

# Modern Astrology

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## Descriptions from the Rising Signs

### ARIES. THE RAM

MOST of the books published on Astrology contain descriptions of persons born under the influence of the twelve signs, but these descriptions are rarely accurate when applied to those born in our own time and civilisation. There are so many considerations, such as mixture of race and interblending of nationalities, also rising and ruling planets, that the subject is one generally ignored by professional astrologers. It is now time that some definite attempt was made to obtain correct descriptions, or let the subject drop out of our text books. The oldest and best description for those born under the sign Aries is as follows :

Aries produces a spare, strong body, rather above middle stature ; of strong limbs and large bones ; long face ; bushy eyebrows ; sharp sight ; long neck ; rough, dark and wiry hair, sometimes sandy ; swarthy complexion, and thick shoulders. The face is usually angular, the temples broad and the chin narrow, having a pensive cast. There is generally a look of alertness, the visage altering according to the decanate and the position of the planet Mars. The face very often resembles the RAM.



Form is the expression in matter of the inner life. Life, or consciousness, moulds matter as a channel for its manifestation.

To understand and correlate faculty, as found in form, is especially the work of all students of human nature. In a universe of law, similarity of faculty tends to produce identity of form. Thus we see the resemblance between Man and Ram. The Man in the intellectual world pushes aside obstacles, Ram-like, to his progress, being aggressive as well as progressive. These illustrations of animal traits in the human appearing in this and the following issues of MODERN ASTROLOGY, are an astrological attempt to present a portrayal of the

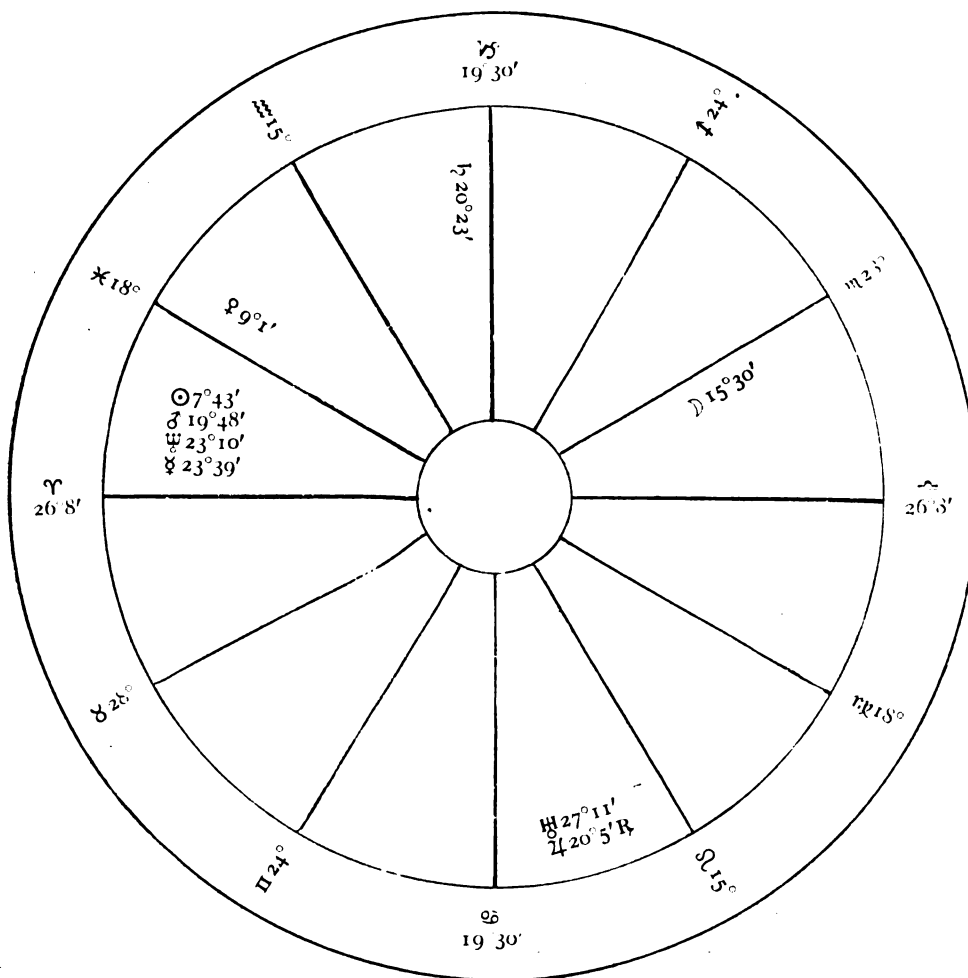


curious resemblance which the zodiac, in its literal sense, finds in these groups of persons who are born under each particular sign and have not as yet learned to subjugate, in every respect, the animal to the human.

In the Ram we find irritability and indignation; the Ram when offended stamps indignantly with his foot. This comes from relative defence and love of liberty. Persons in whom the physiognomical resemblance to the Ram is found will have much righteous indignation, but though indignant will not be implacable.

## THE HOROSCOPE OF MR. GANPATRAO T. PADWAL

BORN AT 7 A.M., MARCH 28TH, 1872, BOMBAY



7 Cardinal  
1 Fixed  
7 Common  
2 Exalted

6 Angular  
1 Succeedent  
2 Cadent  
7 Above

4 Fire  
0 Air  
4 Water  
1 Earth

While in conversation with our Indian representative, Mr. Ganpatrao T. Padwal, we were struck with his striking resemblance to the Ram, and we have obtained his permission to publish his photograph and horoscope with the first of the animal facial illustrations which we are issuing in connection with this series of articles. Mr. Padwal was born under the sign Aries, and the ruling planet, Mars, was also in the rising sign; in fact, no less than four planets were placed in the sign Aries. Mercury had just risen above the ascendant, and with this exception there were no planets in the first house. The third decanate of Aries rising, the ascendant has a sub-influence of Sagittarius, a Martial-Jupiterian aspect, and with twenty-eight degrees of Taurus in the first house we have a partial tinge of Venus. Now, with Mercury so close to the ascendant, there are no less than four planets concerned in the ascendant, *i.e.*, Mercury, Mars, Jupiter and Venus, and yet the Aries description can be seen underlying the planetary rulers. But this is owing to the fact that Mr. Padwal is an Indian, and of the Kshatriya caste. He has all the Aries characteristics, and seems to butt his way, ram-like, through life with an impulsiveness that is quite foreign to his race. He is wealthy, and an ardent admirer of all things astrological—quite a twelfth house feature. With the Sun and Moon in Martial houses, his ruler, and two other planets also, he has all the Martial traits of character, which class him fittingly with the Kshatriya caste. With regard to his description, he has a broad head, high cheekbones and the Martial nose, full lips and excellent teeth. The hair is black, rough and wiry, and the eyebrows bushy. The face is long, with a distinctive mark upon it. He is above the medium height, and possesses strong limbs and large bones. In features he has a decided resemblance to the RAM.

In the first part of this article we mentioned that the descriptions from the rising sign are rarely accurate in our time and civilisation; but this is owing to our mixed heredity, and it is rare that we find pure types of Aries. Astrologically speaking, persons born with the same quality of signs on the four angles will answer more or less to the descriptions of the rising sign, the Cardinal signs giving an angular form to the face; the Fixed signs, rotundity; and the Common signs, squareness. Again, the ruling planet has much to do with the description. A Mars person is straight and wiry, and walks as one

having authority, stamping the heels on the ground with much force. They are, as a rule, proud or consequential, and fond of dress and display.

If it is difficult to obtain correct physical descriptions of the Aries persons, it is not so difficult to describe the disposition and personal tendencies, and if the nature of children born under Aries be observed, it will be found that they answer to the following descriptions, and which only become modified as the ruling planet Mars gains an ascendancy over the rising sign :—

The three decanates describe the temperament as follows : The first gives a mental ; the second a mental-vital ; and the third a mental-motive temperament.

Aries rising upon the ascendant gives an impulsive, open, frank and courageous disposition, and describes one who is well-disposed, independent, generous and free. They are anxious to be at the head of things, and have a keen love of change and an ambitious tendency, arising from an aspiring and progressive nature. The temper when roused is inclined to be hasty and passionate while it lasts, and they often say more than they actually mean, speech conveying their feelings of the moment. They are ardent and enthusiastic in whatever cause they espouse ; but it is difficult for them to hold subordinate positions. From this we judge that whenever opportunity shall occur, they will become PIONEERS in thought or action.

The first decanate of the sign Aries ascending, from  $1^{\circ}$  to  $10^{\circ}$ , indicates one who is very firm and resolute, and well able to overcome obstacles, giving success to the energy and effort, but at the same time making the native independent and somewhat proud. It describes a fully Martial character, and brings out all the qualities of strength, courage, fearlessness and energy.

The second decanate of Aries rising at birth, from  $11^{\circ}$  to  $20^{\circ}$ , gives an Aries-Leo sub-influence. This will soften the Aries influence, and give inner feeling attached to thought. It will make the native kinder and more generous, loyal and faithful. This being a sub-influence of the heart, head and heart will seek to join during life, and in all mental actions and attitude to others the heart will ever appeal to those born under this decanate. It will tone down the Martial nature of Aries, making it more considerate, kind-hearted, magnanimous, and noble spirited. When aroused, it will be on the

side of righteous indignation, rather than for self. This sub-influence will benefit the native as life advances. They become more free and liberal, but at the same time excitability will increase if they have not sufficient self-control.

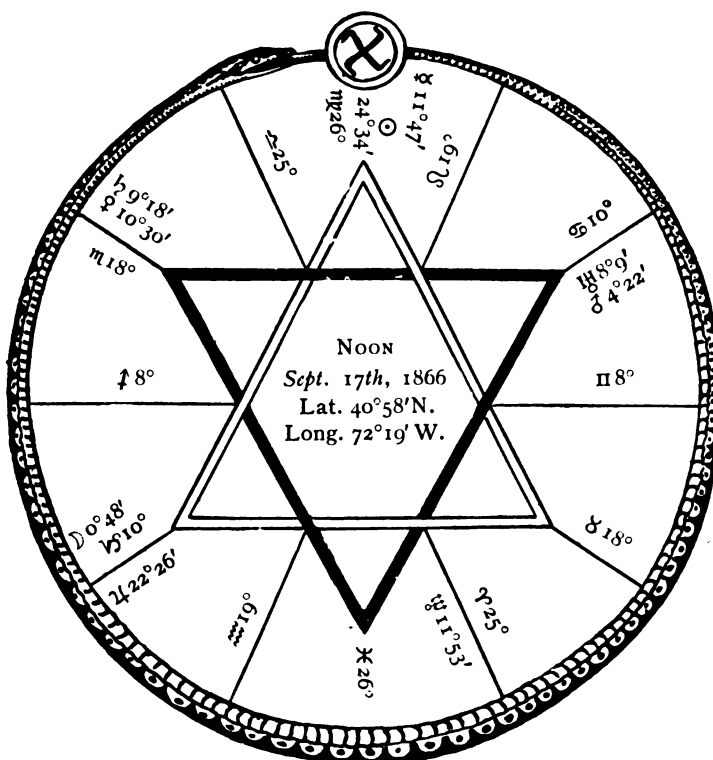
The third decanate of Aries rising, from  $21^{\circ}$  to  $30^{\circ}$ , the native is under an Aries-Sagittarian sub-influence. This tends to make them more impulsive and at times a little reckless, but when developed it will incline them to a devotional attitude, a very spirited mind, and enables them to send their thoughts quickly to any place or person they wish. It is not so good for continuity and concentration, but at the same time will make them more independent and not so entirely mental as the first decanate of Aries. It gives a love of outdoor exercise, appreciation of sport, and is conducive to candour and frankness.

