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Character is Destiny

THERE *is* a destiny over *all* things, animate and inanimate. There are many who believe in luck and fortune, and a great number who firmly believe in fate, but there are still a few who account for events happening by chance. All thoughtful persons, reflecting upon this subject, come to the conclusion that Destiny rules the world, and the advanced thinkers amongst us have arrived at the conclusion that character is destiny, and the more we ponder over this question the more clearly do we perceive that this must be true. We can trace the history of nations, and see how their destinies have been moulded by the character of the race. This is also true in the case of individuals; an impulsive man will find himself involved in troubles that he may call chance, fate, or luck, but nevertheless his impulsive and rash action produced the difficulties.

A slow and cautious man may miss many opportunities in life through fear as to consequences, and thus find himself making very little headway in life; also the proud and reserved man may hold himself aloof from others so as to miss favourable circumstances in which to further his interests; and it does not matter whether these men consider that they are fated or not, but it is certain that their characters have much to do with their attitude toward their surroundings. Numerous incidents might be cited in favour of the truth that character is destiny. Some men fail where others succeed, some men venture and act where others hesitate and delay; in fact,

we all think in accordance with our character and act in harmony with our temperament, and both act and thought are expressions of our character, which is our Soul.

If character is destiny, from whence did we get our character? Those who earnestly ask this question will never rest until the problem is solved, for this thought, asked in real earnest, comes from the awakening soul. Once realise that we are our character, or that our character is the real individual, and we recognise a duality in ourselves which prompts the desire to understand the Delphic oracle, "Man, know thyself." In these few words lies the secret and potent mystery of life, and we begin to question, "What am I? from whence did I come? and whither am I going?" The moment we seriously make this enquiry is the moment when we leave the world of carelessness and indifference; *we* have commenced to *think*, and for the first time realise that we are not our mind, but something behind that mind, which is the motive power setting thought in motion. That flash of light may leave us for many a day, and being absorbed in the activity of the life around us, the soul once more goes to sleep, or, rather, is obscured by the interest in objective matters which calls forth the brain energies working through matter.

The soul is immortal, it can never die. God is a spirit and He is our heavenly Father, and as sons of a Divine Father we must eventually come into our Divine inheritance. "In my Father's house are many mansions," said the Teacher. The few souls who have pierced through the illusion of the senses know this to be true. These help the world by their thought and life, and in our midst to-day there are being born seers and prophets who during the twentieth century will proclaim the truth that the soul occupies many forms, each form being moulded upon the thought plan of a former existence. To some this idea comes as a shock, to others it awakens an inner memory and the intuition knows it to be true. The brain of the present existence cannot remember a previous existence in which its cells were not the actors in the drama, but the soul retains the memory of the part it played as leading actor and it has brought over the cream of that memory in character. It is not a difficult matter for any thoughtful person to associate the late Mr. W. E. Gladstone with the Roman Cicero, or Napoleon with Julius Cæsar. A great deal might be said more openly about the esoteric teaching

of re-embodiment and pre-existence. Christ spoke to the multitudes in parables, yet to His disciples He said "Unto you it is given to know the mystery of the Kingdom of God, but unto them that are without all *these* things are done in parables; that seeing they may see and not perceive, and hearing they may hear and not understand, lest at any time they should be converted and *their* sins should be forgiven them." The time has not come for all to be "converted," for there are younger souls in manifestation as well as older souls, and the lessons of life and experience must be thoroughly learned ere the soul can understand the mysteries.

Astrology is the guide or chart for the soul, but the soul must have awakened before it can grasp its wonderful meaning. The story of the heavens is the life history of all souls, and we read in the signs and planets their destiny. Character in the past made the destiny of the present, and the character of the present is making the destiny of the future. A man without a character, good or bad, can have no motives, and motive is the power by which he moves to will or desire. Sin is the result of ignorance, non-knowledge. Knowledge leads to wisdom, hence the man who would be wise seeks to know himself. "He who conquereth himself is greater than he who taketh a city." Thoughtful persons know this to be true, and only those who are still the slaves of creed and custom fear to enquire how far the power of conquest lies within themselves, and thus prove that character is destiny.

In the next volume we may again take up this subject and endeavour to show the value of Astrology in helping us to know how far we can make or mar our destiny, illustrating the subject by the lives and horoscopes of characters whose history will be well known to all, at the same time making Astrology a subject that every reader who thinks can understand.

"A SKILFUL person, acquainted with the nature of the stars, is enabled to avert many of their effects, and to prepare himself for those effects before they arrive."—*The Centiloquy*.

Our Destiny in the Stars

ASTROLOGY DEFENDED AND POPULAR OBJECTIONS ANSWERED

By ZARIEL

PRELIMINARY

I AM induced to write these lines through meeting frequently with persons who raise some (generally weak and untenable) argument or question against astral influence, particularly as to such influence upon human beings, their character and destiny.

In some of the *Encyclopædias*, evident attempts have been made to frame what may be considered as a refutation of Astrology or horoscopy, but nowhere have I met with any defence which covers all or most of the general objections raised by such persons and works as I allude to. Therefore this humble effort on my part has been made to give such replies, which if at times seemingly inadequate, are at least sincere and equal in power to the question or argument contended against.

In order to treat so interesting a subject in as comprehensive a manner as possible, I have developed a conversational controversy, endeavouring to place both sides upon a fair standard. In doing so, the language employed is of the most simple kind, carefully avoiding such phrases and technicalities as might prove obscure to readers unacquainted with practical Astrology, for whom these lines are mostly intended.

All the popular objections to Astrology may be condensed into questions bearing upon different ideas and emanating from various sections of the community. The first is the one mostly met with in every-day conversation. Some ask it seriously, with earnest desire for an answer, while others propose it in a satirical or jeering mood, with that peculiar look of self-confidence which would imply that they

have reached the unhappy condition of having nothing more to learn. I will call it :

1. The ordinary question—“*How can the stars or planets affect human beings ?*”

The second is one frequently met with from weak-minded or effeminate men and elderly females ; it may be called :

2. An old woman's question—“*Is it good to search into the future ?*” or “*Is it not wicked to seek a knowledge of the future ?*”

The next is not so frequently heard, since the answer to it can have but little weight either for or against predictive science. It is :

3. The foolish question—“*If Astrology be a good and true science, why is it so generally discarded or disbelieved, and why is it not upheld by the Law ?*”

The next one is more rare, because it mostly emanates from an interested enquirer. I will call it :

4. The intelligent question—“*Does not modern scientific research weigh against the possibilities of astrological judgments ?*”

The next is seldom heard because it is only likely to be proposed by one having some astronomical knowledge :

5. The astronomer's question—“*Are not the fundamental principles and tenets of Astrology completely upset, or at least seriously damaged, by the precession of the equinoxes ?*”

Lastly, the one relating to Bible references, which I call :

6. The churchman's question—“*Does the Bible in any way favour or support Astrology ?*”

The following argument is based mostly upon conversations which have transpired from time to time between various persons and the writer. It is arranged in the form of a continued discourse between A, a sceptic, and B, an astrologian, dealing with the subjects of the six main questions given, and touching upon many side issues resulting from the particular nature of the argument.

THE ARGUMENT

A. I cannot understand how you can at the present time uphold the ancient doctrines of Astrology, which I thought had long since been exploded. I have always been led to suppose that what you call “planetary influence” was based upon mouldy and mythological superstitions long since laid aside.

