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Descriptions from the Rising Signs

CANCER. THE CRAB

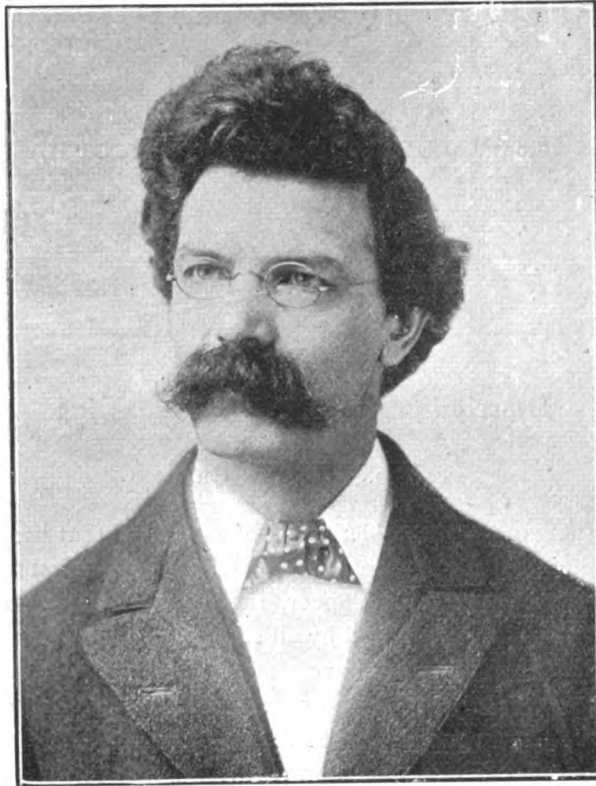
WE have now to consider a sign of the zodiac that has no closely allied animal representative, having arrived at the first sign of the watery triplicity, the sign Cancer, the physical symbol of which is the crab. It has been noticed by all students of Astrology, that those born under the sign Cancer have a more or less crab-like expression, for when advanced in years the nose and chin seem to meet, causing the face to assume a very marked resemblance to the crab.

If this sign has any relation to the animal kingdom, we should in all probability be correct in stating that the hare is the most likely animal to represent it, for the majority of those born under this sign are "as timid as a hare."

We have carefully searched through our album for a fitting picture to represent the sign Cancer, but we found it difficult to fix upon the type of face that would convey any definite idea of the true description.

The general description of this sign is as follows:—"CANCER gives moderate stature, generally larger from the middle upward than below: face full and round with a white or pale and delicate complexion, nose short and rounded, hair light brown, sometimes black.

small grayish or bluish eyes : rather effeminate and seldom of strong constitution : females prolific, timid and dull."



After very careful consideration we have chosen the above photograph of the well-known Brighton phrenologist, Mr. J. Millott Severn, for this month's description of the rising sign. Mr. Millott Severn has the typical Cancer face and features, much accentuated by the rising of the benefic planets Venus and Jupiter. He was born just before 7 a.m. when the middle of the sign Cancer was rising, May 20th, 1860, in the Midlands. In the delineation of Mr. Millott Severn's horoscope, given in January, 1893, we stated that his intuition was decidedly above the average, a marked feature of the developed Cancer person.

Mr. Millott Severn is a peculiarly negative and receptive man; he does not appear to have that force and aggressive tendency so characteristic of the male sex. He is extremely gentle, and attractive, and he gives one the impression that he is powerless to hurt or injure any living thing, and is in every sense a gentleman.

We have often said that few persons live up to their rising sign, but Mr. Severn seems to have extracted many of the Cancer virtues. He is careful and economical, and yet very generous. Tenacious and yet able to go out to others, full of sympathy and goodwill. But he is helped very considerably by the rising planets Venus and Jupiter, so that his general character and disposition are very much improved, and much of the sensitiveness of Cancer is toned down by these planets; but we may judge he is still as sensitive as he wishes to be, and when he has succeeded in overcoming his personality, and endeavours to live in the individual side of himself, he will have that power which comes from a knowledge of the inner Self.

Royal Horoscopes.

EXPRESS TELEGRAM.

Paris, Wednesday.

SINCE the murder of King Humbert attention has been drawn to a book of horoscopes published here in 1885, in which July 29, 1900, was predicted as the date preordained for King Humbert of Italy to die. This was the date of his murder.

The sibyl whose forecast in the case of the murdered king proved so terribly accurate drew horoscopes of other sovereigns with equal exactness.

Thus March 5, 1907, is the date assigned for the death of the King of the Belgians, while the Emperor of Austria is to live until February 24, 1911, when he will be an octogenarian.—*Daily Express*.

THE Missing Word on page 29 of the July issue was CHARACTER. Will those subscribers who named this word kindly make application for the Free Horoscope promised, sending birth data, etc.

The Oracle

NOTE.—The following is most important to all persons born when the sign Libra 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 23rd of September and the 23rd 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 of Libra. 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."

Important to all born between September 23rd and October 23rd in any year.

The fate and fortune, in a general sense, of all persons born under the influence of the sign Libra governing the present month.

PERSONAL DESCRIPTION.—Tall and well formed, round face, blue eyes; clear complexion. This sign gives the most beautiful features of the twelve signs. The hair is of various shades of colour, from flaxen to jet black, according to the aspects to Venus.

CHARACTER AND DISPOSITION.—The sign Libra confers on all those born under its influence a sweet and gentle nature that is very flexible, sensitive, and easily influenced by surrounding conditions. Those born under it are courteous, honest, and have a keen sense of justice which controls all their actions. They are kind, compassionate and deeply affectionate. Their nature is upright, frank, hopeful, and depressed alternately; they are liable to go to extremes in mood and temper; easily angered and readily appeased. There is, however, a certain lack of decision about them, and they generally wait to see what will be done by others before moving in a matter themselves. Their will is strong but not enduring. They are fond of pleasure and their appetites are keen, their passions are also fervent and sincere. They are likely to ride a hobby or pursue a fad to extreme length while engaged in anything very intense: but they are likely to suddenly change their views and take up some new pursuit.

FATE.—There are strifes and disputes amongst their relatives, and some legal action may follow. Their father is a source of trouble or loss to them, but may have died whilst they were very young. They are often brought very much into contact with common people in the course of their life. Their friends and supporters during life will frequently be people of high position, and amongst artists and professionals they will find many an unexpected friend. There is, however, a danger of their involuntarily harming one of their well-wishers. They will find enemies amongst servants and members of the family on their father's side, and family matters will cause enmity.

HEALTH.—The maladies to which they are peculiarly liable are : affections of the liver, kidneys and reins ; humid affections of the feet ; and danger of intestinal complaints. They are likely to be in some way the cause of their own death.

MARRIAGE.—Trouble and separation, or the death of their partner, who may be well off, is threatened. Their children, however, will be their best supporters in their old age ; and although their children may be few, they will be fortunate and the cause of much satisfaction to them. After marriage their brothers and sisters will become very numerous, through their marriage partner being a member of a large family.

TRAVEL.—There are many voyages and journeys in distant countries indicated, and some dangers therein. Their occupation may necessitate many changes of residence and some long voyages.

FORTUNE.—Their mind is inventive and shows ability in inventive, decorative and constructive work, and may also show an inclination for maritime arts and navigation. They are quick in learning, and have a taste for the arts and business generally. Generally speaking, success is the result of some occupation connected with navigation or fluids. They would have financial success as wine or spirit merchants, chemists, doctors, or surgeons, or even as naval officers. Anything connected with the watery element will be successful. But there are signs of disputes and consequent loss, caused by the death or disagreement with the business partner. In contracts there is much danger of loss. Reversal is most to be feared in the middle part of life, and their mother is likely to be the direct or indirect cause of it. There are, however, signs of popularity and of securing a good position at the close of life. But honours are likely to be impermanent. Their family may assist them in the acquirement of honours, and success may be gained through dealing in land and houses, and more is likely to be gained in the native town or land than abroad. They may gain by unexpected legacies from females.

♂ MARS ♂

“MARS represents strength. If unguided by wisdom it is a dangerous planet, inclined to deeds of violence, acting rashly and without consideration. It is a principle which causes anger and wrath. It has been regarded as the God of warriors, soldiers, lawyers, causing also the effects of violent medicines. Its action may become moderated by its union with ♀. Among the metals Mars is represented by iron, in the kingdom of spiritual powers by the God of war. It is of a fiery nature, and as fire does not combine with water, likewise an irate temper and the assertion of self-will is incompatible with that calm and peaceful thought necessary for the perception of the truth.”

Self-Development

A VERY deep and profound interest attaches to Astrology on account of its vein of occultism, and MODERN ASTROLOGY especially seeks to set forth the esoteric side of this ancient science. Like all other occult sciences, Astrology comprises the two aspects of universal truth, *i.e.*, Life and Form, and in understanding the hidden truths conveyed in its wonderful symbology, we might call it, in other words, "the Science of Life," as applied to character and destiny. There are truths perceived by the Higher Mind that the lower, or Personal, Mind is unconscious of, and there is also an inner or esoteric side of Astrology only known by those whose intuition is unfolding.

The fact that Astrology has been taken up by charlatans, and used for selfish motives to impose upon the ignorant and credulous, is only too true; but let us remember, at the same time, that where there is no real coin, there can be no counterfeit. The antidote for both ignorance and superstition is real knowledge. The Eastern philosophers have stated that "if one would become a sage, he must first become a saint," and, Truth, which is pure and undefiled and of the Spirit, must have a pure channel for its manifestation. Then it is possible to know from within instead of from without, to come in touch with the Life rather than with the Form, and just in so far as one makes one's self pure and truthful in mind and character, and free from sordid motives, will there be a proportionate revelation of the Divine Light of Truth in the consciousness.