Mr. Padwal has the mental-motive temperament, and the third decanate of Aries describes him accurately; his life up to the present answers to the sub-influence Aries-Sagittarius, which is in many respects a fortunate sub-influence, owing to the Jupiterian patronage. He has been what the world would call "lucky"; he came into a fortune unexpectedly through inheritance—Jupiter in the fourth close to Uranus; he has travelled in many countries, including America and England, but he has a preference for America—Mercury on the cusp of his ascendant. The travel is borne out by Sagittarius sub-influence having sympathy with the ninth house. He is the strangest mixture of Jupiter and Mars one could meet with; he loves dress and display, is extremely anxious to acquire more wealth, and yet at the same time he is philosophical in spirit and has a leaning toward the occult and mystical, particularly Astrology. He is at present engaged in furthering the interests of MODERN ASTROLOGY in India, using his personal influence to introduce our work to the princes of India, and in every sense is a true friend to astrologers.

Next month we shall deal with the sign Taurus, the BULL.

[At the conclusion of this series of articles we shall sum up the physical descriptions of the twelve signs. Students are invited to send photographs and descriptions of persons born under any special sign of the zodiac.]

## A Remarkable Horoscope.



5 Cardinal  
2 Fixed  
2 Common

The Moon in application to  
the opposition of Mars and  
Uranus.

4<sup>+</sup> Earth  
4 Water  
1 Fire

MISS FANNIE W. TUNISON, whose nativity we publish this month, was the subject of an article in the May issue of *The Strand Magazine*, and we think it would interest our readers if we gave an extract from the article as it appeared in the *Strand*.



## THE REMARKABLE CASE OF MISS TUNISON

"Miss Fannie W. Tunison, of Sag Harbour, Long Island, U.S.A., is absolutely paralysed in every limb and unable to move either hands or feet the fraction of an inch, nevertheless, this exceptional woman not only earns her own living, sews, embroiders, and writes, but also executes excellent paintings which rival the best efforts of many clever amateurs. And the marvellous part of it is that she accomplishes all this with her tongue.

"The achievements of the blind, who by developing the sense of touch practically supply the lost sense, or of those who have lost arms and learn to use their feet in the capacity of hands, are entirely eclipsed by the performances of this woman with the abnormally-cultivated teeth and tongue. It has often been said that a woman's most trustworthy weapon is her tongue; but it has been left to Miss Tunison to show the world what a very useful organ the tongue really is.

"Thirty years ago she was born, and to the grief of her parents was found to be suffering from a form of infantine paralysis, which totally incapacitated her from using either her arms or legs. Her parents were only poor farmers in a small way of business, and Fannie's affliction not only weighed heavily upon their minds, but upon their pockets as well.

"Medical attention was secured, and every effort made to effect a cure, but everything proved unavailing, and she was declared to be a hopeless cripple, without the slightest chance of recovery. A person of less strength of character would have yielded to the misery entailed by this wretched, worthless existence, and aggravated the grief of those around her by falling a victim to despair, misanthropy, and melancholia; but Miss Tunison was made of sterner stuff, and determined that she would not consent to be a burden to her family. By dint of the most painstaking care and patience she gradually developed her tongue and teeth to answer the purpose of all the faculties she lacked. Aided by her mother she has succeeded, and is the wonder of everyone who sees her. Now, in place of being a financial burden, she is the biggest wage-earner of the family, and averages over £200 a year.

"Miss Tunison has turned her shortcomings to good account. Deprived of the use of her limbs, she gets along perfectly well with her tongue, and paints, embroiders, and writes a better hand, or rather mouth, than many people who are blessed with the use of their ten digits.

"Miss Tunison's work is of no mean order. The pictures that she paints compare favourably with any amateur artist's and she paints with considerable quickness. So proficient is she at wielding the brush with her tongue that she excels at copying, and she possesses several canvases that would bring credit to any copyist. She is especially good at painting pictures of the Montauk Point Lighthouse, and the little picture, which takes her less than twenty minutes to paint, she sells to visitors for the price of a dollar.

"But it is not only as an artist that Miss Tunison shines. She is expert at fancy work as well, and, wonderful as it may seem, she is perfectly able to thread her needle and use the scissors. She never requires the assistance of anybody, and all the work she turns out is done strictly by herself.

"When Miss Tunison is at work she is seated in a chair which has been specially built for her. From the arm of the chair rises a metal rod which supports a small wooden table, and it is upon this table that all the work is done.

"In spite of her affliction Fannie always has a cheerful word for visitors; it is her greatest pleasure to receive company, and she is never so happy as when she can show off her wonderful powers. It is during the summer season, when visitors and holiday-seekers swarm down to Sag Harbour, that Fanny is really busy, and the number of orders that pour in keep her at all times fully occupied.

"In appearance Fannie differs somewhat from the ordinary mortal. Owing to the excessive use of her tongue the muscles of the neck are extremely well developed and stand out thick and prominent. Her eyes, too, have a languid look about them, and roll, when she speaks, in a peculiar manner. Her speech is thick and heavy, no doubt due to the excessive size of her tongue.

"The way that she threads a needle is peculiar. She first holds the needle in her teeth for the purpose of planting it firmly in the wooden table before her. She then takes up the cotton, biting off the length she requires. The next step is to hold the cotton with her lips, which she screws up in a peculiar manner. Then in a trice, before one can say 'Jack Robinson,' she takes aim at the eye of the needle before her, and ten chances to one the needle is threaded.

"She handles the scissors in the same dexterous manner, but the act in which she is really astonishing is the way in which she ties a knot. She places the cotton in her mouth, chews on it seemingly for a little while, appears to swallow it, and then opens her mouth and puts out her tongue. Upon the tongue, if the little operation is successful, is the piece of cotton with two or three knots tied in it.

"Miss Tunison was taught entirely by her mother, and it is to her mother's love and care that she attributes her skill. She has had many tempting offers to exhibit herself in museums, but she is perfectly content with the life that she leads, and does not care to make a change. She has lived all her life at Sag Harbour, and has never had a day's sickness. She is a good correspondent, and writes a good 'mouth,' and has written letters to and received letters from most of the prominent men throughout the Union.

"Miss Tunison is in no way deformed; in fact, she is a very good-looking young lady, bright and intelligent, and an excellent conversationalist. She lives with her father and two cousins in a little fisherman's cottage, which was built by her grandfather, who was a seafaring man, and also a soldier of the war of 1812. Her constant companion is her pet dog, Lion McKinley, who loves to sit beside her while she is at work and help her pass away the lonely hours.

"Every morning Miss Tunison, who is an early riser, is lifted up by her father into her invalid chair, which has a cleverly constructed work-table attached to it. In this chair she remains throughout the day, held in by a strong band, which also supports her body, which is entirely powerless. In the winter her chair is placed by the front window, so that she can see the people passing along the sidewalk, while in summer she is wheeled out of doors and taken around the village, and everybody in the place knows this young and cheerful invalid.

"From the time she is lifted into her chair in the morning until she retires at night she is never idle, as she is engaged in painting pretty book-marks, blotters, embroidery, doilies, mats and tidies, making table-covers and linen outline quilts.

"She is very fond of reading, and the latest papers and publications are eagerly devoured by her. When reading she turns the leaves of the books over with her tongue, and places two small lead paper-weights on the pages to keep them in place while she reads. She also has a large correspondence, and she can handle a pencil most dexterously with her tongue.

"When writing she uses a pad of paper rather than one sheet, and holds the pencil loosely between her teeth, the tongue guiding it lightly over the paper. Her writing, she confesses, is not altogether Spencerian, though it is perfectly legible."

Without the theories of reincarnation, and the belief that "as we sow, so we reap," how can we account for the severe affliction which fell upon Miss Fannie Tunison at her birth?

The astrological cause for the affliction appears to be the Moon's opposition to the planets Mars and Uranus, the latter being in the same declination.

This is "Charubel's" symbol for the rising degree: "A man stripped to the shirt with his sleeves up, and wheeling a barrow along a plank."

We should like to hear "Sepharial's" interpretation of the "Epoch" in this case, and we gladly invite him to publish the epochal figure and its indications.

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MICHAEL SCOT, a mathematician and astrologer of the thirteenth century, was much esteemed by the Emperor Frederic II. He predicted that the Emperor should die at *Florence*; which prediction was answered by the event. He likewise foretold that himself should die *with the fall of a stone*, which happened accordingly; for being in a church at his devotions, *a stone fell from the roof*, which gave him a mortal wound. His singular predictions caused him to be accused by the vulgar for a magician, although his contemporaries report him as a man of learning, and a great divine.

*Raphael's "Manual of Astrology."*

## Occultism in Astrologic Study

THERE is a great deal of occultism concealed in the science of Astrology, but we must send our thought into the region of the esoteric to discover its occult truths. Of what value can Astrology be to us separately, or the world generally, if it does not help to develop and strengthen character? Why should we waste time and mental energy in its study if it does not assist us to raise our consciousness and expand our knowledge of the universal spirit in humanity? According to a few students, its value can only be appreciated as a means to obtain wealth, and minister to physical and personal wants. There never could be a greater mistake than to expect nothing more from a study of Astrology than that it should be a means whereby we might gain an advantage over others, and those who have no other motive will never be able to realise that astrologic study has its esoteric or occult side.

There is one great lesson that Astrology is always teaching, and that is, to be tolerant of the weaknesses of others and not to take advantage of them. It will be well for us to take a very broad view of the whole subject, and see if the science should in future be considered only as an occult science, or, as the few would have us believe, a system of fortune-telling to be used for personal aims and selfish interests. For the purpose of elucidation we may be quite honest in our statement and assert just what we believe Astrology to be, and the purpose of its teachings. Thus at the outset we start with the idea that Astrology is an occult science, and we shall endeavour to show the nature of the occultism it teaches.