B. Your ideas on this subject are the result of hearsay and ignorant prejudice. If you will make any practical investigation of the matter, you will soon discover the broad extent of your mistake. Look around you with your eyes open, and you will immediately see undeniable evidence of planetary and solar influence pervading the universe. The recurrence of day and night, the regular (or irregular) ebb and flow of the tide, the changes of the weather, of the seasons, the growth and flowering of plants, some of which bloom during the day, others during the night, waterspouts, equinoctial gales, and many other effects operating upon the earth from external influences; epidemics of sickness and crime, the inherent powers of the planetary bodies, by which they maintain their positions in space and continue their movements in orbits around their primary body, the Sun, are all instances of planetary and solar influence, evident to the senses of all thinking beings. An invisible but universal power pervading throughout Nature and affecting all animate and so-called inanimate objects, is illustrated by that mysterious agency which causes the magnet to attract the iron, and by that peculiar sympathy or antipathy which is frequently experienced on a first meeting between human beings and animals.

A. Of course, we know by long experience that the magnet attracts, or repels, by a mysterious and invisible agency, and we know also, that the Sun, by some similar power of attraction and repulsion, appears to hold the planets in their orbits, but in what way does this refer to planetary influence, as understood by the astrologer?

B. You are attributing to the Sun *all* the powers of attraction and repulsion, overlooking the fact that the planets possess these characteristics also, as proved by one disturbing the movement of another in its orbit, and by comets having been known to make a distinct eccentric movement, enabling them to pass a planet without coming in contact, which has occurred more than once.

A. Yes, I am aware of all this, and I know that the tides are attributed to lunar and solar influence upon the ocean, also that waterspouts and atmospheric changes may be caused by similar action; but I fail to comprehend how the stars and planets at such enormous distances from us can affect human beings, or influence our minds and destinies.

B. You employ the term "distances" in a sense which has no

weight in this argument. What you describe as the "enormous distances" of the planets is but a *necessity of their existence*. That same *distance* or *position* makes them *what they are* and their *influence what it is*. If the orbits of the planets were changed, and their distance altered to something altogether different, the universe would not be what it is, which needs no illustration, while the effects of the orbs one upon another and upon us would be proportionately different. In such case, it is reasonable to suppose that we should not be as we are, and that human existence in its present condition might be an impossibility under such altered conditions of nature.

A. That may be so, but to me it only seems to refer to effects upon the great component parts of nature, while human beings are but specks upon the earth.

B. You admit that the gigantic orbs comprising the solar system hold themselves together and keep their places by the power of their mutual influence one upon another; you also acknowledge that the great mass of waters upon our planet gravitate after the Moon's motion; that the seasons come and go, the snow melts and the flowers bloom under the sun's genial rays. You say that planetary influence may thus affect the earth and great parts thereof, but you fail to comprehend how life and human beings in particular can be so affected because they are but mites and specks in the universe. To doubt such influence on your reasoning is similar to admitting the action of the ocean upon the rocks and cliffs of the sea-coast, that huge caverns are formed by its action, that islands are washed away by it while new ones are formed, but that it cannot affect the grains of sand which form its bed and upon which its breakers dash! When you ask "How can such things be?" it is like asking "How can life be?" A question only capable of being answered by that amount of necessary *experience* which proclaims that *it is so*.

Everything in nature, from the greatest amalgamation of atoms down to the single atom, is but part of one gigantic whole. We, as human beings, are but as chips of the universe to which we belong, and from which we are derived, even as a chip of wood is derived from the tree or block of which it formed a part. If the tree or block is in a perfectly good condition and thoroughly sound in all its parts, then the chip will partake of the same excellent character, but if the block is in bad condition at the time it is chipped, then

will the chip also be of bad condition. At the moment of our birth, we, as chips of the great universe, partake of the influences then at work in the field of nature. These we inhale in our first "breath of life," and carry with us through our short pilgrimage on earth. It is the object of the careful astrologer to discover by his science the nature of such influences and conditions of the universe at that moment, by which he may arrive at some definite idea of the characteristics of the person born, and so form a clue to the future destiny.

The experience of past ages show the possibility of this beyond further doubt.

A. I will not follow your lead into that line of argument, as it will only land us into philosophical theories which take us from the more practical ideas I want to arrive at. Is it not generally admitted that the Copernican system of astronomy and knowledge of the precession of the equinoxes have thoroughly exploded the first principles upon which the foundation of Astrology rested? I have read somewhere that the discoveries of Copernicus gave the death-blow to Astrology.

B. There is nothing in the nature of the discoveries of Copernicus or of more recent astronomers which throws any obstacles in the way of astrological research. As a science, Astrology is progressive, the same as medicine or chemistry, but its first principles remain intact.

A. In remote days, when Astrology formed one of the highest branches of science, previous to the time of Copernicus, the earth was believed to be the centre of the universe, round which the Sun, planets and stars moved for no other purpose than to cast their supposed influence upon it, under the special guidance of the gods. The change in Theistic belief and the discovery that the earth is *not the central object* of the universe, but only a comparatively small planet, revolving, like others, in an orbit around the Sun, must of necessity alter the very fundamental principles upon which the astrological judgments are founded, or else I do not understand the nature of Astrology.

B. That you do not understand the nature of the subject, like others who have spoken and written against it, is evident from the tendency of your remarks. You are assuming that the entire range of astral predictive science depends upon the religious belief of a

nation, or upon some astronomical theory relating to the motion of the spheres, whereas neither one nor the other can affect the matter in the slightest degree. The astrologer is found amongst the Christians, Jews, Mahomedans, Buddhists, Atheists, and in fact, amongst all the nations and creeds of the world; but none that I am aware of will imagine for a moment that the electric and magnetic rays of the celestial bodies are caused by their religion, although doubtless much superstition has been associated at times with this, as with all other branches of science and philosophy, which date back to antiquity. Neither can any theory respecting the centre of the solar system disturb the action of any part of it upon the earth and its contents, for what can it signify astrologically whether the earth goes round the Sun, or the Sun round the earth? The natural qualities of every part of nature, and the influence of one object upon another, remains exactly the same, no matter which idea we accept as to their relative movements.

The mutual effects of the Sun, Moon and planets upon the earth and its inhabitants are not likely to be disturbed by the whims and changing fancies, or even the discoveries, of a scientific theorist.

A. You have omitted all mention of the precession of the equinoxes, which has been urged by some astronomers as a great stumbling-block to Astrology; for though the constellations of the fixed stars make a slight movement onwards year by year, which amounts to a considerable space in the course of centuries, yet the astrologers of the present day use the zodiac in their horoscopes as it was used centuries ago, without any apparent regard to the fact that the stars which formed the constellations or signs of the zodiac in those remote times have now moved into another place.

What the astrologer of to-day calls the sign Aries, for instance, does not contain the constellation of that name as it formerly did, because a great part of it has moved beyond the limits given to the sign Aries, and therefore the qualities of that sign should now be given to the sign Taurus, as that now contains much of the constellation which once occupied the sign Aries.

How can you possibly reconcile such a seeming discrepancy?

(To be continued)

Shakespeare and the Heavenly Science

SHAKESPEARE'S horoscope shows that his thought was original; that he had the esoteric or inspired knowledge of the celestial laws on which was founded the heavenly science of pure Astrology. Thomas Carlyle in an essay "On History," says a husbandman is "blameless in disregarding those higher worlds" of "the firmament of stars," and "whole untracked celestial spaces between Aries and Libra," under and through which his "little crop hangs" and "sails"; but "as a thinker and faithful enquirer into Nature, he were wrong." Carlyle's knowledge of the relation of the celestial twelve signs to the temple of the body was obtained *from within*, by spiritual revelation, and so was Shakespeare's, whose plays abound with symbolism interchangeable with that of the Hebrew seers and of all truly inspired writers, from which he obtained confirmatory evidence of his poetic or inner vision. Still, the poet undoubtedly availed himself of the exoteric knowledge then current on the subject of the celestial laws in the form of Astrology, because he saw that it set forth statements of principles which are fixed, though the effects of them vary through the endless possibilities of interweaving the elements in which they operate.