There are some people who imagine, because the surrounding forces are unseen by us, that therefore they do not exist. "What is the practical value of a study of the stars?" queries an unbeliever. The value of a study of Astrology, we answer, especially natal Astrology, is that it will reveal to each individual man his own nature and character, and assist him to realise his high and glorious destiny. A study of one's horoscope gives an insight into the nature that is simply marvellous. We see our own character

depicted within the circle of necessity (which is the horoscope), with all our capacities and limitations, our strength and our weakness, our vices and our virtues accurately traced therein. The line of least resistance in travelling up the mountain of life *en route* to the golden summit is also shown. All knowledge is power; through and by knowledge we cut the cord of ignorance and delusion which binds us to pain and sorrow.

Considering the planets as representative of principles in nature and in man, the glorious solar orb as the Life which vivifies them, or in Christian symbology, God and the seven spirits before the throne—we understand that we are dealing with Life and Force rather than with Form and Matter.

In considering the individual horoscope, if we find that we are under the ruling influence of the planet Venus, for instance, what does this really mean? It means that the influence of feeling and emotion will be the dominant factor in the life, though its grades of manifestation in matter will be limited by the point of evolution at which the soul has arrived, and the influence will translate itself as sensation, passion, pure love, tenderness, devotion, or compassion, according to the stage of the soul's growth; but Venus is the principle of feeling nevertheless. If Mercury be the significator, then thought, reason, reflection, and intellect in all its varying stages will be the keynote of the life. These persons will be intellectual, anxious for knowledge to learn, to understand, and the purity and power of this influence will depend upon the stage in evolution to which the individual has attained, but Mercury is the principle of thinking nevertheless. The Sun being our ruler, will, strength and power, organisation and rule, will be the strongest influence in the life. But the manner in which that power will be used, whether for selfish aggrandisement, domination and aggression, for psychic development, or for furthering the interests of humanity, will depend again upon the age of the soul, and the place in evolution to which it has climbed. At any rate, the influence of the planet under which the person is born, marks the experience in earth-life they are likely to undergo.

In this way it will readily be understood that character *is*, and *must* be, destiny, for each will act according to his character, think according to the limits of his capacity, and thus mould his own destiny. But whether the ruling planet be the Sun, Moon, Mercury,

Venus, Mars, Jupiter, or Saturn, the principle in man to which that planet's vibrations correspond will be the most potent sphere of influence in the life, though the others will play their parts as sub-influences. All persons are built to a certain note, colour, and thereby form, and clairvoyant vision would see that colour in the personal aura as the dominant colour, though the others would of course be there also.

Now as the object of evolution is to train and develop our character, it is of primary importance that we know which side of our nature needs to be called out. Do we find it a difficult matter to think for ourselves? Do we find ourselves unable to respond to the feelings and emotions of others? Are we unsympathetic? What kind of a will have we? Is it strong or weak? Are we swayed by external things and unable to control ourselves? Let us always remember that the God *within* us ever seeks to express Divine Harmony *through* us, but some keys are dumb in our human mechanism, and thus the vibrations from the Player within cannot come through. Our part it is to make the instrument more fitted for the Player, or, in other words, to try and dominate the selfish and sensual nature. If we tried to struggle with our lower nature we should save ourselves many earth-lives, and if we desire to have a happy life we must have earned it by developing a good character.

How do we build our character, it may be asked. By two methods: One is by THOUGHT, and the other is by PRACTICE. Man is a creature of reflection; that which he thinks upon he *becomes*. Now suppose we have attempted to learn the most difficult science of all, the science of self-knowledge, and we are forced to realise that Truth is not an attribute of our character, but yet we admire it, and would like to become truthful ourselves. What shall we do? We shall deliberately think of Truth as an ideal virtue every day, if only for five minutes, never missing one day, and then seek to *practise* it in the life. In a few years we shall have made a channel in ourselves through which the Divine Light of Truth will flow. Is the task hard? Aye! very hard; but remember, we are building for eternity, and the virtue once established is ours for all time, our own possession, of which none can rob us; and we may well take time and patience with eternity before us. For when Truth has become one with our nature, henceforth all illusion and falsehood is impos-

sible; for we then have the spiritual insight which pierces through all illusion.

If we look at this subject practically for a moment, it is a recognised truism that even worldly success is ultimately referable to personal merit, and in that noblest work of all, that of building character, truth and integrity draw to us, as a necessary sequence, success, honour and advancement. Astrology shows us what we are to-day, it also teaches us what we can make of ourselves, the innate possibilities that we can live up to, and thus is one of the most useful factors in life for those who are attracted by it.

This science of self-knowledge, or planetary vibration, reveals our characters as they are, and teaches us how we can co-operate with the stellar influence, or work with nature, to transcend our limitations; then it becomes a science of life, for LIFE moulds the form and THOUGHT produces faculty, therefore it is literally true that we can make here and now the capacity we desire by directed thought and action. Astrology is a practical as well as a divine science, and those who practise it are practical occultists. *Try it!* and prove it for yourselves! remembering always

“The spark divine dwells in thee; let it grow.
That which the up-reaching spirit can achieve,
The grand and all-creative forces know.
They will assist and strengthen as the light
Lifts up the acorn to the oak tree's height.
Thou hast but to resolve, and lo! God's whole
Great universe shall fortify thy soul.”

—Anon.

BESSIE LEO.

♃ JUPITER ♃

“JUPITER represents power. Its qualities differ according to its aspects. Its symbol is an eagle, because it enables man to rise up by its power into the highest region of thoughts, even to the throne of the Eternal. It is, or ought to be, therefore, the ruling planet for ecclesiastics and clergymen, and those who have to deal with the administration of justice. Its influence gives eloquence. It is friendly with all the rest of the planets except ♃, the latter being loved by none except ♀.”

A Subject of Venus

WHEN born under this favourable planet well aspected, the native is of middle stature with well rounded limbs inclining to plumpness. The face is round, or a short oval, dimpled in the cheeks and chin and with a delicate skin and clear complexion. The forehead is white and transparent with the blue veins showing—when they are seen in the form of the letter Y on the forehead it is the sign of a poetic and sensitive nature. The features are small, well proportioned and regular. The nose is straight or Grecian in outline, but quite as frequently it is slightly tip-tilted and then it gives a certain petulance to the other characteristics. The hair is light brown, or brown with golden tints when the sun is on it, and is very soft, long and thick, with a wave in it. The eyebrows are sweeping and pencilled and the lashes long and curling. The mouth has small red lips, one side of the lower lip perceptibly fuller than the other. This is a special mark of the influence of Venus, as is also a small dimple at the corner of the mouth, which is not always apparent when smiling, but mostly comes and goes when the person is speaking. The teeth are small, white and even, and the ears are small and round. The eyes are light blue or grey, large and well opened and looking out on the world with a bright joyous expression. Those born under Venus have small bones and small hands and feet.

The evil influence of this planet gives unfortunate love affairs, ill-directed pleasures and amusements, extreme vanity and credulity.

Those born under Venus, well aspected, possess an even temperament and a bright happy disposition. The years sit lightly upon them in passing, and they usually look much younger than their age. They are very attractive to, and much attracted by, the opposite sex. They have a quick intelligence, though they are not fond of study, or much reading; but they can be trusted to say the right thing in the right place and do the right thing gracefully, for they have a great love of pleasing, and some tact, and their innate kindness of disposition and sympathy unite to make them successful in setting people at their ease. They like to enjoy themselves, but they like to see others enjoy themselves too. They are fond of society and women under the

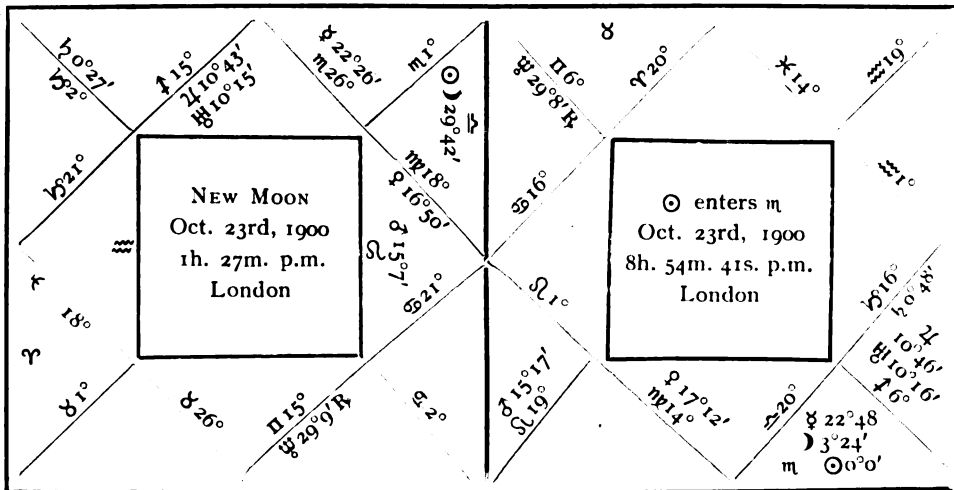
influence of this planet make good hostesses. They are gay, bright and cheerful, disposed to take life placidly and make the best of things, but they love ease and comfort and do not willingly exert themselves in any direction. They are not given to depression or loss of spirits, though they are rather apt to find time hang heavy on their hands, simply because they are of rather indolent habits and regard any effort or work requiring time and careful attention as a somewhat serious undertaking, not to be lightly embarked upon. They are fond of pleasure, luxurious surroundings, elegant dress, music and dancing. They have talent for music and painting, much taste in dress and decoration, and are light and graceful in their ideas. Other qualities given are, refinement, good taste, an affectionate disposition, and great power of pleasing and captivating. They are very kind hearted and willing to benefit others. They have some coquetry in their nature and are fond of their own way and expect to have it; and in this they are not usually disappointed, for they have a gift of charm and popularity, which ensures a certain amount of deference to their wishes, and also a degree of petulant self-will which obtains at least acquiescence in them. They are rather changeable, make friends easily and are very little given to jealousy. A fault they need to guard against is affectation, but affectation as distinct from hypocrisy, for while the former would affect charm and excellence the character might be pardoned for falling short of, the latter is a natural outcome of rooted insincerity, and those born under Venus are sincere in their feelings for the time being at any rate, even though these may be of short duration. Influences from this planet tend to make tender mothers, affectionate sisters and sympathetic friends; in a man one who is fond of children and young people.