We must first, however, analyse the differences of opinions held by many believers in Astrology. There are some who cannot hold the view that Astrology teaches reincarnation, and there are others who consider Astrology teaches fatalism, without the possibility of any free-will. These are the fundamental objections to the esoteric side of Astrology; remove these, and the way becomes clear to admit as much occultism as possible. In the face of these the other objections of the exoteric astrologer are of little value, therefore, for the

present, we will content ourselves with a study of these primary objections.

Let us first look at the question of the soul's re-embodiment from the standpoint of reason alone.

Is it reasonable to suppose that one earth life is sufficient to gain all the experience that may be obtained out of each of the twelve signs of the zodiac? Can we reasonably imagine any person obtaining in one life on earth, in a physical body, all that experience which each of the planets would give to those coming under its respective vibrations? We think not. The Christ taught that we are to become perfect. Is there any astrologer who thinks that a soul can become perfect in one life?

Those students who have thought deeply upon this subject are mentally convinced that many earth-lives are necessary to gain control over the emotions, to say nothing of the fact that the mind has also to be brought under perfect control before death can have lost its sting, and the grave no longer have its victory.

It is impossible to think of divine justice ruling the world, when we see thousands born into adverse circumstances and surroundings, and others born into the very best environments, in which every opportunity is afforded for spiritual growth.

We have thought of this subject from every standpoint, and nothing appeals more to our reason, after a long and careful study of Astrology, save the fact of reincarnation. We have studied nativities of every description, of all grades and positions in life, from the highest to the lowest, and we are convinced that this is the most reasonable hypothesis an astrologer can have, to account for the great difference found in horoscopes arising from the inequality of the human race. Let us examine some of the reasons why astrologers generally should accept the idea of the soul's return to earth, and in doing so we may discover some occultism in astrologic study.

The zodiac may be compared to a great sounding-board, the planets the strings, and the Sun, or Moon, as the case may be, the player.

Each of the twelve signs may be said to contain what is known as a vice and its opposing virtue, the one being the opposite pole of the other, as it were, the centre being a quality representing balance. Let us examine them separately.

There is an occult division of Astrology that gives us three renderings of the same sign, the physical, emotional and mental, represented by the ascendant, Moon and Sun.

Aries, when rising, represents the form, and gives love of variety, a changeableness, fickleness and inconstancy, and in the undeveloped there is a want of stability and prudence, and a liability to much rash conduct; out of this is to grow physical independence, courage, heroism, patriotism and fearlessness.

The Moon in Aries, governing the emotional nature, in the irresponsible manifests capriciousness, fickleness, impulse, exaggeration, and excitability. In the responsible, energy, activity, self-reliance, etc.

The individual characteristics, as expressed by the Sun in Aries, when acting on the side of vice will display untruthfulness, deception and aggression, but as a virtue, we find the individual character of Aries expressing an appreciation of beauty, truth and loyalty.

In the progressed individual we see the whole combined as faculty in the planet Mercury, the planet which symbolises the body, soul and spirit combined.

The misuse of the internal faculty of Aries, which is truth, is deception, and the right use is fearless truthfulness.

The solar ray contains the ideal that is before us, that which we are consciously, or unconsciously, striving after.

The Moon's position indicates how we are polarised, denoting the manner in which the life forces may be expressed.

If we were representing a series of lives, we should place the Sun in one of the twelve signs, and consider its ray as the ego, or individuality, and the Moon in each one of the twelve signs would then represent the personality, or the focus through which each life's experience was to be gained, and it might require twelve or only one life to gain all the experience necessary to realise the ideal indicated by the Sun's ray.

The ideal concealed in Aries is beauty; Taurus, stability; Gemini, submission; Cancer, conservation; Leo, fortitude; Virgo, discrimination; Libra, equilibrium; Scorpio, self-control; Sagittarius, loyalty; Capricorn, service; Aquarius, justice and mercy; Pisces, hospitality.

It requires very little thought to understand how difficult it is to

acquire any one of these virtues, without contemplating the prospect of having them all built into our nature in one life, and yet we are constantly deceiving ourselves when we deny that character is destiny. Let any student of Astrology dive deep into his own nature and ask himself if he has overcome the lower tendencies of his rising sign, or if he has succeeded in making his actions work in harmony with all that the rising sign indicates, extracting from it all that is possible for him; whether he has made his speech harmonious with the lunar characteristics, and still further, in his thought up to the standard of his ideal as represented by the sign through which the Sun's ray was passing at his birth.

When it is considered that we are thinking probably a thousand years in advance of our physical conditions, also that those physical conditions are the crystallised outcome of a former life, it is not difficult to imagine that there is a great deal of occultism in astrologic study.

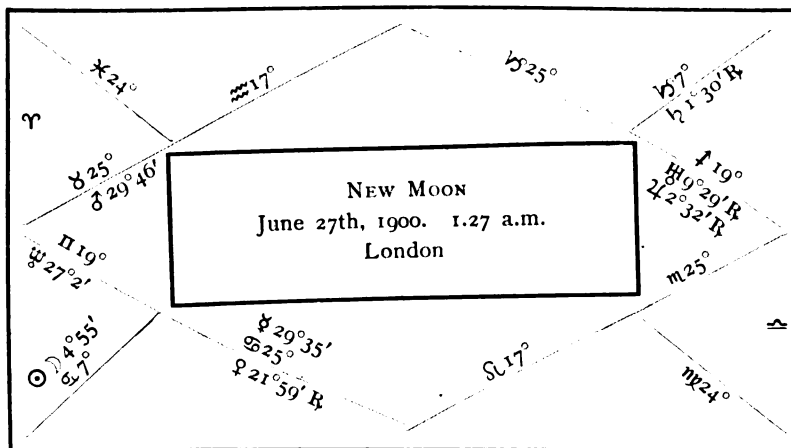
We were asked two years back to give a delineation of a child's horoscope, and in doing so we mentioned privately, that according to our theories we would judge from the nativity that the child was the re-incarnation of a savage chief. This was shown to an occultist who can see back into the past, and he asserted that this was a fact, but that it was two incarnations previous to the present.

We have in our collection of horoscopes the nativity of a man who was a rake and a libertine in his youth, and spent many years of his life in riotous living, when suddenly his soul saw a picture of love and purity; he had come to a turning point in his career, he changed the whole habit of his life, sought to lead a pure and virtuous life, and is now a student of occultism. Why does this picture not present itself to the many thousands of those who are engrossed in the illusion of the senses?

To the esoteric astrologer this is no problem. Men who are occupied with the clamouring of the senses have no time for occult study, the time for their awakening has not yet come, and they have enough to do to maintain their condition and support their ever-increasing needs; yet to doubt the idea of reincarnation in the face of these facts seems absurd.

*(To be continued.)*

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THIS is an important figure with no less than five planets angular. The ascending Mars energises and excites the nation, bringing war-like feelings to the fore, with some danger of labour disputes and strikes. Monetary affairs are prominent, especially with Mars leaving the second sign and applying to an opposition of Jupiter, and Neptune being in second house. Speculative matters go wrong, and there are likely to be some big failures. Some modern bubble schemes burst. Severe storms will occur round coast, resulting in wrecks and loss of life, while fatalities in connection with travel are frequent. This from the position of Saturn on cusp of ninth in opposition to the lunation. The general weather inland, however, judging from Mercury and Venus in fourth, seems to be favourable for agricultural operations, with plenty of breezes and showers. Land agents are busy. Important transfers of property take place. Schisms, bigotry, and unpopularity are noticeable in the Church. This lunation seems highly important with reference to South African affairs since it occurs in Cancer.

HEINRICH DÄATH.



## A Word to Our Subscribers

HITHERTO contributors to MODERN ASTROLOGY have not received payment for their articles, the margin of profit upon the sale being too small to allow us to put aside any sum sufficient to remunerate the writers for their labours. Now we must all admit the labourer is worthy of his hire, and none regret the present condition of affairs in this respect more than ourselves. We had fully intended to pay each contributor, commencing with the present volume, but at the last moment we found that owing to the illustrations required for this volume it would be impossible to do so.

After carefully going into details we find that it is necessary for us to have additional subscribers to enable us to accomplish our wishes in this direction, and the question that we wish every subscriber to consider is, how he can help to increase our subscribers.

Subscribers who remit 12s. have the Magazine post free, and, when the addressing, packing and postage are taken into account, the Magazine is supplied at ninepence per copy, and to the trade we have to make a liberal allowance, owing to the comparatively small sale of our particular work. Few persons realise that it costs more, comparatively, to print MODERN ASTROLOGY than other magazines, owing to the use of symbols, figures, tabular matter, etc.

We have taken our subscribers into our confidence in this matter, and have decided to pay all contributors directly we have sufficient subscribers, and we hope that they will help us to obtain them. Last year the subscriptions came in better than in any previous year since the price was raised, and we are looking forward to still better results this year, for we are giving special attention to the Magazine during the present volume.

We think subscribers may help us by telling their friends that we are giving a special guinea horoscope to all who send a guinea subscription to MODERN ASTROLOGY, an offer that we must withdraw at the close of the present year, owing to the extra work that it entails. Subscriptions may commence from either July or January.

Several readers of this Magazine wish us to again offer **FREE HOROSCOPES** to subscribers, but this has always entailed a great deal of time and labour, which we can no longer afford, but we have for some time been anxious to have a competition in which every reader of **MODERN ASTROLOGY** could have an opportunity of competing for any prize that we might offer. Owing to the nature of the contents of this Magazine, the competitions have hitherto been only those in which students of Astrology could become competitors; all readers of **MODERN ASTROLOGY** are not students, therefore they have been debarred from taking part in those competitions. This has decided us to adopt a plan that is by no means original, but it is simple enough to allow every reader an opportunity of winning the prize offered, at the same time it will give us an opportunity of adding to our subscription list, and satisfying the above request. The following are the particulars of the offer :—

#### FREE HOROSCOPE COMPETITION

Open to every reader who becomes a subscriber to the present volume of **MODERN ASTROLOGY**.

On pages 28 and 29 of this issue, there is an article by Miss Ellice Beere, entitled "A Solar Subject," which is deficient of one word to complete the closing paragraph. We offer a **SPECIAL FREE HOROSCOPE** to every reader who is a subscriber to the present volume, either direct, or through any of our agents, who sends ~~us the missing~~ word. This word is known only to ourselves and our printers. The necessary word to complete the paragraph must be sent with the subscription, if it has not already been paid, in which case the word only need be sent.

We know that every word in **MODERN ASTROLOGY** is read with interest, and we hope that this word that is missing will also awaken a wide-spread interest; for, to be quite candid, we want to just double our subscription list.

The competition is open until the first of September only.

#### A GENEROUS OFFER

Subscriber No. 4302 has sent us twelve shillings, in addition to his own subscription, to pay for one year's Magazines to be sent to any reader who is unable to continue his subscription to **MODERN ASTROLOGY** for monetary reasons. He does this to mark his appreciation of the good he has gained through reading the Magazine, and he is desirous that no one shall be deprived of the journal through want of the money to pay the subscription, therefore it is open to those who are in need of this help to apply for it.