At any rate, Shakespeare's works are those of a man having in him the mind of the master, since celestially, as the horoscope shows, he was born when Virgo, the Pure Virgin, was in the ascendant, and when Mercury, Hermes, the Divine Messenger, was in Aries, the Ram or the Lamb. How Shakespeare obtained his mystic knowledge is cleverly disguised in "The Taming of the Shrew," especially referred to in Carlyle's *Sartor Resartus*. There, a sinful, drunken beggar, who bears the name of the Christ—"Christophero," *i.e.*, "I bear the Christ"—is operated on by a "Lord" till, in and around him, a wonderful transformation seems to be effected, and in the midst of the new set of "players," of faculties of mind and soul, mysteriously introduced to represent a humorous story, he strangely vanishes. This play is too complex and recondite in its celestial

thought to be first selected as an illustration of Shakespeare's possession of the Master Wisdom. A more suitable one for my purpose and for the more easy comprehension of readers acquainted with the rudimentary principles of celestial knowledge—"caviare to the general"—will be "Twelfth Night ; or What You Will."

Like Carlyle, he reached this knowledge from the esoteric or microcosmic, and not from the exoteric or macrocosmic point of vision, and I soon found, on reading Shakespeare in ordinary editions, that he had been mutilated, altered, and even corrupted by "learned" commentators and "able" editors, and further, that marginal notes given of words as they stood in the first folio were correct. Consequently, I procured a folio, and, to my delight, I found that the poet had therein written various words in a way to indicate to those reading with *understanding* that he was interweaving the powers of the signs of the heavens with material forms, just as is consistent with the mystery of increasing creation, and as is set forth in symbolic terms in the Hebrew Scriptures. In all my references to the works of the poet I shall, therefore, deal only with the folio, and it is to this alone all must go who intend to ascend with his thought from "earth to heaven," from terrestrial man to the celestial man. For traditional theology, conventional religion and quackery, though they repeat, parrot-like, Paul's statement that "there are also celestial bodies and bodies terrestrial," each with its own glory, do not discern between the celestial body of man and his terrestrial body, though even Astrology, in its appointment of the Twelve Signs and allocation of the Seven Planets, and the Sun and Moon, to their different signs, and consequently to the different regions of the body, affirms the spirit of his teaching. So does Shakespeare, in "The Comedy of Errors," where the Dux, Duke, or leading principle, is the Sun, Sol, or "Solinus," who, towards the close, when the two opposite bodies, alike in form, but different in character (Antipholus of Syracuse and Anti-pholus of Ephesus) are brought together, says :

" One of these men is *genius* to the other :
And so of these, which is the natural man,
And which the spirit? Who deciphers them? "

But, for the present, let me give a few points to show the false crossing of our ordinary idea of the celestial "body" in the

terrestrial "body," and consequently the cause of the want of harmony and concord between the one and the other, as illustrated in "Twelfth Night; or What You Will." This is a true comedy, because the ludicrous situations and amusing disappointments occurring therein arise from starting on an orthodox, misunderstood idea, whereon is founded a pretended knowledge which is employed by deceit to cure conceit and presumption, whereby other unknown and unrecognised forces are brought into play, to have an unexpected development. Everyone knows that the conventional, traditional and orthodox view of the Feast of Epiphany or Twelfth Day is a historical story of the coming of the Wise Men to present three gifts to the infant Saviour. But Shakespeare substitutes Night for Day to show that orthodoxy is in the dark on the subject in presenting the story in a material, natural, or earthy form, or astrologically in the earthy trigon of Taurus, Virgo and Capricorn. The poet knew that the story is a representation of celestial or spiritual laws, possible of operation in men, but finding that human malevolence and wrongheadedness would only approach it from the formalistic and merely intellectual standpoints, and were consequently clinging to the earthy trigon of manifestation, he wrote this comedy to show how the ignorance and coxcomby of half-knowledge, mere bluster and even connived deceit, impose upon the senses and a haughty will, even in the initial theological position of duality of man as having in him both the masculine and feminine character.

Where there is "Night," or darkness, there is a growling discontent, a suppressed wrathfulness or ire, which is ill, not good, and so the environment is called "Illyria." What are the characteristics of this condition of life, based on a mistaken idea? Orthodoxy supposes, in taking the story of the Wise Men literally, or as a material fact, that it is starting with Leo or Judah, as the Captain of Salvation or Leader. Its dux or leader, however, is not Leo, but Ursa Major, or Orsino, the Bear, a constellation by the side of Leo. Now, Leo in pure Astrology, signifies the heart, the centre of life, of heat, of fire, for Leo is of the fiery trigon, and is the house of the Sun, the source of material light and heat. Thus the Bear is outside the path of the Sun through Leo, and so is Canes (Ven), or the Greyhound, which, as Curio, suggests "hart "

hunting, a carnal pursuit, the love of which turns the Bear into a "hart," a form of Capricornus; the house of Saturn.

The three gifts, signified by Gold, Frankincense and Myrrh, are Pure Reason or Golden Thought, which produces universal harmony; the incense of free and unrestricted praise and worship from the altar of the heart; and the power of keeping one's self from evil and corruption. Like kings they will rule in Aries (head), Leo (heart), and in Virgo (the liver, or seat of blood purification). But Ursa, or "sides," gives priority to the "liver" and thus, as "hart" or in Capricorn, it only regards life in a material form and desires to keep it healthy and pure by means of its conception of love. However, it has three vague ideas of the kings or rulers through the knee (Capricornus) in the act of adoration and its poor representatives of them figure in the comedy as the "Captain" or head, as Sir Andrew Ague-Face or Ague-Cheek, and as interfering Malvolio, the steward, whose name means ill-will or ill-desire.

The "Captain" or head of our wrecked bark or vessel appears and disappears at once and for good in Cancer (breast) of the watery trigon. This wrongly placed idea of the "Lamb" or Captain of Salvation is because of the lead in the Bear instead of Leo. To this unknown "Captain" is given "gold," henceforth he is a "mute." Both the lamb and the lion, head and heart, are of the fiery trigon, the first the house of Mars, or action; the second the house of the Sun, or of light and heat to the whole body or world. Sir Andrew Ague-Cheek or Ague-Face has outwardly or superficially a handsome "head" (Aries) with "an excellent head of hair," a token of strength, but still likened to "flax," a plant of Mars, whose house is Aries. Credited with playing on the "viol" and with the gift of tongues, "four languages," this superficial and feverish aspect of Aries is yet empty, ignorant, and void of martial fire. Its praise and worship are of revelling and pleasure. This false notion of Aries, the lamb, is naturally associated with a titled windiness or belching from the stomach (Sir Toby Belch), to which it pays homage, and therefore it is a carnal head, given to fencing, dancing and bear baiting, and neglecting the arts. This idea of the "head," or Aries, originates of the earthy trine. Malvolio, or Ill-Will, the "head" or steward of Olivia (who tells him, in relation to Orsino's love suit, "What you will") is a conceited, vapouring, intellectual idea of the lamb,

originating in the airy trine of Gemini, Libra and Aquarius. It is a jealous, self-opinionated will, which will walk in and have its own way.

Olivia, the olive, a tree of the Moon, is the beautiful, earthy form of humanity, Virgo (the house of Mercury), in an ideal purity, in which it is by good works to be preserved. Thus, through Valentine, in Aquarius, like Valentine's Day, it rejects Ursa, though "hart"-like, is religious and secludes itself from the world. Being "night" or darkness, the light of the Sun is absent, so that it will eventually be deceived by the Diana expression of love into the avowal of a passion for what is "deere" to the "hart" of the earthy trine, and its affection being unrequited, it will console itself with its like but bolder and more vigorous form.