The illnesses given by Venus are internal complaints, cancer, tumours, consumption and wasting-away diseases.

The hand given by Venus is small and slender with pointed finger-tips and oval or filbert nails. The Mount of Venus is the root or base of the thumb, forming part of the hand. The line of Venus is just above the bridge of the nose. The moles given by Venus are light brown in colour. They are usually found on the face and arms. On the right cheek or right arm they signify good fortune and success in love affairs. On the right hand, happy marriage. On the left cheek or left arm reverses and vexations in love affairs, and on the left hand an unfortunate marriage from a worldly point of view. If the moles are on both right and left cheeks, arms or hands they indicate serious misunderstandings which are eventually overcome and lead to a happy issue.

ELLICE BEERE.

Mundane Astrology



THE New Moon falls in the last degree of Libra on the cusp of the ninth house, and Mercury culminates. The rising sign, Capricorn, is the same as that for the summer quarter, and the positions of the major planets are similar. Mercury is prominent here, too, as it has been in several of the figures of late. The positions are favourable for the Queen and Government, but there will be much political excitement and controversy, especially over foreign affairs, which still continue in a very complicated condition. There will be more political speech-making than usual for the time of year. The position of Mars will again disturb our foreign relations, and threatens bloodshed abroad and embittered disputes. Our vessels and troops are likely to have work to do abroad. Some person great in the literary or political world will die, and some wealthy woman. The opposition of Saturn and Neptune from the twelfth and sixth is not good for the labouring classes and threatens discontent and strikes, but it is to be hoped that the good aspects from the luminaries may minimise the effect of this.

H. S. GREEN,

A Royal Family : THE DUKE AND DUCHESS OF YORK

BY HEINRICH DÄATH

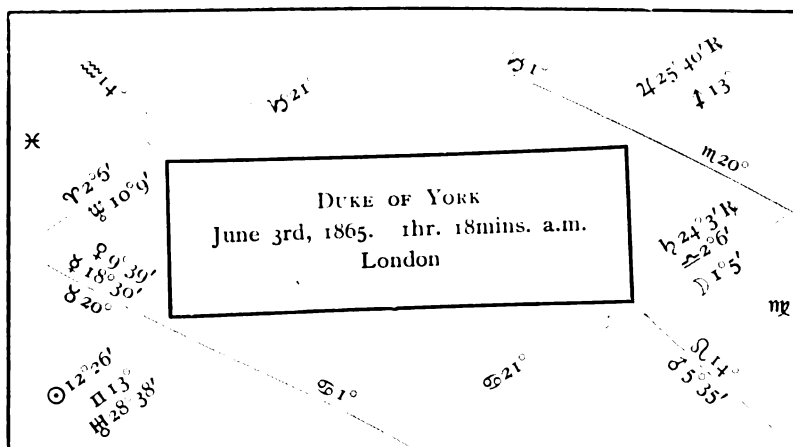
"O ASTROLOGIA, che conosci il corso de' cieli e delle pianete ; tu hai perduto colui che guidava il cielo e le pianete e l'altre stelle, e dava ordine a tutti i loro momenti ; come, potrai tu più astrologare ? adunque piangete, o astrologhi."—SACHETTI, *Sermon xlv*.

IT rarely falls to the lot of the astrologer to investigate a series of themes so harmoniously blended and configured as those we have before us. The bulletin birth times are all on record and can be presumed to have been taken fairly correctly, so that the six maps which follow, with their relation and inter-relation, form a study at once profitable and striking ; while the novelty of dealing with the horoscopes of future kings and queens renders it important from a national point of view. The school-boy—acute, but odious—who was asked to write down an answer to the question what particular personality he would like to be if nature hadn't intended him for somebody else, accompanying it with reasons for his choice, was probably close enough to truth. He wrote : " I should like to be a king in times of peace, but in times of war a commercial traveller." We think the commercial has the best of it, peace or war, but if opinions differ on this view it will be conceded that we are justified in occupying space in MODERN ASTROLOGY with the Royal Family by reason of the notableness of the subject, apart from the request made by our correspondent in last issue.

The truth of Astrology could not be better exemplified than by the two instances of the Duke and Duchess of York. They are an astonishing realisation of the science of the stars, and have obeyed the indications in their respective nativities with wonderful closeness. We suppose that noeducated person will attempt to deny that the maps are true astronomical computations of the planetary positions for certain moments and that they cannot be fitted empirically to a native's disposition. There is no chimera here at least. Mathematical com-

putations are stern things and even the Astronomer Royal would be compelled to certify that the location of the heavenly bodies and the zodiacal degrees on the various mundane sections were really such as obtained at the times given. If certain rules that were well known in Ptolemy's age apply to the judgment of the schemes, if, moreover, they are in constant and common use and are not and cannot be altered to suit particular cases, falsification and fraud on the judicial side are out of the question. We shall, then, proceed to give brief summaries upon each of the six figures concerned, pointing out the remarkable significations and endeavouring to harmonise the present and past and open the scroll of the future, first premising with the Italian proverb that *che sara, sara*.

270 52'



Planet	Latitude	Declination	Right Asc.	Mer. Dis.	Semi-Arc
☉	—	22N.18	70 58	19 54	58 58
☾	2 S.26	2 S.41	180 0	89 8	93 22
♂	3 S.18	14N.10	46 58	43 55	71 30
♀	1 S.30	13N.17	37 44	53 8	72 44
♂	1N.27	20N.17	128 20	37 29	62 20
♂	0N.27	22 S.57	265 18	5 35	57 51
♂	2N.40	6 S.51	203 16	67 36	81 19
♂	0N.12	23N.39	88 30	2 22	56 35
♂	1 S.20	2N.30	10 0	80 57	86 40

The Duke of York was born under the first decanate of Aries with three degrees on ascendant and the ruler Mars in Leo. The point on the orient is the positive martial one of the first sign, and gives active, assertive and eager characteristics. The nature of the whole of Aries is marked by activity. Restlessness ensues under inaction. Impulsiveness and ideality are always distinguishable. Aries is the thin end of the wedge of the zodiac and is remarkable for its pioneering and ambitious qualities. A noteworthy feature in this horoscope is the position of Neptune close to the cusp of first house. This makes one fond of the water. But although it increases the idealistic and romantic perceptions and renders the native mediumistic it brings some restriction into the life. His Royal Highness will be subject to peculiar pains in the head at times, for the brimming-over life forces all seem to work out upon this organ in Aries people. The location of the ruling Mars in Leo and the 5th, sextile Sun and Moon, trine Neptune and ascendant marks the smart soldier. Aries naturally inclines to the military profession. We read him to be magnanimous, generous, ambitious with big schemes, sensuous, full-blooded, free from petty meanness and bigotry, bold and courageous. The Sun in Gemini is polarised by the Moon in Libra. This is extremely good. It brings popularity even among open enemies and renders him artistic and versatile. It pre-supposes some mutability and dualism but there is a great faculty of adaptation to environment and lines of thought. He would have much success in working with others in almost any shape or form, *i.e.*, partnership is shown to be advantageous. Good natured, sociable, affectionate, disposed to the arts and sciences, and interested in the people, he is a future ruler decidedly promising for our national success and welfare. As a king he would always do best when the queen was by his side. The Moon in the seventh indicates successful dealings with the public. There is one bad aspect to this luminary, *viz.*, a square of Uranus: this makes him critical and sarcastic, occasionally to his disadvantage. It will induce changes and will bring involved troubles to the royal partner, and danger to the children, especially one. Mars in the fifth threatens similarly the offspring and shows them to be chiefly males. There will be deaths among them, the poignancy of which will be keenly felt. Mars and the lesser luminary will be strong in their nativities. Cancer on cusp of the fifth shows fruitful-

ness, but the times of birth must be deduced from the directions in the combined nativities of the Duke and Duchess.

The vitality is good and the health generally satisfactory. As before mentioned, the subject of our remarks will complain of headaches. Indeed, the head, stomach and bowels are the weakest parts of the anatomy. Mars in Leo increases the action of the heart, but we do not anticipate any serious trouble. He may have shingles at some period of his life, however. Psychical science, mental telepathy, spiritualism and such matters are likely to be brought under his notice prominently and with their study he would become interested and make rapid headway. He has just those planets angular that would incline and assist—Saturn, Jupiter, Uranus, Neptune and Moon. Neptune itself is rising in opposition to, and par. dec. with, Moon and sextile Sun. Aquatics will take his fancy and he will be fond of stringed instruments. Jupiter on the tenth house cusp is a favourable augury for a quiet and peaceful reign, but Uranus on the lower meridian threatens the father and possessions.

DIRECTIONAL INFLUENCES

His Royal Highness is at present under good influences. The secondary Venus trine Moon R₁ indicated the birth of the last Prince. On July 23rd our subject opened the new wing of the Wolverhampton* Orphanage and made the annual distribution of prizes as well as laid the foundation stone of the new Free Library. The primary arc up was ☉ ♂ ♀ con. mund. 35°11'. Upon that day there was also a conjunction of Moon and Neptune, and Jupiter by transit was in exact sextile to his radical Moon. Note the connection between Neptune and the twelfth house (hospitals, asylums, orphanages) and remark the prominence of Neptune in the Duke's scheme.

For the next few years the influences are fairly beneficial. The 38th and 39th years show much mercurial work and plenty of

* Moon and Mars were in Gemini on that day. By the bye does ♀ or ♂ rule Wolverhampton? In 1850 there was a severe epidemic and the Orphanage was founded as a direct result in that year. Mars was then in ♀, ☐ ♀, and now when the planet has returned to the same sign a new wing is added. The early name of the Black Country capital was Wulfruna's Hampton. On some ancient zodiacs a wolf was represented where Gemini now stands. In the Persian sphere the second decan is figured as a wolf. Several oriental zodiacs also exhibit one of the twins with the head of a wolf. The sign Gemini is that of the tribe of Benjamin, and of Benjamin it is written "The wolf shall rend. In the morning he shall feed on his prey, in the evening he shall divide the spoil." The connection is rather striking.

travelling. The 41st and 42nd are bad for the Duchess, with danger of some accident or estrangement. The Duke meets with some adverse criticism from the public and is generally unsuccessful. Unfortunate changes occur and trouble through females. The 44th year, however, is a very grave period and every care will be needed to pull through it. Rheumatism, stomach and kidney affections will assert themselves. Much grief, sorrow, disappointment and bereavement. The wife will be involved.