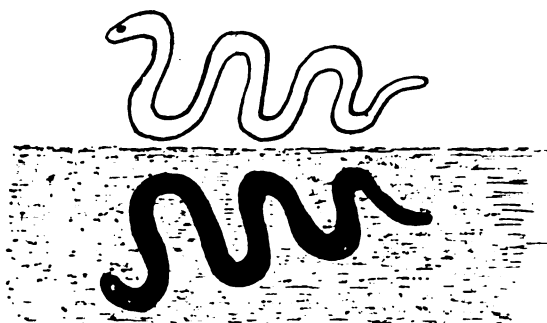
## Notes on the Zodiacal Signs from a Psychic Standpoint

### AQUARIUS AND THE SERPENT SYMBOLS

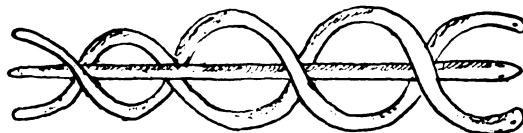
ONE day as I was meditating on the symbol of Aquarius, there suddenly appeared interiorly a new illustration of the idea.

I saw before me that which resembled the surface of a sea, and yet I was conscious that it was not water in the physical sense of the word.

Over this "sea" moved a white serpent, its rapid undulations being reflected in the "waters" as a black counterpart. (Fig. 1.)



Gradually the movements increased, until in the whirling vortex a third serpent appeared, and around the rigid body of the newcomer the white serpent and its counterpart (now white also) intertwined to form a Hermes-staff. (Fig. 2.)



At the time this symbolic picture seemed to point to that mysterious force referred to in Eastern books as Kundalini, that undulatory twin force whose activity must be aroused prior to the opening of the Third Eye. This being so, we see here the equilibra-

tion of the positive and negative forces (Pingalâ and Idâ) in their union by means of the Sushumnâ.\*

When this Aquarian serpent play had ended, the symbols of the fixed signs passed slowly before my eyes in serpentine form. (Figs. 3, 4, 5, 1.) First the resting or latent Taurus, the awakened



Leo, then the active Scorpio, and finally the dual Aquarius, in which the white form is evolved and made manifest.

On another occasion the Symbol of Virgo was presented. The active Scorpioid serpent was shown to be controlled and directed by the Rod of Moses, the Wand of the Spirit. So this generative force, no longer manifesting upon the physical plane, is controlled and expended in superphysical regions. In this way may be shown the keynote of the Virgin sign, the quality of Purity and Chastity.†

#### THE PITCHERS OF AQUARIUS.

From sleep I passed into a semi-conscious state, wherein I saw suspended in the rosy glow of early morning two ancient Egyptian vases, their handles united by a slender golden chain.

The upper vase was a libation vessel of translucent amber ware, with shimmering, glistening contents; the lower an eared heart vase or AB, rudely fashioned in terra-cotta and filled with a dark muddy fluid.

An invisible hand now held the amber pitcher, and gently poured its clear and sparkling stream into the earthen vessel below.

\* In writing this one is reminded of the Kabbalistic Chariot of Hermes as depicted on the Seventh Tarot Card. Here the same idea is expressed in a different symbology. The triumphal car is drawn by two sphinxes (black and white), and the charioteer is Hermes, who as Divine Wisdom establishes harmony between the opposing forces.

† This sign in a certain sense occupies an intermediate position between the two last fixed signs. Unless Scorpio becomes Virgo, the Aquarian can lay no claims to his mystic birthright.

I watched the mingling of the waters and saw that as each crystal drop fell the dark fluid seethed and boiled.

Bubbles rose—bubbles of indescribable hues rose and burst upon the surface.

Then slowly, to my wonder, the dark and muddy tint changed, becoming as clear as that of the crystal fluid above, and further, I saw the form of the heart vase change, transformed into the likeness of the amber vessel.\*

#### THE LEAVES OF CANCER

There is placed before me a curious permutation of the Cancer symbol.

I see, instead of the conventional figure, a pair of green leaves belonging to some species of lily.

They give the interpretation of Growth and Formation. Just as the leaf is the seat of elaboration of food substances for the plant, by the agency of light, so the sign Cancer marks a period of similar activity in the Soul's history. Here are elaborated the materials, the experiences, necessary for the up-building of the spiritual body.

#### THE CROSS

The following incident is extremely difficult to write in words, so as to convey any real conception of the vision, and still more difficult is it to explain its meaning.

After a night of quiet rest I awoke and lay for some time thinking over some spiritual matters then uppermost in my mind.

Then I beheld in the dim twilight a huge but misty cross having arms of equal length. Upon the cross was the form of One, swathed and bound as a mummy—Osiris, the God-Man.

I noted his triple mitre, the crook and flagellum, the asp upon his brow, and then the human form faded away, and in its place appeared the Pisces glyph as two golden serpents enclosed within the iron circle of Necessity. A moment more, and this too was replaced by the Aries symbol, as two rosy serpents united. This latter figure grew and grew until it resolved itself into the radiant form of the Christ, as figured upon the earliest crucifixes. The curving horns of Aries became the outstretched arms of the Master. There He stood

\* Compare the XIVth Tarot card, and my article on "The Tarot and the Egyptian Aquarius," in a previous volume of this journal.

free, unbound, in the attitude of loving benediction, the living type of the Greater Sacrifice.

#### THE TWIN PILLARS OF GEMINI

The symbol of the third sign resolves itself into two lotus columns such as one sees flanking the entrance of many an Egyptian temple. I see these pillars are sculptured and carved from capital to plinth. Below, the shafts spring from a setting of leaves; above, the capitals are formed from a cluster of lotus buds.\*

There is suggested here the duality of the human mind—the Lower Self or Personality, and the Higher Self or Individuality. From this point onwards involution commences.

The two pillars are shown forming the entrance to the Temple, just as Gemini is the first of the airy or mental signs. "To him that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more."

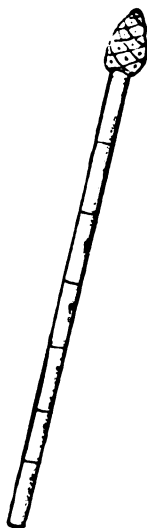
Or, to use the words of an Eastern work: "He standeth now like a white pillar to the west, upon whose face the rising Sun of Thought Eternal poureth forth its most glorious waves."

#### THE THYRSUS OF SAGITTARY

On several occasions the symbol of the sign of the Archer has been shown to me under the form of the thyrsus, the mystic rod of the Mysteries. (Fig. 6.)

The head of the wand was formed by a pine cone, and in my vision this slowly gave place to the barbed head of the arrow.

The thyrsus was said to contain the divine fire that Prometheus stole from



heaven, and we also find the ancient Zoroastrians using a similar fire wand in their temple-worship.

In Sagittarius are preserved the qualities of the fiery triplicity; and this hidden fire is the source of the prophetic and "image-making" power of the sign.

The thyrsus is to be correlated with the Hermes staff, and expresses the same symbology.

\* Compare the two pillars (Jachin and Boaz) of the Jewish Temple. These were adorned with capitals of lily work.—1 *Kings* vii. 21, 22.

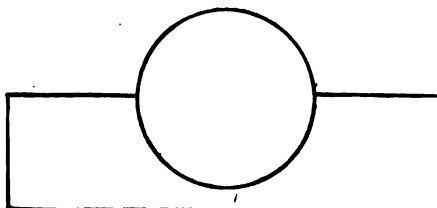
## LIBRA, THE WESTERN HORIZON.

A few months ago, whilst in meditation, there rose before me the Adytum, the Inner Place of the old-world temples. Within the veil I saw an oblong sarcophagus, and resting in it the solar orb. It was the Ark of the Mysteries, in which the body of the Initiate was laid when he descended into Hades.

Again I saw the sun setting upon the horizon of the mighty ocean.

These suggested to my mind that the symbol we use for Libra is a modification of the horizon ideograph of Egypt, and this is fully borne out by an examination of the planispheres and records of that land.

The ideograph, *khu* (Fig. 7) signified the horizon, and more



particularly the descendant. In the oblong planisphere of Denderah, Libra is represented by this symbol, the circle, however, enclosing the child Horus. Kircher, who flourished in the seventeenth century, gives some Egyptian zodiacs, which clearly show transitional stages between the *khu* symbol and our modern form.

It is further interesting to note some of the myths attached to the western horizon.

According to Egyptian ideas, the descendant was the entrance to the unseen world of Amenti, and it was under the rule of Hathor (Het-her) the "Mistress of the West." This goddess received the Sun at his setting, and as the Virgin-Mother, she is to be regarded as one phase of Isis. Her name is significant, Het-her meaning the "abode of Horus." The mystery of the Divine Birth is also expressed in the Libra symbols at Denderah, and in the sacred records we read that Horus is born of Isis—Hathor in the inner sanctuary. This new divinity wages war upon the Power of Darkness, either in his character as the child or as Horus the Aged (Heru-ur), and thus avenges the death of Osiris.

EBN ED DELOU.

## The Thinker

### THE PLANET MERCURY

IN our astrological symbology we regard the planet Mercury as a symbol for the mind, and carefully note in any individual's nativity the sign, house, position and aspects of this planet as recording the state, condition, and quality of the mind. Now as the Thinker within us is the real Man—the physical body being simply a vehicle for the consciousness to function through on the physical plane, and a means whereby the Thinker gathers experience of material states and conditions—it necessarily follows that the mind, in its power and quality is, astrologically, the most important factor for consideration.

Mercury has been styled by the ancients "the winged messenger of the Gods," representing, as it were, the intermediary between the spirit and animal man; the higher mind may, therefore, be considered as a reflector, or mirror, which needs to be kept free from all impurity if it is to reflect any portion of the truth and wisdom of the Infinite to the consciousness working in matter.

As rays from a sun, all spirits flame forth from the Great Mind. Here is the source of their being, here is the central fire whereof all are sparks, and each spark of mind manifests as intellect, intuition, and self-conscious will. Each is a human soul, immortal and imperishable as regards its essence, embodied in animal man that it may evolve along the lines of the grand scheme of evolution laid down by the Almighty Architect of the Universe—from latency to potency, from possibility to perfection.

Quicksilver is the metal that has been ascribed to Mercury, and the nature of the mind finds a correspondence in the peculiar property of quicksilver, which shifts with the slightest external impact. The mind changes too, like the mercury of the barometer, sometime mounting high—as the "winged messenger" flies upwards—and anon sinking far below the zero of despair. If we remember that the zodiacal signs allocated to Mercury are dual, Gemini and Virgo, we shall perceive in that symbology the recognition of the duality of the mind. The fact is, the Thinker, working in matter, can either



reach up towards Spirit, the Father in heaven, thus proving itself the true "Messenger," or by uniting itself with the animal nature—using the mind only to pander to the brute instincts—become the carnal, material mind, the God fallen into matter and submerged therein. The celestial Messenger is then a captive bound by desire ; it can no longer fly, for it has lost its wings.