Viola, the viol, music, song, introduced in Cancer, with the "captaine," becomes a eunuch, and acts the rôle of a man taking in the service of Orsino (the bear), the name of "Cesario" or the hairy. Thus this "messenger," Mercury, the bear's "embassie," a divinity, is a hermaphrodite—Hermes Aphrodite—a combination of knowledge with sexual love. This confusion of Mercury (whose house is Gemini) with Venus (whose domicile is Taurus and Libra) comes with the unknown "captain" in Cancer (the house of the Moon), because the lead is earthy, and not in Leo (the house of the Sun).

Maria, Mary, Jezabel, "Eve's flesh," characterised by cunning and deceit, is Scorpio (house of evil, Mars), with which originates all the false fire of the comedy, derived from its succeeding fiery sign, Sagittarius (house of Jupiter); and Feste, the blown, is the judgment of folly (Libra, the house of Venus), on good and evil. The relationship of Belch, or wind from a quaffing and drinking stomach, to which an empty and superficial "head" pays homage, though unpleasing to Olivia, the olive or purity of life (Virgo), is yet tolerated, and if occasionally rebuked by the "self-love" of the steward as "head," its humours and vices are ministered to by Scorpio, her "chambermaid." It is thus that earthy Virgo comes to reveal her charms to Venus-Mercury (Cesario) in her own house, and lapses into a love for what is pleasant to sense.

These are the characters of the first act as operating under celestial laws. In that act are references to Orion, the Dolphin, Mercury, Diana, Taurus, and "constellation." The more vigorous

and active power of Mercury, whose home is Taurus, is said by the "captain" of Cancer to be saved, like Orion, on the dolphin's back, the one constellation being between Taurus and Gemini, and the other between Capricorn and Aquarius; in other words, saved from the water, it is to be found between earth and air. Hence Viola, as Venus-Mercury, the messenger of Ursa to Virgo, says: "You should not rest between the elements of earth and air," but "pity me." It is Belch from stomach, unable to say why "things are hid," and why these "gifts" have "a curtaine before them" that follows the suggestion of a feverish head (Ague-Cheek) to indulge in revelry as having been born under Taurus, though one confounds it with Ursa and Leo (sides and heart), and the other with Aquarius and Sagittarius (legs and thighs). Orsino or Ursa is right in knowing that the "constellation" of Venus-Mercury with a Diana's lip is apt for the wooing of Olivia, and to become acquainted with her fleshly beauty. At the close of the act, a ring, a circle, will bind together as with a Jove-token the Venus-Mercury and Virgo of the earthy trigon, and its own "ill will" or steward will be selected to bestow it.

In the second Act the effects of these hidden or concealed gifts in their unknown, perverted and misunderstood powers, come into outward action, so that all of them have taken fixed material forms, "Antonio," representative of the saving power of outward forms, has (Scene I.) reserved and preserved Sebastian, the masculine or active form of Mercury. Though a youth Sebastian is really "venerable," the meaning of the name. Having now preserved "venerable" form or custom with youthful action and freedom, the ring is, with some hesitation in Scene II. accepted by its Venus-Mercury aspect from the acid or jealous will or "head" of Virgo's house. Our ancient custom of carousing or feasting in the celebration of the bestowal of the "gifts" is illustrated in the kind of life set forth in Scene III., where Belch from the stomach asks "Does not our lives consist in the foure elements?" Here is gross materialism, and in Libra, Folly itself passes judgment with its derisive allusion to "three" asses. In fact, the three gifts have, in Virgo, from a material standpoint, become asinine, to the alarm of Scorpio (Maria) which tells of the expelling power of that virtuous and supposed knowing "head" which is the will of Olivia flatteringly called Madonna by a foolish judgment. Venus-Mercury having entangled the Madonna in its

sensual form of love knowledge, Scorpio, her chamber-maid, will gull and make a fool of the puritanic will, which gives itself such consequential airs. Thus it is Scorpio, "the Eve's flesh," that will bring about the fall of the will, because the "head" or steward of Virgo is not even intellectual, much less spiritual, but secretly carnal.

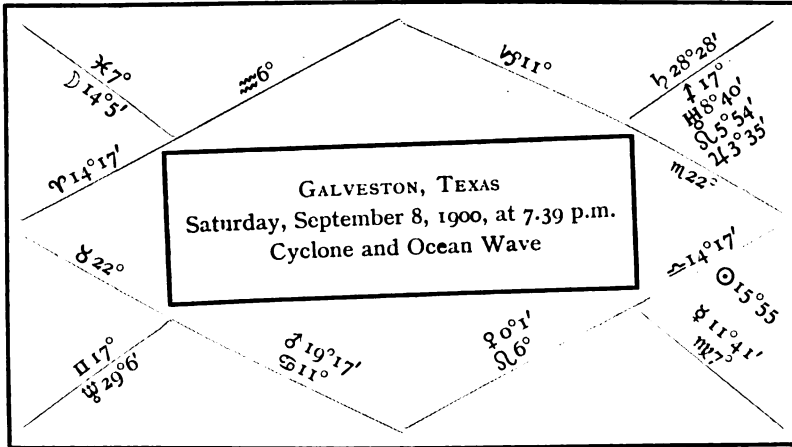
In Scene IV. we consequently find Ursa or the false lead mistaking the singing, drunken Folly for the voice of Venus-Mercury. But as a "eunuch" is not capable of generating or producing spiritual song, the Feste or Folly of the Festival, sings, on express invitation, not of divine gifts, but of death and corruption. This earthly idea of pure love thus gives place to melancholy: "No motion of the liver, but the pallat, that suffer surfeit, cloyment, and revolt"; hence the smiling at grief, like Patience high in air, by Venus-Mercury. In Scene V., Fabian, or the grower of the bean, a plant of Venus, is brought in to help to undermine the "head" or puritanic will of Virgo. That "sheep biter" is to be shamed and "the peare" brought back again through the medium of Scorpio (Maria) which deceives the self-will or "head" of Virgo by giving a gross, carnal, and Taurine voice to epistles, letters, or things sacred. "M.O.A.I." is the sound of Taurus, just as a sound of lowing will indicate a bull, and the ill-desire of self-will of Olivia (Virgo) imagines, through accepting cunningly devised stories according to the letter, that it is to enjoy the full charms of a pure virgin life and to bear titled rule. This "Aqua Vitæ," or strong drink, thus cunningly administered by Scorpio, will fill the "head" with vain conceits.

(To be continued)

"FOR 2,000 years the sun has been in Pisces as denoted by the precession of the Equinoxes. By 1914 it will pass out of this dual sign (two fishes) into Aquarius, which is single—the man with the watering-pot pouring out truth for all. Dualism has characterised this entire period. Christianity has been permitted to preach good and evil to every nation, tribe and tongue. For about thirty-three years before the Sun reaches the dividing line it passes through a zone of constantly decreasing Pisces-influence. This is why from 1881 to 1914 there is such a decline noticeable in Christianity. This is why counter influences are being more and more felt, and why even Christian ministers often feel that the end of this dispensation is near. They feel it, but none have yet seen that it is to come through the annihilation of dualism. It will take about thirty-three years more after 1914 for the last traces of dualistic belief to disappear."—*Occult Truths*.