The following list contains some of the principal arcs in the Duke's nativity.

<i>Character</i>				<i>Arc</i>	
				°	'
▷ * ♂ zod. d. d.	-	-	-	5	40
Asc. ♂ ♀ mund.	-	-	-	5	43
▷ Δ ♀ con. zod.	-	-	-	7	5
⊙ rapt. par. ♀	-	-	-	8	1
Asc. * ♀ con. zod.	-	-	-	9	41
Asc. ♂ ♀ mund.	-	-	-	13	43
▷ rapt. par. ♀	-	-	-	13	48
▷ * ♀ con. zod.	-	-	-	14	3
▷ Δ ♀ d.d. zod. }	-	-	-	16	27
⊙ par. ♂ mund. d. }	-	-	-	16	59
⊙ * ♂ mund. d.	-	-	-	16	59
Asc. ♂ ♀ zod. d.d.	-	-	-	17	3
▷ rapt. parallel ♀	-	-	-	17	48
M.C. Δ ⊙ mundo	-	-	-	19	4
Asc. ♂ ♀ mundo	-	-	-	19	36
M.C. ♂ ⊙ conv. zod.	-	-	-	19	57
⊙ * ♀ mundo. d.d.	-	-	-	20	3
▷ mundane par. ♀ conv.	-	-	-	20	56
Asc. ♂ ♀ zod. d.d.	-	-	-	22	0
⊙ rapt. parallel ▷	-	-	-	22	18
▷ mund. par. ♀ d.d.	-	-	-	22	20
▷ * ♀ conv. mund.	-	-	-	23	0
⊙ ♂ ♀ conv. mund.	-	-	-	23	11
⊙ Δ ♂ conv. mund.	-	-	-	23	12
M.C. □ ♀ zod. d.d.	-	-	-	25	5
M.C. Δ ♀ mundo	-	-	-	25	22
⊙ □ ♂ conv. zod.	-	-	-	26	54
⊙ Δ ♂ mund. d.d.	-	-	-	27	2
⊙ par. dec. ♀ conv. zod.	-	-	-	27	3
M.C. Δ ♂ conv. zod.	-	-	-	27	14
▷ □ ⊙ conv. mund.	-	-	-	27	18
Asc. ♂ ♀ mundo	-	-	-	27	35
▷ * ⊙ conv. zod.	-	-	-	27	58
⊙ * ♀ d.d. mund.	-	-	-	28	2

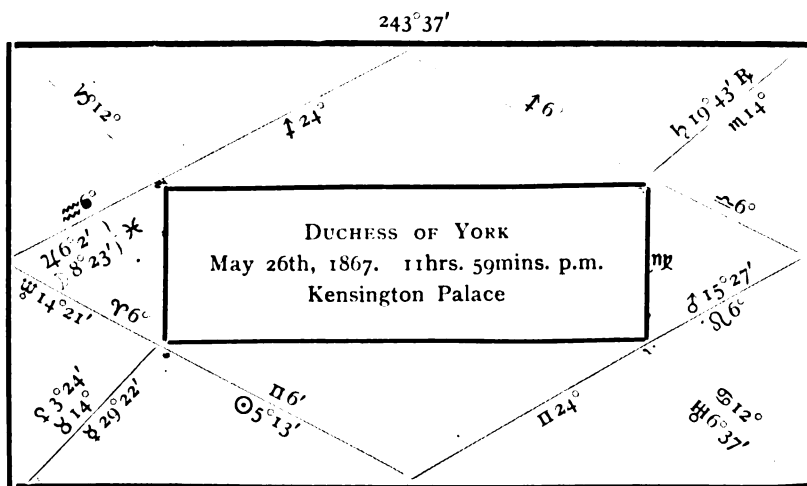
Character	Arc	
	°	'
☉ * ♀ zod. d.d.	28	42
☉ ♂ ♀ conv. mund.	29	7
M.C. ☐ ☉ zod. d. d.	29	8
☿ * ♀ conv. mund.	29	33
☉ rapt. par. ♀	29	36
☉ * ☿ zod. conv.	30	4
☿ Δ ☿ zod. conv.	30	19
Asc. Δ ☿ zod. d.d.	30	40
M.C. par. dec. ♂ zod. d.d.	30	57
☉ Δ ♀ zod. conv.	31	15
☿ par. dec. ♀ zod. conv.	31	47
M.C. * ☿ zod. d.d. }	31	56
☉ ♂ ♀ zod. conv. }		
☉ rapt parallel ☿	32	10
M.C. Δ ☿ zod. d.d.	32	27
☿ ♂ ♀ mund. d.d.	32	30
☿ Δ ♀ mund. conv.	32	52
☿ ♂ ♂ mund. conv. }	32	59
M.C. * ♀ mundo }		
Asc. * ♂ zod. d.d.	33	27
☉ ♂ ☿ mund. conv.	35	11
☿ ♂ ☉ zod. conv.	35	25
☿ Δ ♂ conv. mund.	35	47
☿ Δ ♀ mund. conv.	35	55
☉ par. ☿ mund. conv.	36	23
M.C. ♂ ♂ zod. d.d.	37	6
☉ ☐ ☿ mund. d.d.	37	13
M.C. ♂ ♂ mund.	37	29
☿ Δ ☿ mund. conv.	38	33
Asc. ♂ ☉ zod. d.d.	38	56
Asc. ♂ ☉ mund.	39	4
☉ * ♀ zod. d.d.	39	8
☿ ☐ ♂ mundo d.d.	40	18
☿ * ☿ zod. conv.	40	55
M.C. ☐ ♀ zod. d.d.	41	15
M.C. * ☿ zod. d.d.	41	45
M.C. Δ ♀ zod. d.d.	42	16
☿ par dec. ♂ conv. zod.	43	1
M.C. Δ ☉ zod. d.d.	44	3
☉ ♂ ☿ mund. conv.	44	33
M.C. ♂ ♂ zod. conv.	44	51
☉ ☐ ☿ mund. conv.	44	58
☉ ☐ ♀ zod. d.d.	45	31
M.C. Δ ♀ mundo	46	57
☉ ☐ ♀ mundo d.d.	47	2
M.C. ☐ ☿ zod. d.d.	47	42
M.C. ☐ ♀ zod. d.d.	50	5

Character	Arc	
	°	'
♄ □ ♃ zod. conv.	50	28
☉ □ ♃ conv. mund.	51	33
☉ par. dec. ♂ zod. d.d.	51	49
♄ △ ♃ mundo conv.	51	52
Asc. ♄ ♃ mund.	52	19
Asc. ☉ ♄ zod. d.d.	52	20
☉ * ♄ zod. d.d.	52	40
M.C. ♄ ♀ zod. conv.	53	37
☉ * ♄ mund. d.d.	54	12
Asc. ☉ ♄ mundo	54	13
M.C. △ ♃ zod. d.d.	55	31
☉ □ ♀ mund. d.d.	55	48
☉ * ♄ mund. d.d. }		
M.C. * ♃ zod. d.d. }	57	6
☉ mundane par. ♄ d.d.	57	38
M.C. □ ♂ zod. conv.	57	40
♄ ☉ ♃ mund. d.d.	57	52
☉ ☉ ♂ mund. d.d.	58	11
♄ * ☉ mund. conv.	58	25
☉ ☉ ♂ zod. d.d.	58	50
M.C. △ ♄ zod. d.d.	59	55
♄ □ ♃ mund. conv.	60	40
♄ ♄ ♄ mund. d.d.	62	11
☉ □ ♀ zod. d.d.	63	33
♄ □ ♀ mund. conv.	63	59
☉ □ ♀ mund. d.d.	64	12
♄ □ ♀ mund. conv.	66	54
☉ △ ♄ mund. d.d.	68	20
☉ □ ♀ d.d. zod.	73	40

TRANSITS FOR PRESENT YEAR

Some evil transits are in force this year, *viz.* :—♄ ☉ July 14th, ♃ □ July 2nd and October 31st, ♂ □ August 11th, ♃ ♄ ☉ November 1st, ♄ ♄ ☉ November 30th. These dates are the approximate ones round which the planetary action reveals itself.

The Duchess of York was born when the sixth degree of Aquarius was on the ascendant. Aquarius is a strongly human sign and endows the native who comes under it with humanitarian principles. Aquarians are dispassionate and hence make good scientists. They are true, loyal, unconventional, keenly perceptive folk, capable of following long and exalted trains of thought to their just termini.



Planet	Latitude	Declination	Right Asc.	Mer. Dts.	Semi-Arc
☉	—	21 N. 11	63 17	0 20	60 50
☾	1 N. 2	7 S. 28	339 40	83 58	99 29
♂	0 S. 12	19 N. 50	57 12	6 27	63 2
♀	1 S. 49	10 N. 57	31 40	31 49	75 56
♂	1 N. 32	17 N. 41	138 23	105 14	113 38
♀	0 S. 57	10 S. 12	338 10	85 27	103 4
♂	2 N. 25	15 S. 21	227 56	15 41	69 50
♀	0 N. 19	23 N. 27	97 13	33 36	56 41
♂	1 S. 33	4 N. 14	13 49	49 50	84 40

They have generally fine complexions, while the women are often strikingly handsome. The mysterious enters largely into their lives.