The very contest, and the whole process of our human evolution, are the struggle of this God within us to rise to his own place, carrying with him, as rightful guerdon, the divine powers won in the combat.

Our personality—restricting its meaning to cover our desires, passions, lower emotions and senses—is the lower nature, which has to be illuminated, rationalised, and educated by the Thinker ; therefore the kind and condition of our thoughts is of primary importance in this work. How do we think ? What kind of a mind have we ? Are we self-conscious, directing our thoughts by calm will, or otherwise ? For we should never forget that upon the death of the body this "winged messenger" returns to the land from which he has been an exile, taking with him the experiences he has garnered, and the mental images he has created ; we should remember that the Higher Mind is immortal and that in each succeeding earth life the Thinker returns to occupy another vehicle of flesh—another personality—to guide, to enlighten and instruct, or be again bound with the chain of unsatiated desires.

The mind is dual in incarnation and becomes one again when disembodied. The stages of embodiment are called "Reincarnations" because the thinker clothes itself with flesh over and over again, and in each earth life learns some lesson of experience, the essence of which is transmuted into wisdom.

If we may borrow our former simile, it is possible to imagine the Thinker as the sun and the lower mind as its ray pent in the body. We may then see that just as we allow the mind to master, control and take possession of the body, so may we draw down the knowledge and wisdom contained in the Sun into the ray which is our brain consciousness. So as growth proceeds, the power and illusion of matter will have less influence over the mind, and the ray, being less clouded, will more closely resemble the source from which it comes, and share in its higher knowledge.

As students of Astrology we consider Mercury a convertible

planet, that is to say, it is affected by the nature of the planet with which it is aspected. For instance, if Mercury in any nativity is much afflicted by Mars, the condition of the mind is likely to be forceful, aggressive and combative, and liable to be drawn into the senses; if afflicted by Saturn, then selfish, narrow, conventional and morose—and so on. But as in life after life we strive to think more purely and more intellectually, slowly the accumulated knowledge and experience of the Ego or Thinker will pass more freely down to its ray in the brain, and the vibrations of Mercury will quicken till at last the instrument of the personality becomes illuminated, the higher and lower consciousness become unified, and we shall be “Gods made manifest in the flesh.”

Now, if our mind has been fixed on earthly things, on the material world with its luxuries, pleasures and appetites, so that the lower nature has been fed and the higher starved, we are likely to be born, when we return to earth, with a Mercury very much afflicted. This is the natural sequence. For we must never lose sight of the fact that unbroken causation is the law everywhere, and the harvest is according to the seed. The mind is the shuttle of destiny. We fashion our next nativity by our thoughts in this life, and the rationale of the working is this:—We all generate thoughts, and these thoughts take form; these forms clothe themselves with matter and are endowed with a *life* of their own—are living creatures, bad or good, according as the thought was evil or beneficent. These thought-forms people our psychic atmosphere, are, in fact, within our sphere or aura, and help to make our fate. We gave birth to these, our thought-children, and we are responsible for them. They re-act upon us, and form our “habits”—tendencies to act and think in a certain way, and so create our “character.” Thus our character represents our past, and governs our future; therefore to that extent character is destiny.

We cannot escape reaping the seed we have sown. The conditions and environment of our life represent some of the seed sown in our past, but the way we meet the conditions in which we find ourselves generates a fresh force of a different kind. True it is that we are working to-day amid the circumstances and conditions we have been instrumental in making in lives gone by. But we are making changed surroundings for the future, and it is a very helpful and beautiful thought to hold in times of distress that we are creating our

future and can make of it what we will. Looked at in this light we shall see that man is not altogether the slave of destiny, but in so far as he creates thoughts he is its master. The same mind that bound itself by desire can, on the recognition of truth, unbind the cords its own hands have wound about it. We are all forging by our thoughts to-day links of love that will bring our friends around us in a future life; at the same time we are creating ties of hatred that will bind our enemies to us with strands we shall be unable to break save by pain.

Astrology in its esoteric renderings unfolds to man the law of his own being, and by its wonderful symbology teaches in an ancient guise one aspect of the wisdom of the Infinite. Let us, in studying the meaning of the symbol Mercury, which rules the thinking principle in man, recognise that if we would become masters of fate, we must strive to become self-conscious, and learn to control our thoughts, so that the winged feet of Mercury may not become glued by the mire of impurity to this terrestrial sphere. We must endeavour to extricate the mind from all that demoralises, cramps, limits, and binds it, and while extracting to the full the lessons that life has to teach us, resist to the utmost the alluring temptations of the desire nature which would make of the God a slave.

BESSIE LEO.

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### Desire

No joy for which thy hungering heart has panted,  
 No hope it cherishes through waiting years,  
 But if thou dost deserve it, shall be granted,  
 For with each passionate wish the blessing nears.

Tune up the fine, strong instrument of thy being  
 To chord with thy dear hope, and do not tire.  
 When both in key and rhythm are agreeing,  
 Lo! thou shalt kiss the lips of thy desire.

The thing thou cravest so waits in the distance,  
 Wrapt in the silences, unseen and dumb:  
 Essential to thy soul and thy existence—  
 Live worthy of it—call, and it *shall come*.

ELLA WHEELER WILCOX.

## A Solar Subject

A PERSON born under the immediate influence of the Sun will be of tall and well-made figure and possess straight handsome features of great regularity. The complexion is of a honey-coloured tint, having some colour in the cheeks, and red lips which close evenly over the teeth ; these, although good and even, are rather yellow. The shape of the face is a long oval, without trace of angularity, for neither the cheekbones nor the jaw are at all prominent. The chin is rounded and well-shaped, and seen profile is rather prominent than otherwise ; the ears are long and delicate, set close against the head and very pale in colour. The hair grows long and is of soft fine texture, either bright chestnut or golden, but when the latter it is of a very warm bright hue. Long sweeping eyebrows, delicately pencilled, define the forehead, which is round and prominent, but in no degree high. The eyelashes are long and curling, and they and the eyebrows are of darker tone than the hair. The eyes are large and brilliant, greenish grey or golden brown, the latter colour betokens inconstancy and great susceptibility. When the Sun is the dominant planet with influence from Jupiter, the eyes are a golden hazel, and they are frequently slightly crossed. Those persons born under the Sun are liable to weak sight, especially if their birth has taken place during an eclipse of the Sun. Such persons who are born near or during noontide, when the influence of the Sun is at its height, generally attain distinction and success in life.

In disposition the native is honourable, upright, very ambitious, and brooking no second place ; calm and grave, possessing great self-reliance and assurance, and much dignity and reserve in speech and manner. Persons born under the Sun have a great love of art and literature, and are likely to devote themselves to some branch of either, according as their taste and temperament may decide for music, singing, painting, sculpture, poetry. If the nose of a solar subject has a rise in it, it shows force and productive power ; if the nose is small in proportion to the rest of the face and devoid of arch, such persons,

even with a natural leaning towards art, will possess practically no creative power, but when the forehead shows intelligence and perception, they will be appreciative and even critical of works of art and beauty. Where the influence of the Sun gives a straight nose, the subject may belong to either class, the creative or appreciative, the type of feature and bearing would determine which; with joint influence from Venus probably music or painting, with the Moon, poetry or literature of a romantic and idealised nature. Persons born under the Sun, even when situated amid sordid surroundings or in practical careers, always have an instinctive artistic taste; they will have a good ear for music, and without even having been taught a note, may play and sing; they will have a quick perception of beauty in form or colour, an eye for harmony and grouping that will enable them to obtain the best effect with the least arrangement—crude combination will be abhorrent to them. A woman born under the Sun will dress with taste and elegance.

When the Sun is ill-aspected it gives a loquacious person of arrogant, boastful temperament, lacking in judgment, insolently proud, and yet ready to fawn on any likely benefactor and to accept favours and benefits without gratitude or shame. They are fond of show, frivolous and vain; or, on the other hand, sordid, narrow-minded and without artistic taste or tendency.

The influence of the Sun gives the nervous or artistic temperament, and shows refinement, correct taste and love of art. The persons possessed of this temperament are bright and affectionate, quick-tempered, easily put out by trifles; but their vexation never lasts very long, and they are ready to forgive and forget, and are never sulky or sullen. They are very intuitive, and do not reason at all about things; they quickly come to a conclusion on a subject; they never weigh their likes and dislikes—a thing is so because it is so, and they like a person because they like him—they base their opinion more on their feelings, and go by them more than by judgment and experience.

The hand of a person born under the Sun is slim, with slightly pointed fingers, which are the same length as the palm. The finger of Apollo (the third finger) pointed, indicates idealism in art and imagination; square tipped, it indicates realism in art, ambition and desire for wealth; spatulate, it gives daring and enterprise to the

## The Oracle

IMPORTANT to all persons born between June 22nd and July 21st in any year.

The sign Cancer rises upon the eastern horizon in London during the first week in July, between 3.15 a.m. and 5.45 a.m.; during the second week, between 2.45 a.m. and 5.15 a.m.; the third week, between 2.15 a.m. and 4.45 a.m.; the fourth week, between 1.45 a.m. and 4 a.m.

The following is the FATE and FORTUNE, in a general sense, of all born under the influence of the sign Cancer, the ruling sign for the present month.

### CANCER, THE CRAB

The fourth sign of the zodiac; governed by the Moon. A cardinal, watery, receptive and negative sign.

QUALITIES (LEADING TO FORTUNE).—Economy, adaptability, tenacity, sympathy and power.

QUALITIES (LEADING TO MISERY AND FATE).—Over-sensitiveness, indolence, selfishness and cruelty.

PERSONAL DESCRIPTION WHEN BORN UNDER THIS SIGN.—Short in stature and inclining to stoutness, the flesh is soft and white, sometimes flabby, complexion pale, eyes light or grey, sometimes greenish-grey. The hair is usually dark, often black, and is very plentiful in growth. The features are small and crab-like and the face round.

CHARACTER AND DISPOSITION.—The sign Cancer gives those under its influence a quiet, reserved nature, though quick and short in temper, and inclined to be impatient. They have a fertile imagination, which makes them delight in strange scenes and adventures. They often possess the dramatic faculty, have great powers of adapting themselves to others, and are receptive to other people's ideas. They are rather changeable in friendship and affection, though discreet and independent, and very versatile. They are extremely sensitive, and as a result of this, sometimes nervously irritable. They do not possess so much physical as mental and moral bravery; their moods are very changeable, anger coming and going in quick alternation.