The Cyclone at Galveston

R.A.M.C. $281^{\circ}58'$



THE above decumbiture is drawn for the moment of the presumable climax of that night of terrors, when hundreds, yea, thousands, of poor, shivering, helpless souls were driven before the storm-king's anger and on high billowing waves to enter on a long ocean-journey, from whence but few indeed were permitted to return. The first remarkable feature to attract our attention in the decumbiture is the precision of the signs on the cusps of the mundane figure to those of the grand zodiac—all in regular rotation and none intercepted, showing us the most probable cause of the rapidity of the development and the fearful force and destructiveness of the two great elemental giants, wind and water, in combat for supremacy in their angry mood: Saturn, stationary in the ninth house of long ocean journeys, and in almost exact opposition to Neptune in Gemini (airy sign), and in the third house of kindred, friends, relatives, seems to still more closely fit our figure to the actual occurrences of that night of terrors. Mars in Cancer (water), and in the fourth house—"conditions at the end, and the grave"—still more closely fits our figure to the facts in the case; Venus, also in the fourth, but

near the cusp of the fifth, house of "women and children," exactly suits the case in hand, for by far the greater number of the helpless lost were women and children. The Sun and Mercury from the sixth house, and in an earthy sign, in opposition to the Moon in Pisces, a watery sign, and in the twelfth house, would seem to leave nought to show the wonderful concurrence of the heavenly signs to the facts on hand, and yet we find Uranus, Jupiter and Caput Draconis giving still further evidence from their position in the eighth house of "death" to the completion of destructiveness that seemed almost as ordained for that night of horrors and of death. I have had seven of the unfortunate sufferers at my next-door neighbour's (my daughter's house), where we have for more than two weeks done all that can be done to alleviate their suffering and grief. All our public buildings and our private residences are at the disposal of these unfortunate sufferers; our whole town is like a camp in activity at some great event in which all feel equally interested.

Let us see whether our decumbiture does not give us some equally sure indication of brighter scenes and more agreeable prospects for the future of our unfortunate sister city, Galveston. Just so, as we find in the remains of the physical destruction the germ and seed for new life and creative energy, although there more frequently tending to a lower species of regenerative potency, so in the higher metaphysical and psychic rounds of creative energy we recognise the indicative finger-marks in the very signs that indicated the evil events of the past as the promising assurances of a brighter and more happy future; thus: The precision of the cusps on the mundane figure of our decumbiture that brought us the results of the past evil events, stands also as the rising star of promise for the new future recuperation and reclamation from the depths of ruin and destruction of our unfortunate sister city to the full development and attainment, not only of its former prosperity and glory as a beautiful city, but it will prove the very cause of its superseding itself a hundredfold to anything it could have done had this sad calamity not for a time darkened its visible horizon of future greatness.

Galveston will revive with equally phenomenal rapidity and success as was its destruction and ruin on the night of September 8th last. The new conjunction of the ascendant in the decumbiture on the night of destruction to the ascending degree and minutes that rule the city of London in England prove to me, astrologically, that the city of Galveston will find great help and assistance by the influx of English capital, that London money will be quite heavily invested in rebuilding a more prosperous and finer city than ever would have graced the beautiful Isle of the Orleander.

S. KRAMER.

The Oracle

NOTE.—The following is most important to all persons born when the sign Sagittarius 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 November and the 22nd 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 Sagittarius. 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."

FATE AND FORTUNE FOR THE MONTH OF DECEMBER.

IMPORTANT to all born between November 23rd and December 22nd in any year.

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

CHARACTER AND DISPOSITION.—The sign Sagittarius endows those born under its influence with a frank, honest, generous disposition. Although ambitious of doing and achieving, it is not so much for results of action as for the demands of their sympathetic nature. They have two distinct characters, one external and the other internal, being both reckless and daring, and at the same time very sensitive, impressionable and reticent. Hence they are very difficult to know. They are ingenious and versatile and capable of mastering many branches of learning. They are ardent and rather petulant but sympathetic, bearing no malice. They have a keen sense of justice, and any harshness to others amounts to a personal injury to them. Their mind is clear and quick at apprehending things, readily assimilating new ideas and modes of life. They show sometimes a certain amount of irritability, due to their double nature coming into play at the same time. Although gentle in manner they can be brusque and nonchalant in the presence of enemies or when stirred to self-defence. Their nature is hopeful and joyous even in advanced years, and although sometimes disturbed, their disposition is generally calm. They are simple in their mode of life, and above all things delight in independence, and will sacrifice everything rather than be under restraint. They fret exceedingly in unsympathetic surroundings. They are watchful and distrustful of others, even of themselves, which leads to deception whilst trying to avoid it. They love truth, peace and justice, and seldom engage in strife without good cause. At times they are timid, yet they can sometimes show extreme courage and daring. They are complex and difficult to gauge. They

are fond of theology and spiritual subjects, but inclined to be visionary, yet they are fond of study and research. Their passions, although numerous, are controlled by reason. In opinions they are changeful and heterodox.

FATE.—Although their relations generally are friendly, their brothers, if they have any, are liable to be a source of trouble to them. There may be some secret trouble with the father or father-in-law, and this may lead to their downfall or restraint, which may be worse than imprisonment. Their friends will be illustrious and useful, but a false friend will seek to injure their honour, although without success. Their enemies will be numerous and violent.

FORTUNE.—The early part of their life will not be very fortunate owing to the premature death of the father, or, to some reversal of fortune in the case of their parents. They will succeed at length, however, in the acquirement of fortune by personal application to their calling or profession, or may come into an inheritance. There will be many obstacles in the first part of their life, but fortune will come ultimately, and the occupation may be of a double nature. The support of their friends will be very useful during their life, and they may receive timely assistance from some lady of rank.

HEALTH.—The chief ailments to which they are liable are: Affairs of the throat, ears and bronchial tubes; sciatica and rheumatism; varicose veins and swellings in the legs. Their health generally, however, will be good. At about thirty years of age they are usually in danger of nervous affections or some serious calamity. Their life is likely to be both long and useful.

MARRIAGE.—They may marry more than once, and one of their partners will be inimical to their welfare and position. There will be few children, and not much sympathy between themselves and them, or they may be separated from them. Their family affairs and married life are likely to be at the mercy of secret enemies.

TRAVEL.—There are few or no voyages indicated, but many journeys, and danger is shown in the case of sea voyages, and death will most probably occur in a foreign country. One of the parents may die whilst they are travelling in a foreign land.

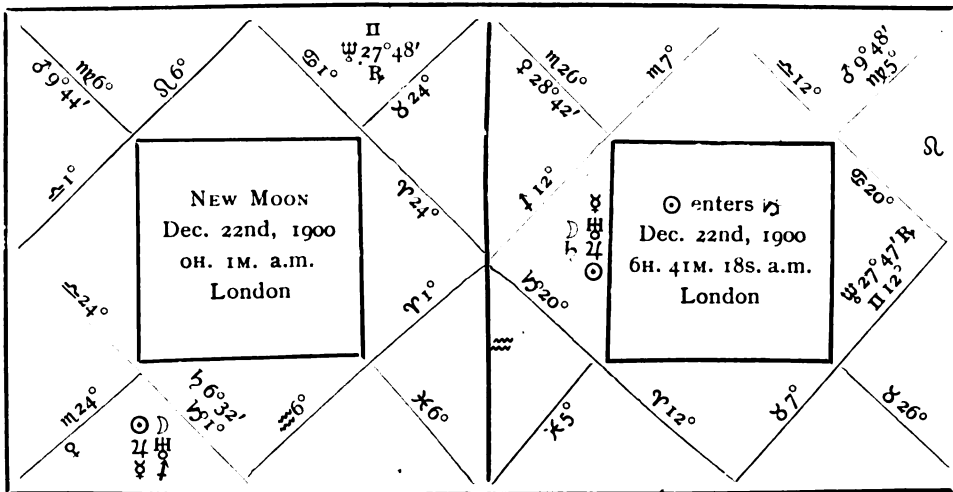
DESCRIPTION.—When Sagittarius is rising at the time of birth, it produces a person of uniform structure, of a noble and handsome appearance, above the medium height, with a high forehead, well shaped nose, bright hazel or dark brown eyes, brown hair, ruddy complexion and open expression.