The position of the Sun in this nativity will make the native very restless, which will be intensified by the square from Moon in Pisces. In fact the square of Sun and Moon from common signs argues mutability and nervous unrest. She possesses a receptive and studious nature capable of imbibing knowledge cold from the spring. Like her royal partner she will make acquaintance with the occult in more ways than one. Much that is mysterious, weird, and unaccountable will enter into her life, although it may not become public property; that we are justified in this contention is proved by the facts of Aquarius on the orient, Saturn on the ninth house cusp, Moon and Jupiter in Pisces trine Uranus and square Sun. The location of

Saturn in the ninth induces gravity of mind and some reserve, but tends to spiritualise the religious instincts and cause curious dreams and visions. The rising Moon in a common sign bestows humorous faculties and its conjunction with the benevolent *deus pater* brightens the mind, renders the temperament jovial, and sharpens the imagination. These qualities are increased by the sextile of Venus, which makes her also dainty, sensitive, sympathetic, and contributes to fascination and a happy wedded life. The trine of Uranus to Moon shows wit, resource, originality, acute perceptions, and a desire for the novel, strange and curious, while Mercury in third adds to the development of the mind and gives literary tastes and a questioning attitude. She is artistic, musical and literary, or so we infer from the planetary positions, and full of tenderness, sympathy and reverence.

Her vitality is, on the whole, very fair, but the square of Sun to Moon and Jupiter points to chills being easily taken, while it weakens the system considerably. As the luminaries are angular, this position, too, impairs the sight sooner or later, but the lunar orb being well supported by the two benefics, Venus and Jupiter, she may escape any serious effects from the sinister quadrature. The chief seats of disease are the respiratory organs and the circulatory system, while there is some danger of the heart's action becoming impeded. The chief danger will result from taking chills, especially through the feet, whence serious feverish illness may ensue. Long journeys are likely to be attended with risk, inconvenience and annoyance. The Sun on fourth (the husband's tenth) foreshadows the Duke's ambition and regal power.

DIRECTIONAL INFLUENCES

These are very good indeed during her thirty-fifth, thirty-sixth, and thirty-seventh years, and it is satisfactory and pleasant to record that every good fortune will then befall her. The forty-first and forty-second years, however, change the current. There will ensue anxieties, nervous prostration, and distressing pains in the head, with affections of the bowels and lungs. Monetary affairs will become involved. This period coincides with the forty-fourth year of the Duke. *It is a very grave and critical one for both.*

These are few and comparatively unimportant. The worst occur Sept. 21st, 4 8 ⊙ R; Oct. 11th, 4 □ D R; Dec. 16th, 3 8 D R, 8 8 ⊙ R.

The marriage of the Duke and Duchess of York took place on July 6th, 1893. The arcs for that event in the Duke's nativity were:

D * ☉ zod. conv. 28°0'
 ☉ * ☿ mundo d. d. 28°2'

\odot * ♀ R
 \odot ♂ ♀ P.

D in 7th (house of marriage) $\left\{ \begin{array}{l} 8. \Psi R. \\ \square \text{ } \text{ } P. \\ \square \odot P. \\ \Delta \odot R. \end{array} \right.$

♃ over Ascendant
 ♀ and ♂ ✱ ♃ ♀
 ♃ on cusp of 7th
 ♃ at square of ☉ and decreasing in light

Primary

☉ ♂ ♀ zod. d .d. 26^o31'

⊙ par. dec. ♄ R
 ⊙ * ♂ P.

)) in ascendant going to 8 ♂

Transits

☉ □ ♄ ♀

♄, ♀, ♂ on cusp of seventh (house of marriage)

and ★ ☉ ♀.

The Duke of Clarence, whom Princess May of Teck was to have married, died suddenly in January, 1892. The death is signified by the arc of ☉ par. dec. ♄ zod. d.d. 24°30' in the nativity of the Duchess.

The usual method in studying the marriage question in a horoscope is, first, to consider the seventh house, note what planets are therein and its lord; second, to take the Moon for a male and see what bodies it makes application to; these will indicate the qualities uppermost in the wife's temperament and physical form. For a female, to take the Sun instead of the Moon and note application as before.

Proceeding upon these assumptions we can attempt to correlate the two nativities, considering as a preliminary the Duke's scheme. Here we find Libra on cusp of seventh, with Saturn and Moon therein. The Moon is applying to Mars, Mercury, Neptune, and Sun, after having just left squares of Uranus and Jupiter. It is a remarkable fact that all these bodies are strongly placed or aspected in the nativity of the Duchess, practically comprising the whole of the bodies Astrology utilises. It is a splendid indication of the fine talents of the Duchess. Of course, the chief bodies from which we should adduce seventh house matters are Moon, Saturn, Venus, and Mars—the sesquiquadrate of Mercury to which the luminary first applies being a weaker aspect than the sextile of Mars and consequently over-ridden by this latter. Two of these planets we find angular in the Duchess' scheme (Mars and Moon) while Saturn and Mercury occupy houses ruling and influencing the mind, consequently the particular influx from these four indelibly penetrate the character.

Turning to her map we find Leo on the seventh house cusp and Mars therein square Saturn and in close trine to Neptune, with the Sun applying to Moon, Jupiter and Neptune. Mars in seventh foreshadows she would marry a Martial type, and the application of Sun to Moon, Jupiter and Neptune, that these latter would be strong in his nativity. The Duke was born under Aries (a Martial sign) and

his Mars was in Leo, as exhibited in his spouse's scheme, while the lesser light was angular in seventh, Jupiter in tenth, and Neptune in first, thus all are prominently located. The square of Saturn and Mars in the nativity of Her Royal Highness accurately reveals the reason of the death of the ill-starred Duke of Clarence, her *fiancé*, who died in January, 1892. It is also a standing threat to the present partner, the Duke of York, ominous of evil when directions are made to the point. Among other sympathetic positions between the two nativities we may remark that the Suns are in conjunction and that the Duke's Mars occupies the exact degree found on cusp of seventh of Duchess. In concluding these brief notes we would impress upon students the desirability of devoting some time to these and other considerations bearing upon the present subject—time which will be amply compensated for in the knowledge we can assure them they will obtain.

(To be continued)

THE letter R is the Mars force of the alphabet and is found single or dupled in either Christian or surname of nearly all virile men, be they soldiers, writers, or promulgators. It is the letter of action and energy and equivalent to Aries and Scorpio. These latter are the signs of Mars and like the latter ruler contain the significant R. Forlorn hopes are generally led by those possessing names containing it. The rasping sound of metal can be heard in its sound and can be traced in the character. Contrariwise the letters L, M and N are influenced by Pisces and relate to weaker or more emotional temperaments. They belong properly to poets, idealists, musicians, enthusiasts, and dreamers. The letters S, Z, and probably the soft sound of C, belong also to one of the watery signs, while H is Mercurial and Uranian. Make a note of this like Captain Cuttle, and see if it is not so. Other letters have each their astrological value and association, and we may be able in time to measure the precise amount of the various planetary forces and their individual proportion and preponderance in a man's character by a glance at his name. At any rate it is worth trying and experimenting with, and for that reason this suggestion is thrown out.

The Horoscope of King Humbert, and Supplementary Observations

BY ALBERT KNIEFF (HAMBURG)

I SAID on p. 97. (September number) that the figures for the Sun's entry into the twelve signs are important for governments, monarchs, and the authorities in general. The mundane map (\odot in Leo) drawn for Bucharest, showed Venus in Cancer, elevated in the tenth house, which had reference to the accession to the throne of Madame Maschin. The conjunction of Moon and Mars in the ninth house portended the press scandal resulting from the affair. I predicted (p. 97) from the figure for \odot in xx , "China will probably have some protection from Japan." For this I call attention to the great indulgence shown by the allied troops to the Imperial Palace at Peking. This political fact was a very important one, with regard to Chinese traditions. Mr. Heinrich Däath is of opinion China belongs to the sign Cancer (*vide* p. 92.), I confirm this.

For the Sun in Leo map we have Mars posited in $18^{\circ}6'11''$ in conjunction with the Dragon's tail in the horoscope of King Humbert ($18^{\circ}11'29''$ in the twelfth house, about $3^{\circ}4'$ above ascendt.), and in his secondary directions we also find Mars, but a few degrees distant from the progressed *cauda draconis*. For such an important event as an assassination there are many aspects. I found the following:—

1. $\text{♂ } \text{♂ } \text{♄}$ —near royal ascendt. in the mundane figure \odot in ♌ — $\text{♂ } \text{♂ } \text{♄ } \text{♂}$.
2. The new Moon of July 26th was in opposition to the royal ♄ .
3. $\text{♄ } \text{♄ } \text{♄}$ from seventh and first houses in the horoscope, ♄ stationary in August near a square of radical Uranus.
4. In the royal nativity itself, the most grievous of all primary directions, *viz.*, \odot *ad. par. dec.* ♄ mundo, ♄ being ruler of the house of death and afflicting the Moon, radix, in the eighth house, this latter being radically squared by Mars.

The arc of this primary direction, \odot *ad. par. dec.* ♄ mundo, is with a birth time of 11.30 a.m., $56^{\circ}53\frac{1}{2}'$ (R.A.M.C. being $329^{\circ}36\frac{1}{2}'$),

while the time 11.25 a.m. yields an arc of $56^{\circ}22'$ (R.A.M.C. $328^{\circ}40'$). The exact length of arc required for the termination to his career by the shot of Bresci* is $56^{\circ}22\frac{1}{2}'$. Therefore the horoscope is surely correct about 11 hr. 25 min. to 27 m. a.m., March 14th, 1844, probably R.A.M.C. being 329° , the ascendant falling in $21^{\circ}41'$ to 22° Gemini, where the Moon was posited in the above mundane map for ☉ in ♊.

Further, this Moon ($22^{\circ}11'$) was in exact trine Neptune radix ($22^{\circ}22' \approx$) showing the considerable amount of divination exercised in reference to this terrible event. The Moon in good connection with Neptune, and also in conjunction, predisposes to prevoyance and divination in every way. The conjunction is good in proportion to the state of their support, and Neptune, being only a psychic star, inclines to good or bad events indifferently. In his bad effects he has reference to acclamation, slanders, scandals, entanglements and bewilderments of a much complicated character. He knits gordian knots, as we see at present in politics (♄ ♄ ♄), but in his good effects he gives brilliancy, fame and inspirational powers of mind, as also mediumistic divination.

