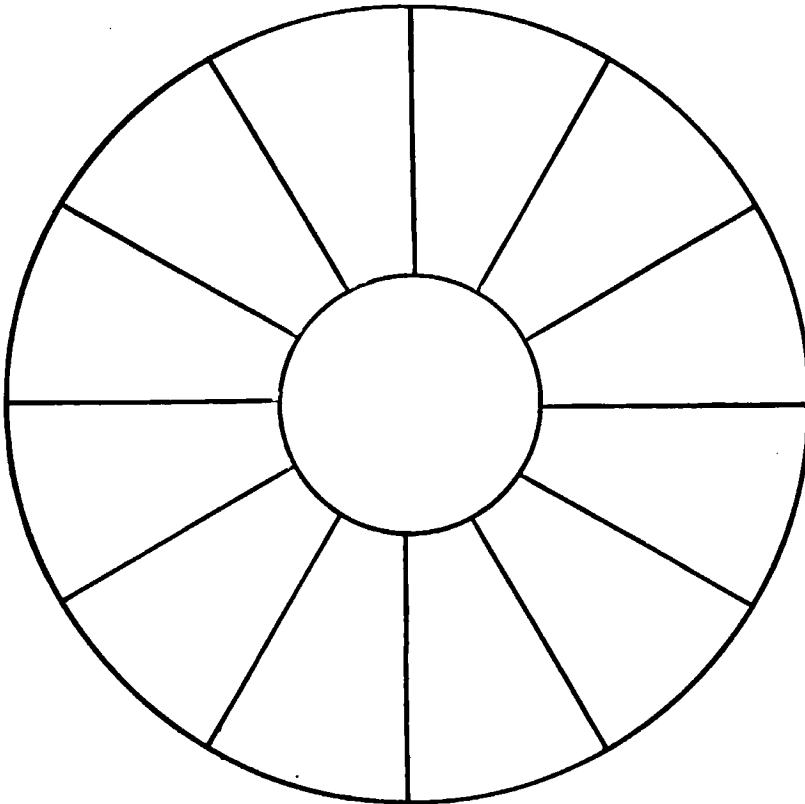
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