Mundane Astrology

“CELESTIAL and immortal Powers!
O! aid my pen: what in me is dark
Illumine—while I presume to treat
Of fate and chance, and change in sublunary things.”

6H. 1M. 40S.

12H. 42M. 46S.



Long. of Planets in Third House :

☿	28 22
♀	12 47
♁	13 44
♂	23 43
☉	29 43
♄	

Long. of Planets in Asc. :

☿	13 11
♀	13 44
♁	23 46
☉	0 0
♄	3 17
♂	6 33

DECEMBER INGRESS AND LUNATION

THE maps for both of these epochs are important, which occur on the same day and within a few hours of each other. Our affairs seem in a distressingly complicated state, judging from the affliction of Sun and Moon by Neptune and Saturn. Treachery and deceit will show themselves abroad. Some help may come from Jupiter, for it

is at least as powerful as Saturn. Peculiarly enough, Saturn and Jupiter each occupies its own sign and forms a platonic conjunction with the Sun, being distant, in fact, an almost exact amount of longitude. The affliction of the luminaries indicates that both nobles and *plebii* will suffer this quarter. High and low born dames will also feel the evil influx. The mercurial and uranian instincts of the nation will be much aroused, and greatly to the fore, since Mercury and Uranus conjoined are rising and in square to Mars in Virgo and the ninth. These are testimonies of nervous whirlwind energy, unrest and excitement, which will be universally apparent. Stormy scenes will be witnessed, as well in the arena of political and religious warfare as in the surrounding atmosphere itself. Lively times are in store at St. Stephen's. Not a good time for monarchs and titled personages. Deaths of such will transpire. Strikes of shipwrights, etc., are likely to occur. There will be much discord and quarrelling, pushing and shoving, sharpening and grabbing everywhere. A religious insurrection in some part of our dominion abroad may eventuate, while at home there are sure to be schisms in the Church, religious intolerance, bigotry and oppression. The approaching trine of the luminaries to Mars will help to extend our possessions, give us success in arms and spread a warlike feeling through the land, but with the conjunction of Saturn every point will be gained only at the expense of much grief. Uphill work, disappointments and restrictions are the conclusions to be drawn.

Ninth house affairs are very prominent in this scheme, first on account of the presence of the malefic *dio guerriero* in that section of the heavens, second because of the rising zodiacal ninth with so many bodies therein receiving squares from Mars and aspects from other planets. Round the coast stormy weather can be expected, as well as further inland. The location of Mars denotes shipwrecks, mutinies and fires at sea. Electric displays, meteors, etc., will be noticeable. Lightning on the 19th inst. In the Churchfold schisms and contention. We shall probably hear some polemical argumentation over the Eucharist. The more blatant creeds will be to the fore—the drum and cornet, screechowl, slapback and hardkick. Religious mania develops. The penitent form will be in requisition. Some important trial at law is down for hearing. Travelling is dangerous. Trade will not be good on the whole, although there will be some brisk

attempts to force the market. Merchants will feel unsafe. Sudden commercial revivals will occur, resulting in partial paralysis. Some commercial panic is likely to eventuate. The whole business is risky. A book of a revolutionary tendency in some direction will be issued, which will create a stir. Much intellectual activity and publishing. Danger of fire at publishing offices. Astrologers and pre-voyants in general, with mercurial persons and things, come poorly off during the rule of this map.

By the bye, the ascendant of this ingressal figure is only three degrees later than the autumnal one.

LUNATION

So many planets in third house make travelling highly dangerous this lunation. Fatalities will be frequently recorded in the press. The Railway and Post Office will be very busy. The third house rules the mind of the nation as well as of the individual, hence the concourse of bodies therein will result in much mental activity, a philosophical attitude with strong leanings towards religious topics, Sagittarius being the sign principally tenanted. The culminating *Tiranno del mare* is bad for our country and Government. It announces misfortune, reversals and treachery. Proposals come to naught. The position of Saturn in the radix accentuates the trouble, as well as promises cold and stormy weather, which will be specially in evidence round Christmastide. The Government meets with opposition and calumny. Mars, lord of the seventh, afflicted in twelfth, suggests the existence of treacherous enemies abroad. The same planet square Mercury and Uranus in third indicates prosecution of astrologers, palmists, pre-voyants, *et hoc genus omne*. Some disease is likely to break out amongst animals or cattle. Secret foes abound, and the nation experiences much worry. The agricultural outlook for the month is not reassuring, and farmers and others concerned will need to have all their wits about them to cope with the detrimental conditions. Collieries are unsafe and mining fatalities will occur.

HEINRICH DÄATH.

Ex Cathedra

BY HEINRICH DÄATH

WHERE the time of birth is not exactly known, it is usual to request events—that is, characteristic ones, with dates, for the purpose of applying some method of rectification in order to deduce more accurate time of *genesis*. The events supplied ought to be such as acted quickly, pregnantly, and within narrow bounds, and also such as involved either the ascending or culminating point. Wherever Mars or Uranus can be directed to the ascendant through some known calamity, the chances of arriving at closer results are considerably augmented. In tabulating events for this purpose it should be thoroughly grasped that their value for deducing the ascendant or approximating more closely, will reside in the depth of their actual influence on the native. Some affairs and accidents of life loom large on paper but upon enquiry diminish woefully in respect to the actual impression upon a subject. For instance, although the death of a parent would argue serious directions at work in the offspring's nativity, yet their magnitude would obviously be synonymous with the manner in which the native was affected by the circumstance. Saturn is generally at work where deaths are concerned, because where he is is sorrow. Now let us suppose a subject to have become separated from one of his parents either through incompatibility of temperament or any other cause; parent and child may not have seen each other for half a lifetime, not the slightest sympathy between them manifesting itself. The death makes practically no impression upon the native, nor does it involve any change of ordinary routine. In that case the event is useless for purposes of rectification, and unless the astrologer is aware of it he will surely founder. Again, the father might have left home during the child's early life, gone abroad and never been heard of alive. Pater dies in foreign parts, but the child does not hear of it, say until long years after. *Will the time of the father's death be indicated in the offspring's horoscope?* Could an astrologer ascertain, as I have seen attempted, the time of such death

from that horoscope? Upon hearing the news of the death, although it had occurred so long a while previously, sorrow might result, but it can easily be seen that the actual date of the death would be totally inadequate for rectifying the *child's* nativity. Further, the death of a parent might, through certain circumstances, create neither regret nor sorrow. It might have been anxiously wished for. The result may be, instead of sorrow, pity and tears—shekels, broad lands, unfolding joy. The querent in response to the astrologer's request for data sends this death among others, and the artist goes hunting after a suitably evil ♁ direction, oblivious to the fact that the real impression is more likely to emanate from the trine than the square, and possibly from Jupiter himself.

The same with marriage, the real love or passion period may have passed, and perhaps for ever, equally the real marriage; and the drifting into the statutory bondage and legal enchainment would be merely of minor consequence and entail no extraordinary change, form no crisis in the life, or greatly alter its tenor, and liberate no particular feelings. It would be given as *marriage* on such and such a date in a certain year. No wonder that in a case of this character, where the event partakes of a drifting and merging tendency, indications are but slight, or entirely absent, of parson or registrar. The importance of an event must be measured by the amount of its impressions upon the MIND in these cases where actual physical injury or disease is not entailed. This matter cannot be too well regarded, since it will explain why some events which may appear important in the eye of a second person, are represented by such trivial directions, and why others of apparently little circumstance coincide with alarming-looking celestial arcs. These few words will perhaps serve to call attention to the subject, and remind those requiring nativities corrected to assist the astrological expert in the way I have indicated.