On the fatal day of the Monza regicide, Queen Margherita was much disturbed by a presentiment, as I have read. The press noted, too that Madame de Thèbes at Paris had predicted to the Queen, who visited the palmist in disguise, that she would suddenly become a widow. Therefore the aspect ♄ Δ ♄ in King Humbert's nativity signified the presentiment as well as the palmistry of Madame de Thèbes. It also had reference to the articles in the press concerning the divination in this case. All events are announced in the heavens, but it is seldom possible to predict exactly how they will occur. Astrology can in most instances give little more than typical foreshadowings.

* Gaetano Bresci stated that he was born at Prato, on November 11th, 1869. He was a silk weaver by occupation, and admitted being an anarchist. He added that he came from America, where he had resided at Patterson, New Jersey. The positions at noon of the planets were as below:

☉	♄	♃	♂	♂	♂	♂	♂	♂
♄ /	♄ /	♄ /	♄ /	♄ /	♄ /	♄ /	♄ /	♄ /
19 11 10	23 23	1 11 50	3 13 51	17 7 33	15 8 30	16 7 8	21 25 57	18 7 18
					R		♄	R

The chief aspects are ☉ □ ♄, ♄ ; 150° ♄, Δ ♄ ♄ * ♂ ♄, weak ♄ ♄, □ ♄, * ♄. ♄ * ♄, ♂ ♂ ♄. It does not seem the nativity of an anarchist. Mundane positions may alter matters however, ♂ ♂ ♄ may be rising or culminating. At all events the secondary up for the time of the fatal act and subsequent trial was an equally alarming one as King Humbert's, viz., ☉ P. ♂ ♄ P. This is interesting enough to record while the subject is fresh in memory.—HEINRICH DÄATH.

ERRATA.—Page 96, fourth line from bottom to read "♄ ♂ ♄ in ♄."

Page 97, eleventh line to read *ditto*.

Numbers

BY H. S. GREEN

(Continued)

THE HEPTAD

NUMBER seven is a seven in one. Like number five it is said to be derived from the monad because it cannot be formed by multiplication. It is represented by the seven-pointed star and the interlaced triangles with the central point. There are of course several ways of dividing it, but the most noteworthy seems to be that into a triad and a tetrad.

Within the limits of the decade, the heptad is perhaps the most important, because it is the key number of the manifested universe. The Creator, Īshvara, the Logos, as we have seen, manifests as a trinity, a Three-in-One; but when the egg of the universe is formed and differentiated, its contents are everywhere sevenfold, whether stated in terms of matter or of consciousness; "seven inside, seven outside." The first great modes of consciousness following immediately after the divine consciousness are seven, and they are spoken of as the seven "Gods" or seven Logoi. They are subordinate to the divine Trinity, standing to It as the seven rays of the spectrum stand to white light, or as the seven notes in music stand to sound, or the seven planets to the Sun. Of old, writers who had been initiated in the ancient mysteries often referred to "seven planets," and it was these seven Gods that were meant, *not the physical planets*. However many planets there may be on the physical plane, whether twelve or any other number, they are all grouped into a sevenfold classification. There are seven schemes of evolution going on, each being concerned with at least one (some with more than one) physical planet and with several invisible globes.

These seven Gods are the highest and most spiritual administrators of the commands given to them by the Universal Mind, the creative Deity. Each one, taken alone, is an actually existent in-

telligence, but is also the head of a hierarchical host of intelligences of all grades, ranging from the highest archangel to the lowest nature spirit. There is no form of life or consciousness anywhere in the whole of our universe that does not belong to one or other of these seven great groups and that is not a manifestation in some mode, high or low, of the life and consciousness of the seven controlling and guiding Gods.

"The Hindu speaks of them sometimes as Suras, sometimes as Devas; the Hebrew, the Christian, the Mussulman, speak of them as Angels and Archangels, making the distinction between the higher and the lower; the Zoroastrian also recognises their work, speaking of them as Feristhas. . . .

"The Chaldæan spoke of the seven great Gods. Five only are working and two are concealed, for the universe is in process of evolution and only five stages of it have been reached."*

The Hindu names of the five are: "the Lord of Âkâsha, Indra; the Lord of Air, Vâyû; the Lord of Fire, Agni; the Lord of Water, Varuna; the Lord of Earth, sometimes called Kshiti."

These seven Gods take up the work of creation and establish seven separate centres within the universe; each of these is again subdivided on a septenary scale; and so from the One we proceed to the Three, from the Three to the Seven, from the Seven to the Forty-Nine, and so to the infinitely subdivided. The Seven are the rulers and controllers of the seven elements or taumâtras, the seven tatwas or modes of motion in matter, the seven planes, the seven schemes of evolution, and other septenary groups in nature. But because every plane is again subdivided into seven, the Gods are said to exist fully on each plane. Each planet contains the powers of all the others within it, its own special characteristic predominating; and the same is true of each of the twelve zodiacal signs; the whole is always mirrored in its parts.

In Libra we apparently have the correspondence of the third of the seven cosmic planes, the third point of the manifested triangle, the Nirvanic plane; also the third hypostasis of the triple Âtmâ, and, in a lower mode, Manas, the human Ego. On this plane is "the abode of the Kumâras, the Sons of Mahat or Brahmâ," who have attained to "omniscience regarding all that belongs to the realm of

* *Evolution of Life and Form*, "The functions of the Gods."

Mâyâ and is under its sway."* It corresponds to the "Manushi Buddha state, like that of Gautama, on earth."

These Kumâras are a divine hierarchy of highly evolved "Sons of Mind," who played an important part in evolving in our infant humanity, some few million years ago, the germ of mind, self-conscious intelligence, the human Ego. Makara is the sign Capricorn, the sign which stands for this Ego, evolved under the guidance of the Kumâras.

"Very few are those who know—even in India, unless they are initiated—the real mystic connection which seems to exist, as we are told, between the names Makara and Kumâra."†

Saturn, the significator of the individualised self-limited Ego, has its house in Capricorn, the sign of that Ego, and its exaltation in Libra, the sign of the Kumâras. Manas, the human self-conscious mind, might be evolved slowly and laboriously in the course of nature, and perhaps is so evolved elsewhere. But on our globe the development of the germ of mind was assisted and fostered by these lofty beings.

"The human race having attained the point of receptivity, certain Great Ones, called Sons of Mind, cast into men the monadic spark of Âtmâ-Buddhi-Manas, needed for the formation of the embryonic soul. And some of these Great Ones actually incarnated in human forms, in order to become the guides and teachers of the infant humanity. These Sons of Mind had completed their own intellectual evolution in other worlds, and came to this younger world, our earth, for the purpose of thus aiding in the evolution of the human race. They are in truth the spiritual fathers of the bulk of our humanity."‡

Those who thus came to assist man belonged, we are told, to that chain of evolution which is connected with the planet Venus. Libra is the house of this planet, and we have, therefore, in the relation existing between Venus, Saturn, Libra, and Capricorn, the zodiacal counterpart of the occult narrative.

In the Orphic theogony, Saturn belongs to the Noëric, or intellectual order, the third from above, following immediately after the

* *Secret Doctrine*, vol. iii., diagram v.

† *Ibid.*, ii. 609.

‡ *Ancient Wisdom*, p. 254.

order to which his father Uranus belongs. With Saturn are associated Rhea, his consort, Jupiter his son, and Oceanus, the separative deity, the latter apparently referring to the next sign, Scorpio.

"But conjoined with Rhea there is another triad, called the Curetic, or Unpolluted Triad, for their Powers are pure and virgin, according to their name (from *κόρος* = virgin), each of the triad being also hebdomadic. These may be compared to the Kumâras of Hindu mythology (the word *Kumâra* also signifying virgin), who were also seven in number. The permutations and combinations are worked out by Proclus (*Theol. of Plato*, V. ii.), and the final result comes to seven septenaries, or forty-nine—the forty-nine 'Fires' of *The Secret Doctrine*."*

The characteristics attributed to Cronus-Saturn in classical mythologies can be traced in many myths belonging to India, Egypt, and Greece, in various kinds of symbolism, and can finally be tested by the astrologer in planetary and zodiacal influence at the present day. To properly trace out all these lines of connection would demand a volume, as well as abundance of learning, and therefore a few brief notes are all that can be attempted here. Saturn and Libra stand for a definitely individualised centre of consciousness. Looked at cosmically, only one such centre is possible, namely, that centre of divine self-consciousness which orders, governs, and animates the whole universe and imparts to it its unity. For without unity there can be no universe; and Libra stands for the expression of this unity in its intellectually self-conscious mode. Looked at micro-cosmically, each man is a little universe in himself; and Saturn in Capricorn signifies an analogous stage in man to that for which Libra stands in the universe, the limitation of intellectual self-consciousness. In the Orphic system, Proclus informs us that "Saturn alone perfectly deprives Heaven (Uranus) of the kingdom, cutting and being cut off, as the fable says." (Taylor, *Myst. Hymns*, 174.) Here we have a hint of the power that first builds up separate units (human intellect) and afterwards unifies them (divine intellect). This is just what Saturn does in the myth; he devours his own offspring; which means that, having first established them as separate "sparks" in their own lower mode, he afterwards raises them to the higher degree of his own divine consciousness. Man attains Nirvâna; the

* Mead's *Orpheus*, 111.

human is merged in the vaster unity of the divine mind. Jupiter escapes being devoured thus because he stands for an intermediate state between the two, termed Buddhic in man (related to Sagittarius in the zodiac), a state of duality in unity, where two separate centres can blend in one without either losing its own individuality ; which is apparently contradictory and incomprehensible, but actually exists in nature nevertheless.