FATE.—The premature death of a brother or sister is generally indicated and troubles through relatives with whom they may disagree; they are also in danger from secret enemies, who may be even violent towards them; this may often be found among near relatives or neighbours, and even among servants; some publication or slanderous letters may be put forth against them by secret enemies.

HEALTH.—The maladies incident to the sign Cancer will be a tendency to affections of the chest and stomach, and rheumatism or sciatica. There is danger of falls or hurts through horses during

residence in foreign countries or while travelling. Wounds by human hands are also to be feared.

**MARRIAGE.**—The sign Cancer is opposed to marriage, or gives but little happiness therein; a single life is recommended. After marriage inheritance comes only after many legal difficulties. Their children may be a source of trouble to them, but the eldest would succeed in the medical, chemical or military professions. In advanced years, however, their children would be a source of protection to them.

**TRAVEL.**—They are likely to have frequent and long voyages, which will generally be successful, while some may bring honours. There are dangers of captivity or of some enemies to be feared in foreign lands, but nothing serious will come to them. This sign is the cause of many exposures to danger, both mysterious and public, but a providence will always bring them safely through.

**FORTUNE.**—Their life is usually remarkable for many ups and downs, and changes of fortune and position. Any position they may acquire will be attended with much strife, and slander may be expected, but successes may be gained through their own enterprise and daring. It usually happens that before thirty years of age the position is rather uncertain, but becomes more stable after that age. Friends will support and help them financially when necessary, but a reversal of position may be caused through a female friend. They may ultimately gain by will or legacy, but only with great tardiness, and it may be lost through relatives. They have a desire for wealth, position and honours, and in public engagements and movements they would be very capable.

**NOTE.**—The above is most important to all persons born when the sign Cancer was rising upon the ascendant, but when the time of birth is unknown, in a general way it will answer to the individual characteristics of those born between the 22nd of June and the 21st of the present month in any year, but it will be found to represent the personal characteristics of all those who were born at the time when the Moon was in the sign Cancer. Persons born after the year 1850 will be able to find the Moon's place on the day of their birth, by reference to the table of the Moon's place in "Astrology for All."

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OH, man, with your wonderful dower,  
 Oh, woman, with genius and grace,  
 You can teach the whole world with your power,  
 If you are but worthy the place.  
 The stage is a force and a factor  
 In moulding the thought of the day,  
 If only the heart of the actor  
 Is high as the theme of the play.

ELLA WHEELER WILCOX.

## Planetary Hours

Of late years there seems to have been a tendency to discard the use of the planetary hours, but in the ancient days every astrologer appears to have noted the hours of the planets in all his judgments. Each day of the week is said to be under the influence of one of the planets as follows :—

The Sun rules over Sunday; the Moon over Monday; Mars, Tuesday; Mercury, Wednesday; Jupiter, Thursday; Venus, Friday; and Saturn, Saturday. The following are the planetary hours for the month of July :—

D M	D W	SUNRISE from 3.49 to 5.11	A.M. to 6.34	A.M. to 7.56.	A.M. to 9.19	A.M. to 10.41	NOON to 0.3	P.M. to 1.25	P.M. to 2.48	For continuation see next col.
1		Sun	Venus	Mercury	Moon	Saturn	Jupiter	Mars	Sun	
2	M	Moon	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon	
3	T	Mars	Sun	Venus	Mercury	Moon	Saturn	Jupiter	Mars	
4	W	Mercury	Moon	Saturn	Jupiter	Mars	Sun	Venus	Mercury	
5	Th	Jupiter	Mars	Sun	Venus	Mercury	Moon	Saturn	Jupiter	
6	F	Venus	Mercury	Moon	Saturn	Jupiter	Mars	Sun	Venus	
7	S	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon	Saturn	
From 2.48 P.M.	P.M. to 4.11	P.M. to 5.33	P.M. to 7.55	SUNSET from 7.55 to 8.18	D M	D W	SUNSET from 8.15 to 8.54	P.M. to 9.32	P.M. to 10.11	P.M. to 10.49
1	S	Venus	Mercury	Moon	8	S	Jupiter	Mars	Sun	Venus
2	M	Saturn	Jupiter	Mars	9	M	Venus	Mercury	Moon	Saturn
3	T	Sun	Venus	Mercury	10	T	Saturn	Jupiter	Mars	Sun
4	W	Moon	Saturn	Jupiter	11	W	Sun	Venus	Mercury	Moon
5	Th	Mars	Sun	Venus	12	Th	Moon	Saturn	Jupiter	Mars
6	F	Mercury	Moon	Saturn	13	F	Mars	Sun	Venus	Mercury
7	S	Jupiter	Mars	Sun	14	S	Mercury	Moon	Saturn	Jupiter
From 10.49 P.M.	P.M. to 11.27	MID- NIGHT 0.5	A.M. to 0.43	A.M. to 1.21	A.M. to 1.59	A.M. to 2.38	A.M. to 3.17	SUNRISE to 3.56 A.M.		
8	S	Mercury	Moon	Saturn	Jupiter	Mars	Sun	Venus	Mercury	
9	M	Jupiter	Mars	Sun	Venus	Mercury	Moon	Saturn	Jupiter	
10	T	Venus	Mercury	Moon	Saturn	Jupiter	Mars	Sun	Venus	
11	W	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon	Saturn	
12	Th	Sun	Venus	Mercury	Moon	Saturn	Jupiter	Mars	Sun	
13	F	Moon	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon	
14	S	Mars	Sun	Venus	Mercury	Moon	Saturn	Jupiter	Mars	



In the foregoing table the planetary hours are given for the first week from sunrise to sunset, and in the second week, from sunset to sunrise at Greenwich. These two weeks will practically answer for the whole month, if, after the first week, an allowance of the few minutes be made for the difference in sunrise and sunset.

#### PLANETARY HOUR

*Explanation.*—The Sun rises at 3.49 a.m. on July 1st, and the Sun rules the first planetary hour of that day, being Sunday, which lasts from 3.49 a.m. until 5.11 a.m., as stated in first column of table; a period of 1 hour and 22 min. From 5.11 a.m. to 6.34 a.m., see next column, the planetary hour is ruled by Venus, then from 6.34 to 7.56 a.m., the planetary is under Mercury. It will be noted that the time when the planetary hour *terminates* is given in each column over the planet ruling that hour, and it is *from* that time to the time given in the succeeding column that the planet stated in this latter rules.

From 3 min. after noon (0.3) on Tuesday, July 3rd, until 1.25 p.m., the planetary hour is under the influence of Jupiter. An interpretation of this hour is given as follows:—

This hour is good for money matters, favours reasonable dealings with others, to buy, make a loan, raise a mortgage, for legal affairs, and to push one's business generally. It is a good hour to enter an abode or place of business, to make an appointment in, to apologise, to go before a judge, to explain any wrong doings, to find persons lenient, and having but little anger, and the hour in which one need have little fear of annoyance or anxiety, etc., etc., etc.

#### THE VALUE OF THE PLANETARY HOURS

On reference to the general information page, the influence of each of the planets is described in the following order: 1, ☉; 2, ☿; 3, ♀; 4, ♂; 5, ♃; 6, ♅; 7, ♄; 8, ♁; and if the best hour in the day is required for any purpose, reference can be made to the time that the planet is ruling in the table. Further information will be given next month.

### ADVERSE DAYS OF THE WEEK, INCLUDING BIRTHDAYS.

D.M.	TUNATE DAYS OF THE WEEK.	D.M.	TUNATE DAYS OF THE WEEK.
2	1. These are fortunate birthdays, promising advancement in life, financial success, a gratified ambition, and good health.	5	2. These are unfavourable birthdays. Care must be taken to avoid conflict with superiors. The health will suffer.
7	These are good days to gain from superiors, for seeking employment, consulting persons in authority, engaging in matters of speculation, and recovering things lost or mislaid.	8	These are not good days for financial affairs, or any matters of a speculative and uncertain nature. Things lost will be difficult to find.
16	3. All who are born on these days will make progress in learning, and prosper in life through their intellectual abilities. It promises literary success.	12	4. Those whose birthday occurs on any of these days will suffer through correspondence and through lack of opportunities; fraud and deception must be guarded against.
21	Literary undertakings, correspondence, publishing, study and travel, prosper and succeed well; good days for education.	19	Quick-witted, and diplomatic persons find the influence favourable on these days. Be on guard against fraud, deception, and trickery. Not good days generally.
31	5. The birthday influences in operation are favourable for love affairs, pleasure, society, and marriage; financial gain and success are promised.	7	6. Domestic troubles, bereavement and disappointment are threatened those whose birthdays occur on these days, and financial loss is probable.
3	Pleasure, courtship, marriage, etc., find an easier expression on these days, favouring those who live in their feelings, and the joyous side of life. Financial and domestic affairs go smoothly. Female servants engage to advantage.	12	These are not good days to court or wed, or engage female servants. Females should guard honour and act with extra caution and prudence. Disappointment and uncertainty may come. Social gatherings and pleasure parties will not succeed.
7	7. These are good birthdays for business persons, or those who are energetic and persevering; a successful year is promised those who are enterprising.	18	8. Disputes and quarrels are threatened, and accidents should be guarded against by all whose birthday comes on any of these days misfortune is threatened.
16	They are good days to consult dentists, physicians and military men. Deeds of bravery and courage are favoured.	19	These are unfavourable days for those who have not learned to control their passions and are prone to act indiscreetly. Those liable to accidents should be cautious.
24	9. These are very fortunate birthdays, promising prosperity, and general success, it favours health, foreign travel, and brings good fortune in all things.	26	10. These birthdays are slightly unfavourable, ill-health is threatened and financial losses. Avoid extravagance and waste, watch expenditure, guard against hypocrisy and deception.
27	Commence new undertakings, arrange legal affairs, consult lawyers and spiritual advisers. Begin all good work, and take journeys if necessary.	30	11. These are very unfortunate birthdays, bringing disappointments, sorrow and sadness, also ill-health.
4	11. These are good birthdays for ambitious persons, promising success in matters of responsibility and grave undertakings; advancement and steady progress will be experienced.	1	These are not good days, be prepared for disappointments and avoid melancholic tendencies. Do nothing that will grieve or vex others. Guard against chills and colds.
13	These days are good for the aged, also for all serious and permanent undertakings, contemplation, meditation, also matters requiring skill and patience. Gardening, buying or selling land and houses, also dealing in mine shares, etc.	9	12. Sudden and unexpected troubles are threatened those whose birthdays occur on these days; changes and removals are threatened.
18	13. These are fortunate birthdays for those who can appreciate the higher influences connected with metaphysics, and original or progressive thought.	10	Romance, adventures, eccentricities, speculative and uncertain affairs will come easily in the way of those inclined towards the phenomenal. Those liable to accidents should exercise caution. Local and governing bodies should not be approached.
28	These days are good for original and progressive individuals, also for magnetic healers. Study metaphysical subjects, Astrology and occult matters. Inventive ideas may be encouraged to advantage.	11	13. Very uncertain birthdays; strange and uncommon events will occur.
1	15. Uncommon events may happen during the coming year and good fortune may come from unexpected quarters.	17	These are not good days for the investigation of spiritualism or things occult.
6	Psychic, weird, spiritualistic and mediumistic affairs are under favourable influence on these days.	23	
13		29	
19			
28			

N.B.—To obtain the full benefit of this table each of the columns and paragraphs should be noticed. Exam-ple: on the 16th July, paragraphs 1, 5 and 6 indicate the influences at work on that day, a blending of these would make the birthday information read as follows: "You have a fortunate birthday, indicating a advancement, financial success and general prosperity, but you must be careful to avoid disputes, quarrels and accidents." It will be noted that two of the paragraphs are on the benefic side and only one in the adverse column, therefore the major influence is good.