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We may make a natural transition here. It is an interesting and noteworthy fact that the ancients seemed to invariably connect the liver with the mind, serving to show the connection between the derangement of hepatic functions and hypochondriasis. The terms used by them to express a dejected and irrational state of the mind had all a reference to hepatic disorder. *Melancholia*, from *μηλας* and *χολη*; *hypochondriasis* from *ὑπιο* and *χονδριον*, as well as the terms

atrabilis and *manie atrabiliaire*. This subsisting connection of liver and mind was held in such general repute that even the priests got hold of it, and metaphorical allusions to hepatic disorders were made use of to express mental perturbation. Horace says :

“Quum tu, Lydia, Telephi
Cervicem roseam, lactea Telephi
Laudas brachia, vae meum
Fervens difficili bile tumet jecur,” etc.

Lib. I., *Carm.*, xiii.

Also in the twenty-fifth ode of same book :

“Quum tui flagrans amor et libido
* * * * *
Sæviet circa jecur ulcerosum
Non sine questri.”

Persius is very striking in Satyr v. 129 :

“— nec quicquam extrinsecus intrat
Quod nervos agitet ; sed si intus et in jecur agro
Nascantur* —”

Scapula in his Greek Lexicon observes that “*Δευκηπατίας* olim dicebatur *timidis*. Ajunt quorundam hepatis vitium quoddam accidere, quod *eos timidos reddat* ejus autem indicium vitiati Pallor est, qui tales timidos arguit.”†

From the Greek *λευκηπατίας* comes our vulgar phrase “white livered,” an epithet applied to cowardly and malicious characters. In Italy the word *fegatoso* is applied to a person, “che la nella faccia del ribollimento, con pustule rosse preveniente da soverchio calore di sangue.” The etymology of the word may suggest the importance of the organ in the animal economy. It is derived from the Anglo-Saxon *Lyfer*, which proceeds from the verb *Lyfian*, to live.‡ The knowledge of the connection between mind and liver seems to have been prevalent also among the oriental nations, and may be traced back as early as Jeremiah, who says, “Mine eyes do fail with

* Dozens of passages might be quoted. But see Juvenal *Sat.*, I. 45, VII. 17 ; Persius, *Sat.*, V. 1. Horace, *lib.* IV. *Carm.*, I. 12 ; *Sermon*, *lib.* II., *Ecl.*, 2, 75. Æsch. *Prometh. vinctus*, etc.

† The author refers his readers to *Erasmi. Chil.*

‡ Compare *Angl. Sax. Lyfer, Eng. Liver, German Leber, Islandic Lifur, Danish, Belgic and Dutch Lever.*

tears, my bowels are troubled, my liver is poured upon the earth." Solomon says, metaphorically: "He goeth after her straightway as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver." We might perhaps understand some similar symbolism in the story of Προμηθεὺς Δεσμοδῆς. Certainly there can be no doubt that some forms of absurd enthusiasm, dejection of spirits, etc., originate in a depressed action of the brain sympathising with the liver, and this is where the astrological significations come in. Jupiter rules the liver, and his sign Sagittarius is the opposite one to Gemini, whose lord governs pre-eminently the mind; hence the sympathy and interaction of mind and liver.

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I used to be much puzzled and exercised in my mind as to what Hindu astrological writers really meant when applying the term "colour of grass" to certain tints of the complexion. It was difficult to conceive of such a colour as "grass green" in a complexion of whatever nationality—at all events, grass as we are accustomed to see in our cold and damp latitudes. But where for the greater part of the year the herbage is scorched until there is no resemblance to green left in it, the "colour of grass" might be more fittingly applied to some of the lighter complexions among the afore-mentioned people. That this supposition is correct suggests itself to me by comparing a passage in Sappho's famous ode, where she is describing herself as fainting:

"—χλωστέρα δὲ ποῖας
Εἰμι.—"

"*I am paler than the grass.*"

I find several translators have omitted this simile, probably through failing to see the connection between pallor and grass.

See the following and other passages: *Ps.* xc. 5, 6; *Isa.* xl. 6, 7; 1 *Pet.* i. 24; *James* i. 11; etc.

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'Hieroglyphica Hebræa Astronomica

BEOZ HEREKALAL DOBEH BENACHASH AÛR-MEDAH

CAPH DAG CASSUBA PERES.'

The above is supposed to be an astronomico-astrological symbol of great antiquity, *i.e.*, some 3,000 years old. It is of Syrophœnician

origin, and conveys in a clear, connected sentence a most ancient memorial of the process of invention of the highest of human sciences. It is evidently formed of the names of a series of constellations, chiefly circumpolar, and probably some of our readers may be able to unravel it.

* * * *

The following is taken from the always well-written and interesting "Editorial Perspective" in a recent issue of our contemporary *The Flaming Sword*, Koresh's powerful organ:—

"Thirteen is superstitiously considered an unlucky number by the world generally, especially since the famous '13 puzzle' was invented, but one considers oneself lucky to get a baker's dozen. To the Koreshan, 13 is a *lucky* number. Swedenborg says that 13, as between 12 and 14, signifies an intermediate state; while taken as a compound of 10 and 3 it signifies remains; and that the thirteenth year signifies the beginning of the Lord's temptation in childhood. The worst luck came to Spain under the reign of Alphonso XIII., for the power of Spain was destroyed with its navy, including the battleship Alphonso XIII. The United States has 13 first-class warships, 13 vessels of the Spanish navy were destroyed in Manila bay by Dewey; and Manila surrendered August 13th, 1898, but these were strokes of luck for America! The Catholics consider Leo XIII. to be a lucky pope. Four other popes have been thirteens; John XIII., Gregory XIII. (the man who corrected the calendar), Innocent XIII., and Clement XIII. In the Bible we find 13 frequently. Paul was the thirteenth apostle, and he wrote 13 epistles. Ishmael, Abraham's eldest son, was circumcised in his thirteenth year, and the children and grandchildren of Keturah numbered 13. Jacob had 13 children—twelve sons and one daughter. There were virtually 13 tribes of Israel, 13 months of the Jewish year, and there were 13 persons present at the Lord's Supper. On the night of the 13th of Nisan, the first-born of Egypt were smitten, the passover was eaten—the night of Israel's exodus from Egypt. The four kings of Siddim valley rebelled in the thirteenth year of their service, 13 bullocks were sacrificed at the feast of tabernacles, and five families of Israel received by lots, each, 13 cities. The decree of Ahasuerus, ordering the death of all the Jews on the 13th of Adar, was signed on the 13th of the first month, and on the 13th of Adar the Jews resisted the decree and slew 75,000 men. Jeremiah received his inspiration in the thirteenth year of the reign of Josiah, King of Judah; the length of the gate of the city of Ezekiel's vision was 13 cubits, and it required 13 years to build Solomon's palace. Joseph dreamed that 13 heavenly bodies—Sun, Moon, and eleven stars—made obeisance to him. Mary was 13 when betrothed to Joseph, and Jesus was in his thirteenth year when he disputed with the doctors. The titles of three books of the Bible are each indicated