Because Saturn deprives his father of the kingdom by violence, Socrates calls him "insolent." Proclus says that Uranus-Heaven is "*connective*, just as Saturn is of a *separating* peculiarity." (*Ibid.*, 178.) As Mr. Mead remarks, we have here the correspondence of the Sanskrit Rājasa, the actively moving and energising guna. Subba Rao says that Libra corresponds to the Tattvas, which are modes of motion in matter, brought about by modifications of the divine consciousness, and therefore active agents in differentiating the cosmos. Finally, as bearing upon this same separating tendency, it may be noticed that the line of the horizon in the horoscope is completed in the seventh house, which corresponds to Libra. This is the diameter of the circle, which divides or differentiates it. The empty circle stands for zero or Parabrahman. The point, which becomes the line, the diameter, represents division and limitation. The two taken together form number ten, which sums up the whole evolved universe. The second diameter, that of the meridian, has its ending in that point of the circle which corresponds with Capricorn, the tenth sign and the house of Saturn, the planet of limitation ; and Saturn has its exaltation in Libra, the tenth from the tenth.

Under the sign Libra might be classified the myths and allegories of Prometheus, of Satan, and of the Fall of the Angels and of man. The question of Nirvāna, too, belongs here, for the three planes represented by Leo, Virgo, and Libra, are taken together as one in relation to man, and are called nirvānic. "The Lords of all the hierarchies of the Gods . . . have here their abiding-place," for Nirvāna is the heart of the universe, whence all its life-currents proceed. Hence the Great Breath comes forth, the life of all, and thither it is indrawn when the universe has reached its term. There is the Beatific vision for which mystics long, and there the unveiled Glory, the Supreme Goal.*

* *Ancient Wisdom*, p. 222.

The characteristics attributed to Libra and the seventh house astrologically agree very well with what has gone before. Union is the keynote of the whole. Down here it is seen in marriage, in union with the object of love and desire; but in itself this union is that of all beings with each other and with their Creator. "It is existence raised to a vividness and intensity inconceivable to those who know only the life of the senses and the mind. As the farthing rushlight to the splendour of the Sun at noon, so is the earth-bound consciousness to the nirvânic." At first sight this seems to conflict with the limiting or separating tendency attributed to the Noëric or Saturnian order of Gods in the Orphic Pantheon, but it does not in reality. For this Noëric limitation is cosmic, not individual; it is that which marks off one universe from another; it is to the universe what individuality is to man. If we imagine an individualised soul, whether great or small, the very fact of individuality implies two apparently opposite ideas, separation and unity. The separation marks off a definite centre of consciousness, and the unity synthesises everything within the limits of that centre. In the nirvânic consciousness, the centre has been expanded until its limits coincide with those of the universe.

People who have the Libra influence strongly marked in the horoscope often show in their own lives and characters this apparent contradiction of unity and separateness. They are independent, changeable, erratic, and impulsive, and yet they have a strong inclination to associate themselves with other people, often with some one person, for work as well as for pleasure. It is difficult for them to live or work alone or unmarried.

The interplaced triangles with the central point form a suitable symbol for the union seen in Libra and the seventh house. Sepharial points to some curious facts seen in the relation of the seven planets to the seven-pointed star. If the planets be arranged round a seven-pointed star in the order of the atomic weight of the metals with which they are alchemically associated, every alternate planet round the star will fall in the order of the days of the week, and the rays of the star run from one planet to another in the order of the motion of the planets in the zodiac. (*New Manual*, p. 13.)

Libra, being the seventh sign in the zodiac, has affinity with the seventh sign within the egg, Pisces, the exaltation of Venus.

Number seven is made up of $4+3$ or $5+2$ or $6+1$. If for these numbers we substitute the corresponding planets, we shall find that in each case the result, in the Hindu system, is stated to have some more or less direct influence over the affairs of the seventh number, love and marriage. Thus in the Mercury (6) sub-period of Mars (1) period, it is said:—"He will be inclined to marry at this time, and if so will be fortunately wedded." In the Mercury (3) sub-period of the Moon (4) period, it is said:—"The native will have pleasure through children or love affairs." (*New Manual*, Book IV.) It is needless to quote the result of the mixture of Venus (2) and Sun (5) influences, since these are the same in all schools.

Eliphas Lévi gives an interpretation of his own as to the way in which these numbers unite to form the septenary. (*Lucifer*, XVI. 56.) He also calls attention to the identity of the figure 7 and the scythe or sickle which stands as Saturn's symbol, ♄. Starting with the Moon, Saturn is the seventh planet and is exalted in the seventh sign.

We have seen that the visible planets in the solar system with their invisible companions are gathered up into seven evolutionary schemes. It is a tempting conjecture that these seven systems of evolution, or "chains," as they are called, may correspond to the seven signs within the egg of Cancer. The following table shows how naturally planets and signs would fall into their places according to this arrangement.

<i>Planetary Chain.</i>	<i>Sign.</i>
(1) Vulcan	Leo
(2) Mercury (including the earth and Mars)	Virgo (including Scorpio)
(3) Venus	Libra
(4) Jupiter	Sagittarius
(5) Saturn	Capricorn
(6) Uranus	Aquarius
(7) Neptune (and two undiscovered planets)	Pisces

The asteroids or planetoids come in between (3) and (4) associated with the sign Scorpio, which sign, so far as I can see, is precisely what they correspond to, if taken as a whole. They are

merely unused material waiting future development, just as Scorpio provides material for human development. Like Scorpio, their evil influence is disintegrative and destructive, but their good is life-giving and energising.

These seven schemes of evolution have to do with the physical planets and their invisible companions: but in addition to these there are three other evolutionary schemes going on upon planets all of which are invisible, because none of them are ever connected with this physical plane. Of these it is said: "They are concerned with high orders of evolution and in some way with the ultimate perfection of the life of the solar system at large when all the septenary schemes shall have completed their cycles. . . . They are already in activity, and they each consist of seven planets occupying definite places in space. . . . The highest plane to which they are related is the Rupa plane of Devachan." (*The System to which we belong*, Sinnett, p. 16.)

The evolutionary schemes within the solar system are thus ten in number, divided into three spiritual and seven partially physical. They obviously compare with the three-fold Logos and the seven Devas; and if the relation of the seven to the zodiacal signs from Leo onward have been correctly given, the three will belong to the superior signs (1) Aries, (2) Taurus-Cancer, and (3) Gemini.

According to this arrangement, it will be seen that the earth-chain is closely associated with the sign Virgo. It would be interesting to know whether this would be the proper sign with which to associate our globe in a heliocentric classification of planets according to the Sun's zodiac. The point cannot at present be determined because of our scanty knowledge of the nature of that zodiac, which is very likely the circle of constellations. But under the Hexad we have seen that the myths of Mother Earth, Terra and Cœlus, Gaea and Uranus, the all-producing mother, seem to fall into their proper place in Virgo: and it may quite possibly be that this use of names implying "earth" may refer, not to primordial mother-substance only, but in a lower application to our globe also, which would thus be associated with Virgo, the second of the seven.

(To be continued)

Students' Corner

DEAR SIR,

In reply to your correspondent "Delta" I tender the subpended brief answers to his queries, which may partially clear up his difficulties.

Question 1.—Please explain what astronomical or astrological phenomenon a Roman author (Tacitus, I think) alludes to when he speaks of the "last rays of the setting sun continuing so bright till its rising as to obscure the stars."

Answer.—Yes, Tacitus has such a passage. It is to be found in Chap. xlv. of the *Germania* in the paragraph commencing *Quod extremas . . . habet*. To Tacitus and his contemporaries the globular form of the earth was well known. Pliny remarks anent this matter (II. 64): "*Orbem certe dicimus terræ, globumque verticibus includi fatemur. Neque enim absoluti orbis est forma, in tanta montium celsitate, tanta camporum planitie, sed cujus amplexus, si capita linearum comprehendantur ambitu, figuram absoluti orbis efficiat.*" But Tacitus was under the impression that it was a globe at rest in the centre of the universe, not, however, entirely spherical but slightly flattened at the poles as it is now known to be. Moreover, he fancied the land was completely surrounded by water. Pliny admitted the same thing in several passages (II. 66, 70, 75, etc.). He says: "*Est igitur in toto globo tellus medio ambitu præcincta circumfluo mari.*" But with regard to the special quotation cited by "Delta" another sidelight is thrown by comparing what Tacitus says with *Agricola* (12): "*Dierum spatia ultra nostri orbis mensuram, et nox clara, et extrema Britannia parte brevis, ut finem atque initium lucio exiguo discrimine internoscas. Quod si nubes non officiant, adspici per noctem solis fulgorem, nec occidere et exurgere, sed transire affirmant. Scilicet extrema et plana terrarum humili umbra non erigunt tenebras, infraque cælum et sidera nox cadit.*" Upon consideration of the context it seems very evident to what he alluded. The higher latitudes of which he speaks, extending say from 53° N. to the pole, he understood to be flatter than from the equator to the degree of latitude mentioned

previously. Especially was this thought to be the case from the absence of any high range of mountains, for he writes of the "*extrema et plana terrarum*." It is, in fact, the land of the midnight sun to which the quotation refers, and so at the time of the solstice when the sun approaches nearer to the pole and does not sink far below the horizon the flatter parts of the earth do not create any perceptible shadow or, as he says, "*extrema et plana terrarum non erigunt tenebras*." And since, as Pliny informs us (ii. 10), night is nothing but the shadow of the earth rising in the form of a cone, so the passage referred to simply means that while the earth is darkened, the sky and stars appear bright, being out of the cone of shadow or crepusculum and illumined by the sun's light—*infra cælum et*, etc., as he puts it.

Question 2.—Did the ancient Greeks ascribe any rain-making properties to Jupiter?

Answer.—Undoubtedly. For instance, we may refer to the Greek expression for mentioning the state of the weather, as proof indubitable to show that the fact was deeply rooted in the Greek mind. In Herodotus III. 187, we find: Τὸν μὲν γὰρ χειμῶνα ἔει ὁ θεός, *In winter it rains*. Literally, however, it reads: *In winter the God (Ζ) rains*. This was the usual form. Again Aristophanes (*Av.* 1501): Τί γάρ ὁ Ζεὺς ποιῇ, *What weather is it?* Literally, *What weather does Ζ give?* and the reply, Χῶ Ζεὺς ἄλλοκα μὲν πᾶλει αἶθριος, ἄλλοκα δ' ἔει. Literally, *Sometimes he (Ζ) gives rain, sometimes fine weather*.