The paragraphs in each column indicate the influence of the following planets respectively:—  
 ☉ ♀ ☿ ♃ ♄ ♅ ♆ ♇

# “Modern Astrology” Lunar Calendar

## JULY, 1900

DW	Sun		Long Major Planets			
	Rises H. M.	Sets H. M.	♈	♉	♊	♋
1	3.49	8.18	♋ 5 R	♈ 2 1 R	♊ 2 11 55	♈ 9 1 19 R
8	3.55	8.11	♋ 11 41	♈ 1 39	♊ 7 50	♈ 27 11 27
15	4.2	8.9	♋ 12	♈ 1 18	♊ 12 42	♈ 8 54 R
22	4.11	8.1	♋ 29 1 46	♈ 1 5	♊ 17 31	♈ 27 11 56
29	4.21	7.51	♋ 29 23	♈ 1 1	♊ 22 17	♈ 8 1 36 R

D. M.	D. W.	Sidereal Time		Longitude				APPROXIMATE TIME OF LUNAR ASPECTS			
		hrs.	m.	Sun	Mercury	Venus	Moon				
1	S.	6	36	9 59	9 48	57 19	55 0 11 39	* ♀ 5.10 a.m.	♈ 1 p.m.	♋ 3 p.m.	♊ 4.50 p.m.
2	M.	6	40	10 6	6 21	19 23	12 39	♋ 5.15 a.m.	* ☉ 6.25 a.m.		
3	Tu.	6	44	11 3	7 51	18 48	24 34	* ♀ 1 a.m.	♋ 5.30 p.m.		
4	W.	6	48	12 0	8 41	18 13	6 26	♋ 1 a.m.	* ♀ 2.55 a.m.	♈ 9 a.m.	* ♀ 3.30 p.m.
5	Th.	6	52	12 58	8 59	17 36	18 21	♋ 0.15 a.m.	♋ 10.35 a.m.	(♈ ♀ ♈)	
6	F.	6	56	13 55	9 51	17 50	0 11 24	♋ 6 a.m.	* ♀ 0.50 p.m.		
7	S.	6	59	14 52	10 39	16 23	12 39	♋ 7.50 a.m.	♋ 4.40 p.m.	♈ 6.50 p.m.	
8	S.	7	3	15 49	11 25	15 46	25 10	♋ Par. ♀ (♋ ♀ Par. ♀)			
9	M.	7	7	16 46	12 7	15 8	8 1 2	♋ 0.5 a.m.	♋ 1 p.m.	♈ 1.55 p.m.	♈ 7.50 p.m.
0	Tu.	7	11	17 44	12 45	14 31	21 16	♋ 11.5 p.m.	(♋ ♀ ♈)		
1	W.	7	15	18 41	13 18	13 54	4 50	♋ 4.15 a.m.			
2	Th.	7	19	19 38	13 49	13 18	18 53	♋ 2.50 a.m.	♋ 1.20 p.m.	(♋ Par. ♀)	
3	F.	7	23	20 35	14 14	12 43	3 11	* ♀ 9 a.m.	* ♈ 9.30 p.m.		
4	S.	7	27	21 32	14 35	12 9	17 42	♋ 2.10 a.m.	♋ 6.45 a.m.		
5	S.	7	31	22 30	14 53	11 36	2 19	♋ 4.25 a.m.	* ♀ 8.35 a.m.	♋ 10.20 a.m.	♋ 10.50 p.m.
6	M.	7	35	23 27	15 5	11 5	16 55	♋ 2.45 a.m.	♋ 5.55 a.m.		
7	Tu.	7	39	24 24	15 13	10 35	1 25	♋ 5.55 a.m.	♋ 9.45 a.m.	♈ 11.40 a.m.	
8	W.	7	43	25 21	15 15	10 7	15 45	♋ 0.25 a.m.	♋ 2.50 a.m.	* ♀ 10.15 a.m.	♈ 11.10 a.m.
9	Th.	7	47	26 18	15 13	9 42	29 50	♋ 5.30 a.m.	* ♀ 8.10 a.m.	♈ 0.10 p.m.	
0	F.	7	51	27 16	15 6	9 19	13 41	* ♀ 4.35 a.m.	♋ 2.25 p.m.		
1	S.	7	55	28 13	14 54	8 57	27 18	* ☉ 1.45 p.m.	♋ 6.45 p.m.		
2	S.	7	59	29 10	14 37	8 38	10 41	♋ 8.30 a.m.	* ♀ 7 p.m.		
3	M.	8	3	30 8	14 15	8 21	23 51	♋ 1.5 a.m.	♋ 7.40 p.m.	♋ 10.45 p.m.	
4	Tu.	8	7	31 5	13 49	8 7	6 49	♋ 10.55 a.m.	♋ 2.25 p.m.		
5	W.	8	10	32 2	13 19	7 55	19 35	(♋ Par. ♀)			
6	Th.	8	14	33 0	12 45	7 45	28 11	♋ 9.45 a.m.	♋ 1.43 p.m.		
7	F.	8	18	34 57	12 7	7 39	14 35	♋ 0.30 a.m.	♋ 7.30 a.m.		
8	S.	8	22	35 54	11 27	7 33	26 49	* ♀ 1.5 a.m.	* ♀ 2.30 p.m.	♈ 5.10 p.m.	♋ 8.20 p.m.
9	S.	8	26	36 52	10 44	7 30	8 53	* ♀ 9.20 a.m.	♋ 11.25 a.m.		
0	M.	8	30	37 49	10 0	7 30	20 51	♋ 4.30 p.m.			
1	Tu.	8	34	38 47	9 14	7 32	2 43	♋ 2.50 a.m.	♋ 5.5 a.m.	* ♀ 8.30 a.m.	♋ 9.50 p.m.
								* ☉ 11.10 p.m.	* ♈ 11.50 p.m.		

## Observations

BY ALBERT KNIEFF (Hamburg)

1. THE horoscopes of members of the same family indicate a strange interblending, showing that the fortunes of each are interwoven one with the other ; this fact is well-known to all astrologers. Some curious experiences have, in this respect, caused me to devote a great deal of study to this particular matter, and I have recently been engaged in working out the nativities of what may be termed deceased natives. I have found that although persons are deceased their influence appears to be still in operation, and I have especially found the study of this influence valuable in a diagnosis of the influences in operation upon their living relatives. The transits, together with the primary and secondary directions in the nativity of the deceased father, mother, brother or sister, can thus be used as a help in judging the horoscopes of living relatives, and I have been struck with the remarkable fact that, the stronger the attachment between the living and the dead, the greater the influence.

I will give an example. A friend of mine fell ill, but at the time of his illness the directions were accompanied by the stationary position of Saturn in conjunction with the radical Saturn in the nativity of his father, who had been dead for some time.

In another family the deceased father's horoscope showed a primary direction favourable for financial affairs. This influence was realised in the events that befell several living members of the family, but in different ways.

A third example. I was engaged by a scientist to give a proof of Astrology by working out the nativity of one of his relatives. The horoscope was a fatal one. I judged the life full of hope and promise but I ventured to doubt if the full benefit of the indications had been realised to his satisfaction, also that I questioned very much if the native was still living, reference to my client's horoscope confirmed this. The answer was, that the relation was his brother, and that he had been dead some years, having died of typhoid fever abroad.

Another client, also a scientist, had selected for his examination a theme out of the dramas of Schiller. I found my client's Mercury in conjunction with the Sun's place in the horoscope of Schiller. On the day of the examination, Mercury by primary direction was in conjunction with the M.C. He also had the Sun in the tenth house of the horoscope.

In the same way the horoscopes of living relatives affect each other, but it must be *added only the types of the aspects remain evident in the other's horoscope*. In all horoscopes the events occurring to relations may be clearly seen.

The eclipse of December, 1899, was on the place of Uranus in the nativity of Queen Victoria; some astrologers feared that Her Majesty would meet with an accident, or some violent injury. The injury came, but to the Prince of Wales!

2. The so-called Trutine of Hermes was under discussion by Mr. Heinrich Däath in the June issue. According to this ancient rule, the Moon at the time of conception is estimated to be in the sign of the ascendant at birth. This is not confirmed by a nativity that I possess taken for a birth that occurred at 5h. 47m. p.m., July, 1897. Ascendant Sagittarius  $25^{\circ}$ . The time of conception was exactly noted to have taken place in the morning of October 8th, the Moon was then in the fifth degree of Scorpio, no less than  $52^{\circ}$  distant from the ascendant.

I have also for several years given much attention to the question of periodics, as they are in all probability the foundation of this theory. The time of the beginning noticed and compared from one to nine months, I found in about the half of the cases the Moon in the same sign, but in the other cases such a coincidence was not observed. It is possible that there may exist cases of regularity, but such a rule can only be tested by statistics. I have also found an influence from the planets. During a long term the period was influenced by the position of  $\mathcal{J}$ , during another by  $\mathcal{I}$  in conjunction or aspect, but this latter I do not consider of much importance.

## The End of the Kali Yuga Cycle

EVERY race, as every globe and every round, has its "seven ages," or yûgas; and each of the seven rounds is also a yûga. When we mention the Kali Yûga, it should be well understood of which one we are speaking: whether of the fourth round of our planetary chain, of the fourth age of that round, or of the fourth race of that age. As the life-impulse is upon the fourth round of our own earth-chain, we are in the Kali Yûga or Black Age, which is always the fourth in the septenary division of every round, globe, or race. Moreover, we are on the fourth globe of the earth-chain, which forms another cycle of this same age, a Kali Yûga within a Kali Yûga. The initial epoch or turning-point on this fourth globe was reached in the middle of the fourth race, commonly known as the Atlantean. The Aryan race is the fifth on this globe, and like every other race it will produce its seven branches before it attains to its fulness of life. From this we may see that the Kali Yûga which began on February 17th, 3102 B.C., is only a minor cycle in a vast period of time.—"*Vâhan*," May, 1891.