by 13 letters, three books have each 13 chapters, and thirty-three chapters have each 13 verses. In Astronomy we also find 13: 13 annual lunations of the Moon; the Moon passes through 13 constellations each synodical revolution, moves about 13° per day in its orbit, and there are about 13 hours between high tides on the ocean. Each season is 13 weeks in length. There are 13 well-known comets, meteors fall November 13th, Uranus was discovered March 13th, 1781, and there are 13 stars of the first magnitude in the physical heavens. The following are striking instances: the Aztecs had 13 principal deities. There are 13 letters in the full name of the founder of Koreshanity—CYRUS REED TEED; 13 letters of the Hawaiian alphabet, the names of three of the original states of the U.S., are each spelled with 13 letters. An old Irish coin was 13 pence, and there is the peculiar 13th note and interval in music. Buffalo burned December 13th, 1813; Wagner died February 13th, 1883; Handel April 13th, 1759; Pocahontas, March 13th, 1617; Rossini, November 13th, 1868; and Major John A. Logan was killed in the Philippines, November 13th, 1899. Fugitive slave law was repealed June 13th, 1864; Berlin treaty signed July 13th, 1878; Fulton began building his first steamboat August 13th, 1807; Battle of Chapultepec, September 13th, 1847. There were originally 13 states in the United States, there are now 13 stripes on the American flag, and the United States soldier receives \$13 per month. There are 13 principal cities of the world, each having over 1,000,000 inhabitants, and there are 13 cities in the United States having a population of over 250,000; 13 wars and revolutions are now in progress, 13 republican states have from 10 to 36 electoral votes. Astronomers hold that the earth is flattened 13 miles at each pole. There are 13 principal islands of the Philippine Archipelago, the centre of the group is 13° north of the equator, while the Samoan group is 13° south of the equator. There are 13 principal islands of the West Indies, and 13 principal islands of the East Indies outside the Philippines, and 13 principal islands in other parts of the world. There are 13 principal rivers of the world, 13 principal mountain ranges and systems, 13 great peninsulas, and 13 principal seas, gulfs, and bays. The Indian territory has 13 divisions and reservations; Wyoming has 13 counties, and 13 states of the United States touch the waters of the Atlantic Ocean. There are 13 great English colonial possessions in Asia, Africa, America, and Oceania. There are 13 principal nations of Europe, 13 nations of North America and the West Indies, 13 principal divisions of Asia, 13 governments in South America, 13 principal divisions of Africa, and there are 13 great world powers. Koreshanity has been promulgated in the city of Chicago for 13 years. We are now in the 13th year of the existence of the Society Arch-Triumphant, which had 13 charter members. The Koreshan home in Chicago had originally 13 persons in the Communistic Family, and the first number of the *Guiding Star* was issued December 1st, 1886—13 years ago. There were 13 members of the Koreshan Geodetic Staff and Corps on the field of operation on the Florida west coast, and 13 folios in the *Cellular Cosmogony*. The labour of 13 people is required to edit,

manage, set up, correct, print, fold, and mail *The Flaming Sword* each week; we receive 13 'high-class' exchanges; and *The Flaming Sword* has just completed its thirteenth volume!"

The thirteenth point of the Tarot is symbolised by *the Reaping Skeleton*, and indicates in the Physical World, *Death*; in the Divine World, *Creation and Transformation*, and in the Intellectual World, *the Elevation of the Mind*. The present writer's own name has a numerical value of 13, while the letters counted separately in Heinrich Däath total up to 13. The number 13 reduced to its lowest value is 4—the cube—which indicates, according to the Tarot, the realisation of acts directed by true knowledge, right will and good work. Strangely enough all the houses he has occupied at various times have either been numbered with the cube or the double cube, *viz.*: 4, 8, and the present 22 ($2 + 2 = 4$), of which latter number Israel Zangwill humorously remarks, "22—a symmetrical number, the first double even number; the first is two, the second is two too, and the whole is two, two, too."

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The position of Venus at the April lunation proved to be in the seventh house as I anticipated, and as I stated in my April notes, I inferred marriage and probably divorce in high life, and this forecast was fulfilled by Earl Russell's American marriage and the divorce proceedings instituted by the Countess. The transit of Venus through Taurus (Ireland's ruling sign), coincided with the preparations for the Queen's visit and the remarkably universal manifestations of interest in St. Patrick's day and the "wearing o' the green." This, with the honourable mention of the soldier sons of Erin, must have been very gratifying to the Irish people. Will the passage of the same planet through Cancer perform some kindly pacification of this sort for South Africa? The Queen made her visit when the Moon was transiting through her ascending sign Gemini. It is worth noting, and I do not think anyone has mentioned it before, that Great Britain employs the first four signs of the zodiac as her governing ones: *Aries* (England), *Taurus* (Ireland), *Gemini* (Wales), *Cancer* (Scotland). We are thus representatives of the four great divisions, the fiery, earthy, airy, watery, as well as the cardinal, fixed and common, and an epitome of the whole zodiacal twelve. This helps to account for our supremacy, adaptability and cosmopolitanism.

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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.

To the Editor of MODERN ASTROLOGY

Sir,

A recent writer in one of your contemporaries made the very suggestive assertion that "Human beings are spirits materialised by Nature under conditions and processes requiring a period roughly reckoned at nine months." A great and far-reaching truth might be recognised in this assertion. A believer in astrological correspondences must of necessity perceive that, to obtain the experience of the whole of the zodiacal influences; or, in other words, to learn all the lessons which a physical existence is intended to give to man, one earth life, under the most favourable circumstances, would be insufficient. There must be many who, like the present writer, would be utterly unable to ascribe justice to Omnipotence had we not the intense belief that all, be we now either prince or peasant, philosopher or boor, will have the opportunity sooner or later of learning every lesson which physical life can teach us. We dare not so dishonour Omnipotence as to imagine that the life which is the terrible lot of so many who are born into conditions which spell little else than crime, ignorance, poverty or disease, will be the only earth-life experience vouchsafed to them. Of course, we know many believe that in the next life all the inequalities we see around us will be made right. This appears to be arguing somewhat from an incorrect premise. The post-mortem state is not merely a sequence of earth life, but, rather should we say, our earth life is an educational phase in the evolution and growth of our soul. If we entertain the belief that we have an eternal future before us, how can we refrain from the logical conclusion that we have also had an eternal past? Jesus said, "Before Abraham was I am"; but He did not mean it of Himself as distinct from His fellow man. Therefore, if one soul has the opportunity of reaping the advantage of an experience which is denied to another, we might be tempted to doubt if Justice reigns supreme. We dare not think such a thing.

Again, accepting the before-mentioned writer's theory, we cannot but be struck with the analogy which exists between the materialisation of a spirit born into the world under the ordinary

conditions of nature, and the temporary materialisation of a spirit by means of powers borrowed from a sensitive medium.

A discussion of what are termed spiritualistic phenomena might be deemed scarcely appropriate to the objects of your Magazine; but perhaps its connection with one of your most conspicuous doctrines is closer than at first sight might seem apparent.

The unborn child is built up by a gentle and gradual process, through and from the vital forces of the mother, until the moment arrives when it, the materialising spirit, has clothed itself with sufficient vibratory powers to start upon an independent physical life as the newly born infant, arriving, however, at maturity only after the lapse of years of gradual growth. In this manner does a life's experience and education become available; and, if such an experience is possible to a soul once, who dare say that it is not possible again and yet again until all life's lessons are learned.

As regards the materialisation permitted to a discarnate soul by means of vital forces borrowed from a sensitive medium, which allow that soul for a few brief moments to live and breathe a veritable incarnate being, are we not forced to the conclusion that at best it is an abnormal process; and, however satisfactory it may be to such momentary visitor to this physical plane, at least and at best nature would not with impunity permit such a surrendering of the medium's life forces, howsoever brief it might be? Of course this latter point is beside the present question; but the analogy between the two phenomena appears to be sufficiently startling as well as, or so it appears to me, sufficiently suggestive as to be best left to the imagination and consideration of each individual reader.

I am, Sir,

Yours obediently,

D.

Several letters are held over until next month.—ED.

Review

The Occult Literary News and Review is a new Journal just published by Messrs. E. Marsh-Stiles, 12, St. Stephen's Mansions, S.W., at 6d. quarterly. The first number is very promising.

ERRATA.

Page 185, line 7, for *eighth* read *ninth*.