Question 3.—What is the meaning of Urotal? Is it applied to some astronomical body?

Answer.—Urotal, i.e., Ὀροτάλ. It was applied to the Sun as Alilat was to the Moon. Selden says (*de Dis Syris, Syntagma II. ii.*, p. 175 et seq.): "*Allilat ab Halilath Arabum doctissime ut omnia, petit Scaliger, quod lunam nascentem significat et noctilucam. Latinorum hinc Lucina, id est, Illethia Græcorum traducenda, quæ non alia est a Lunâ sive Dianâ, Lilith etiam dicta Judæis; quod ab Eodem quo Halilath Arabum manat fonte: à Lilith nempe, quod Nox est unde Lilith. Lilith autem per Noctilucam redditur.*"

Question 4.—What testimony exists as to Osiris being synonymous with Bacchus and the Sun?

Answer.—Powerful testimony and enough to fill a volume of MODERN ASTROLOGY. "Delta" will realise that it is thus impossible to go into the matter here, other than in brief. Diodorus Siculus tells

us that there were two eternal divinities among the Egyptians, which existed before all others and took precedence of them. They were the Sun and Moon, which they called Osiris and Isis. Osiris, according to the Greeks, was the equivalent of Bacchus, and this latter Macrobius and other authors have left on record to be a personification of the Sun. Plutarch also writes as follows :—“*Nec in occulto est, neque aliud esse Osirin quam Solem, nec Isin aliud esse quam Terram, ut divimus, Naturamve rerum. . . . Hinc Osirin Ægyptii, ut Solem esse asserant, quotiens hieroglyphicis litteris suis exprimere volunt, insculpunt sceptrum, inque eo speciem oculi exprimunt, et hoc signo Osirin monstrant; significantes hunc deum Solem esse, regalique potestate sublimem cuncta despiciere: quia Solem Jovis oculum appellat antiquitas.*”

For the rest, any good work on mythology will furnish parallels.

HEINRICH DÄATH.

Solar Ingress

As Albert Kniepf has drawn attention in the “Observations” to the unsettled doctrine of solar ingresses other than those taking place in cardinal signs, we have thought it desirable to introduce such figures, at least for a time, in the Mundane. We shall then deal each month with the Sun’s entry into a new sign as well as with the more usual lunation, and so probably reach some definite conclusions by-and-by.

The present figure for Sun in Scorpio does not seem a very important figure. It falls in the fifth house. We may deduce a high rate of mortality among children and danger to them from epidemics, etc. The positions are unfavourable to licensed victuallers and places of amusement. These things are likely to be most in evidence at Liverpool, Worthing and other towns under Scorpio. Musical affairs are prominent. Venus afflicted points to some divorce cases. Mars in third house cusp is not favourable for railways and travelling. Accidents occur. Yet there is a busy time on the *chemin de fer*, as also in the Post Office. Reforms in the latter are likely to be instituted. The Stock Exchange has some defaulters to show. The square of ♈ and ♎ from fixed signs may produce some slight seismic disturbances. gales, lightning, etc.

HEINRICH DÄATH.

Letter to the Editor

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

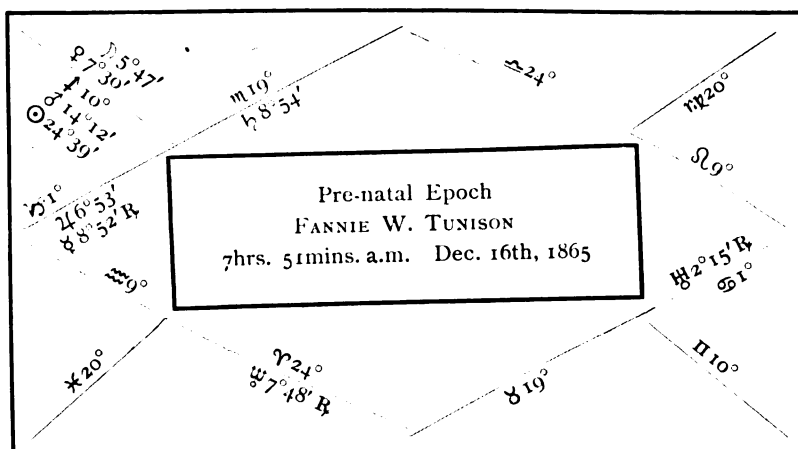
All correspondents should give full name and address, not necessarily for publication, but as a token of good faith.

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

DEAR SIR,

The case of Fannie W. Tunison given in July issue is remarkable enough. It is very usual to fly to the epoch when insufficient indications of permanent disaster *ab initio* are to be found in the horoscope of birth. It is a natural and logical procedure, too, since in many instances deformity, absence of parts, etc., could in nowise be dependent upon the planetary forces in action at the time of delivery, but must be the result of prenatal influences—those at the time of conception appealing to us most strongly. In the present natal figure the affliction is severe, although perhaps some of the aspects are hardly close enough to make the case decidedly clear. The evil ones are ☉ *par. dec.* ♄, ♀, ♁; *ad.* ☐ ♄, ♄, ♄. Then we have ♄ going to opposition of ♄ and ♄, to square of ♄, and leaving the semisquares of ♄ and ♁. Scorpio holds the malefic conjunction of ♄ and ♁, and Cancer the ♄ of ♄ and ♄, both of the latter being in square to ♄ and opp. to ♄ in the violent Capricorn. The ascendant has a ☐ of ♄ and a ♄ of ♄, but probably they are not of much account. Nevertheless the Sun is in trine to Jupiter, Sagittarius, a limb sign rises, the ♄ is afflicted in Capricorn, another limb sign, while ☉ is harassed in ♄, ruling the great nerve ganglion or plexus situated at the pit of the stomach. It may also exercise sway over the arms, and certainly does over the hands. I think it will be conceded that the horoscope of delivery is a distinctly ominous one without having recourse to the epoch. We must notice, however, the astrological reasons why she has been able to overcome in great measure her unfortunate deprivation. With the ☉ in elevation in ♄ in ♄ to ♄, and ♄ rising, she is versatile. The ♄ of ☉ to ♄ in second helps her to make the money she does under seemingly the most inauspicious circumstances. But ♄ is in its own sign ♄ and in elevation bearing a ♄ of ♄ and sextiles of ♁, ♄, ♄ and ♄. No wonder then at her ingenuity and dexterity! The time at my disposal is too short to do more than hint at these planetary indications, but I have roughly cast a figure for the prenatal or conceptional epoch. This occurred approximately at 7hrs. 51mins. a.m. on December 16th,

1865. I presume, of course, in the absence of any statement to the contrary, that it happened in the same lat. and long. as the birth.



⊙ Par. dec. ♄, ♃, ♀, ♂, ♆

This figure shows the true ascendant of *birth* scheme to be $6^{\circ} \uparrow$. It exhibits ♃ and ♆ prominent—as indeed they are at the actual *genesis*—and receiving evil rays by ☐ from ♄ and ♂ ♄. The ☉ is in ♄, afflicted by a ♄ of ♃. The ascendant is in close ♂ to ♄ R, to which planet the Sun is applying by opposition. The solar orb is likewise in *par. dec.* with ♄, ♃, ♀, ♂ and ♆. Six bodies are located in limb signs and Capricorn rises. It is noticeable that the ☉ in this epochal figure is in *exact* ☐ with the same orb in the scheme of nativity.

Whatever correlation exists between the two figures, the case of Fannie W. Tunison is powerful in the advocacy of reincarnation—or failing, fatalism of the most pronounced kind. Divinity can scarcely be supposed to have vented anger carelessly or unthinkingly to work results in such a shameful way upon a girl who could never have had an opportunity to offend Him or to incur His ire. Is it consistent with *human* ideas of justice and pity, for a God to handicap one of His creatures from the starting to the winning-post of life in this manner? If so, the devil has never had his fair chance. By the bye, Miss Fannie W. Tunison will die a violent and sudden death, probably through the rupture of blood vessels in the stomach. Cancer and even drowning are possible.

With regard to number two of Herr Albert Kniepf's "Observations" in the July issue respecting the epoch, I have remarked the same thing repeatedly myself, and I believe he is well within the mark when he says that he found the Moon in the same sign as at birth in about half the number of cases. He has omitted to give the actual day in July upon which the birth eventuated, or I might have looked at the prenatal epoch for the case too. I would like to ask, however,

whether the allusion to the time of conception is not really that of impregnation. The figure for the conceptional epoch is not necessarily that of the latter. Knowing indisputably the time of actual gestation (a difficult thing to know), there could be no hesitancy in there and then computing the time of birth to the second months before it was due, were we in possession of all the facts surrounding this abstruse problem. The best modern exposition of the subject has been given by Sepharial.

While writing, may I ask those readers acquainted with foreign astrological works, magazines and pamphlets to communicate information respecting such to me, care of Editor. Wherever possible, the publisher's address should be added. Literature upon the subject may be in any of the following languages: French, German, Spanish, Italian, Portuguese, Norwegian, or Danish. Translations from Greek, Latin and other sources may also be noted. The writer would feel very grateful for such information.

HEINRICH DÄATH.

WHATEVER is agreeable to you, O Universe, is so to me too. Nothing is early or late for me that is seasonable for you. Everything is fruit for me which your seasons bring, oh Nature. From you all things proceed, subsist in you, and return to you.

MARCUS AURELIUS.

HOLD fast by the present! Every situation—nay, every moment—is of infinite value, for it is the representative of a whole eternity.

GOETHE.

Review

Notes on Dan and Scorpio, and Sagittarius. By J. W. LAWRENCE. (Banks & Son, 4d.)

To those who believe that the inhabitants of these isles descended from the ancient Jews, this pamphlet may prove interesting. It contains the supposed horoscope of Jesus Christ, and many biblical references. The writer has been a subscriber to MODERN ASTROLOGY for many years.