Every earth or planet has two planets, a *sun* and a *moon*. The former supplies the germ of the forthcoming planet, its essence, and the psycho-spiritual qualities inherent therein; while the moon, which stands in the relation of the female parent, gives of its psycho-physical principles, all that which, in the planet, corresponds to the four lower principles in man.

The earth is thus a sun fragment, vitalised and nourished by the moon, which dies in giving it birth, fading out as the life impulse passes from it to the growing planet. This does not infer that the sun of our own system is the parent of the earth; on the contrary, we are told that the sun is but the "elder brother" of the planets in our system, which are called "the eight sons of Aditi" or the world-soul, from which every sun, and hence every planet, is originally born.—"*Vâhan*," May, 1891.

## Reviews

### ASTROLOGY SIMPLIFIED

*Astrology for All.* By ALAN LEO. Part I., cloth ; pp. 130. Price 5s.

It is not to be wondered at that Astrology bids fair to become a far more popular study in the future than ever it was in the past. Successive writers have been gradually divesting it of the mystery and abstruseness once surrounding it ; unnecessary technicalities are being cleared away ; and even its mathematical side, which daunts so many would-be learners, is simplified almost to vanishing point.

This handsome volume is the first or introductory part of an exposition of Astrology intended for beginners. In it the subject is freed from complexity and reduced to its simplest possible mode of expression. With this book before him, a mere knowledge of the day, month and year of birth of any person will enable the reader to explain and predict more points of character and fortune than would have been thought possible only a few years ago. This is done by taking the Sun and Moon as being the two most important of the heavenly bodies, and considering their position on the day of birth. The zodiacal sign occupied by the Sun gives the general outlines of those influences that will play a prominent part in the life-history. These are modified, and the details filled in by the influences arising out of the lunar position on the day of birth. The combinations of these two positions, with their mutual modifications and variations, afford a large amount of information concerning any person.

As a knowledge of the hour of birth is not necessary, and as no mathematical calculation whatever is required, this book should be very popular with the general reader who is interested in Astrology. An acquaintance with it will also be a useful preliminary to the further study of the subject, in which of course the rising sign, aspects and planetary positions will have to be taken into account. But the chief value of this book consists in the fact that it can be used at once by readers previously unacquainted with the subject.

H. S. GREEN.

## ASSYRIAN AND BABYLONIAN ASTROLOGY

*The Reports of the Magicians and Astrologers of Nineveh and Babylon.*

By R. C. THOMPSON. Vol. I., pp. xviii. + 85 plates of cuneiform text. Vol. II., pp. xci. + 148. (London : Luzac and Co. ; 1900.) Price 12s. 6d. each vol.

THIS work gives an account of some 280 Assyrian tablets in the British Museum relating to Astrology. Most of these cuneiform inscriptions are now translated for the first time by Mr. R. C. Thompson, B.A., assistant in the Egyptian and Assyrian department of the British Museum. The first volume consists of the cuneiform text, and the second of transliteration, translation, and general introduction by Mr. Thompson. We have already briefly referred to this work, but as in all probability comparatively few will actually peruse the volumes, a somewhat more detailed account may perhaps be of interest.

We have here the actual reports of state-appointed astrologers who lived about the seventh century B.C. The more important among them were men of high rank ; they were under a chief, and their office was hereditary. Their duty was to observe the heavens and to make predictions therefrom in all departments of astrological work ; to calculate new and full Moons, for the year was regulated by these ; and to transmit full reports to the king. The year consisted of twelve months of twenty-nine or thirty days, based upon new Moons, with an intercalary month added every six years, or oftener. The time-measure of the day was called a *Kasbu* ; this was a period equivalent to two hours, the time occupied by each zodiacal sign in passing across the meridian. Two *Kasbu* formed a watch, and there were three watches in the night. The astrologer had to carefully note the first appearance of the Moon as it became visible after solar conjunction ; to observe its height in the heavens, its size, inclination, degree of illumination and the shape of its horns and their position ; for from all these points many omens were deduced in the departments we now call Astro-meteorology and Mundane Astrology. The full Moon was similarly examined in careful detail, notes of halos, occultations, eclipses, conjunctions and other phenomena kept, and prognostications based upon them. Especially was it necessary to observe whether, about the period of full Moon, the two luminaries were both visible



above the horizon at the same time or not. For both to be visible or both invisible on the day of the full Moon seems to have been considered fortunate ; but several records show that if both were seen the day before or the day after the full it was very unfortunate for the State, as this was an irregularity that boded ill.

The weather predictions are many. Dark halos indicated rain. An interrupted halo brought wind from the point of the compass towards which the interruption pointed. Thus tablet 179 says :

“ When a halo surrounds the Sun, and its opening points to the south, a south wind will blow.”

Significance was attached to the planets or stars that appeared within the halo. Number 92 runs :

“ When a halo surrounds the Moon, and Jupiter stands within it, the King of Akkad will be beseiged.”

97. “ When a halo surrounds the Moon, and Regulus stands within it, women will bear male children.”

99. “ When a halo surrounds the Moon, and Mars stands within it, there will be a destruction of cattle in all lands ; the planting of dates will not prosper.”

No. 107 adds to this that, “ a king will die and his land be diminished ; the King of Elam will die.”

153. “ Last night a halo surrounded the Moon, and Virgo and Spica stood within it . . . brigands will be rampant and there will be much robbery in the land.”

230. “ The halo of Virgo is for rain and flood ; it is turning cold.”

173. “ When a halo surrounds the Sun, rain will fall.”

174. “ When a halo surrounds the Moon, and the Sun in the east stands in it, the troops will fight in a strange land.

253. “ When it thunders on the day of the Moon's disappearance, the crops will prosper and the market will be steady. When it rains on the day of the Moon's disappearance, it will bring on the crops and the market will be steady. Long live the Lord of Kings!”

The two following reports may be compared with the rule arrived at by modern observers that a retrograde Mercury tends to produce rain.

146. “ When Mercury disappears at sunset, it will rain as it disappears.”

217. "Mercury is visible at sunrise. When Mercury appears for a month, rain and floods."

The modern belief that the kind of weather prevailing at the new Moon will last out the month, more or less, is evidently very ancient, as the following shows:

141. "When at the Moon's appearance a south wind blows, in that month a south wind will prevail."

The following, too, is interesting:

69A. "When at the Moon's appearance a west wind blows, during that month there will be sickness."

The next passage seems to suggest that the scribe has the seventh house in some particular map in his mind, unless indeed, it refers to the disappearance of Jupiter as an evening star at solar conjunction.

187. "When Jupiter passes to the place of sunset there will be a dwelling securely, kindly peace will descend on the land."

221. "Mercury is visible at sunrise in the precincts of Virgo. This is its interpretation. When Mercury approaches Spica, the crops of the land will prosper, the cattle will be numerous in the fields, the king will grow strong and will overcome his enemies. Sesame and dates will prosper."

A touch of romance seems to peep out in No. 183, and the writer bears the not unfamiliar name of "Billi."

"The handmaiden of the king, my lord, has gone to Akkad; I cannot tarry, for she has run away; let the king, my lord, send and fetch her, and give her to me."

The astrologer had to observe and report upon all unusual occurrences that afforded any basis for prognostication. Amongst others he had to record unusual births. A butcher named Uddanu informed the astrologer Nirgal-istir, that his sow had given birth to a young pig with eight legs and two tails, which he had preserved in brine. From this the prediction is made that "the prince of the kingdom will seize power." Apparently the reader of omens reasoned that as the creature born possessed more than its share in some direction, so the Crown Prince, the child of the king, would attempt to gain more than his share in the kingdom.

One rather curious point is that Saturn was called the "Star of the Sun," and the powers of the Sun were apparently in some respect

supposed to be exercised by it. Thus in No 174, previously quoted, when the scribe refers to the Sun being seen inside the Moon's halo, he means Saturn. This is seen again in Nos. 90, 103, and 176. The latter reads: "Last night Saturn drew near to the Moon. Saturn is the star of the Sun. This is its interpretation; it is lucky for the king. The sun is the king's star." Mr. R. C. Thompson remarks on this in his introduction: "We now know that the omen for the Sun in such a case would be given just as if the Sun were occupying the place of Saturn. From Eratosthenes, too, we learn that Saturn was called Sol."

These astrological records remind us in many respects of Varaha Mihira's *Brihat Samhita*. There is the same observation of natural phenomena as portents, contrasting greatly with the more mathematical detail of modern times; and there seems to have been the use of the same zodiac, that of the constellations, instead of the signs. Pliny affirmed that the Babylonians possessed astrological records going back 490,000 years; but in the absence of any proof of such enormously ancient astrological activity we are glad to welcome those contained in this work. The most ancient Babylonian texts recovered date to the reign of Sargon I., King of Agade, about 3800 B.C.

*Delineation Outline. For use of Students and Lecturers in Delineating Character from Solar Biology.* Price 5 cents per copy, 50 cents per dozen; special rates in quantities of 100 or more. (Esoteric Publishing Company.)

THIS is an outline blank consisting of five pages printed in typewriter, on heavy linen paper, and neatly put up in a heavy manilla folder. Each outline represents one sign of the zodiac. In ordering, please designate the sign or signs desired.

## Letters to the Editor

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

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

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

### *To the Editor of MODERN ASTROLOGY*

SIR,

I am much obliged to Ebn Ed Delou for his information. I do not know whether the determinative Nu was what Sepharial had in his mind when writing about the Part of Fortune. The correction, however, does not affect my argument, for Nu is a cross within a circle, although the arms of the cross are not vertical and horizontal, and the meaning "town, city, village," sufficiently refers it to the fourth house as a *place where houses are built*. It would seem as if Nu and Pars Fortuna must be connected, though I do not know whether the fact can be clearly demonstrated.

The article by "J. S. B. (Burma)" bears on what I have been writing myself, but I note that on one point we do not agree. J. S. B. makes the Seven Rulers relate to the seven signs from Virgo onwards, whereas I start from Leo. Leo is the first, Virgo-Scorpio the second, Libra the third, Sagittarius the fourth, Capricorn the fifth, and so on. The two highest hierarchies of the seven are in Vol. I. *Secret Doctrine* referred to Leo and Virgo in terms which do not seem to admit of dispute.

H. S. GREEN.

WITH this number of MODERN ASTROLOGY, is issued the first instalment of the "Astrological Student's Ephemeris for 1901," Mr. E. H. Bailey having kindly consented to give his services to the readers of this magazine. We feel sure that every student will appreciate the care and attention that has been devoted to this work, and we have much pleasure in adding our testimony as to the accuracy of the calculations.

The following articles have been held over until next issue:—"Inspiration," by R. D. Stocker. "Numbers" by Mr H. S. Green, also "Ex Cathedra" by "Heinrich Däath."

A Series of "Lesson Horoscopes" are to be published by the Editor, as soon as space will admit. The Casting of the Horoscope will be explained next month, in "Astrology for All."