The Sphinx

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Catharine H. Thompson,

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

The Sphinx.

A MONTHLY MAGAZINE

EDITED BY

CATHARINE H. THOMPSON.

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ANNOUNCEMENT.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people. It is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians. There appears to be at this time a large and increasing demand for such a Magazine, and indeed for all good Astrological works, and the interest is growing so rapidly that the call cannot adequately be met.

THE SPHINX will be edited by Mrs. C. H. Thompson, and will contain an up-to-date Grammar revised by her and supervised by Mr. Joseph G. Dalton, author of "The Spherical Basis of Astrology." Dr. Alfred J. Pearce, who wrote "The Text-Book of Astrology," has made an arrangement whereby he is to revise and rewrite certain portions of it, to appear in serial form in this Magazine, commencing with the September number. This addition alone, will prove very valuable to students, as the "Text-Book" is an excellent work, and is at present out of print.

THE SPHINX will also have a "Notes and Queries" column to enable its readers to ask astrologic questions and to receive their observations and suggestions. Occasionally, too, it will give a Wheat and Sugar Forecast.

Raphael, Zadkiel, Gabriel, Sepharial, Heinrich Daath, Alan Leo, Kymry, Asoth, Asmothiel, and other well-known English and American Astrological writers have kindly consented to contribute occasional articles, and no pains will be spared to make the Magazine a very useful and attractive periodical, and the best of its kind.

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The Sphinx.

VOL. I. SEPTEMBER, 1899. No. 3.

The Sphinx.

[*James Bonwick, F. R. G. S. "Pyramid Facts and Fancies." Kegan Paul. London, 1887.*]

ALTHOUGH sphinxes were common in Egypt (and not absent from India), were associated with temples, were called Andro-Sphinx, with human head, Creo-Sphinx with ram's head, and Hieraco-Sphinx with hawk's head, our present object is the consideration of the Great Sphinx next the Great Pyramid.

Pliny was told that it was the tomb of Amosis, who expelled the Hyksos. Others of the ancients contended that it held the mummy of Rhodope, the rosy-cheeked friend of several Pharaohs. Its mutilated state, say Arab writers, arose from a fanatical sheik about the year 1379, who broke the nose of the idol in his zeal for Allah. Abd Allatif wrote, hundreds of years ago, "We see upon the figure a reddish tint and a reddish varnish. Its mouth has the imprint of grace and beauty." Mr. W. Hamilton, F. R. S., recently asserted that it had once been painted. As to the mouth, its grace and beauty fled when civilized visitors began chipping it away for relics.

Thevenot, the old traveler, recorded a tradition about it as De Breves has done since. "Authors," he tells us, "report that this Sphinx, as soon as the sun was up, gave responses to anything it was consulted about, and such as go to the pyramid say that the priests conveyed themselves into it (the Sphinx) by the well found in the pyramid, but without any probability as by search is found; for neither is there any passage discernible in the well, nor is the image hollow. The conjecture, therefore, of the Arabian author seems reasonable, who tells us that to

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express the fertility occasioned by the overflowing of the Nile, the Egyptians built this great statue."

Pococke, the English traveler, has left some details of measurement, stating, "The lower part of the neck, or the beginning of the breast, is 33 feet wide; and it is 20 feet from the forepart of the neck to the back, and thence to the hole in the back it is 75 feet, the hole being 5 feet long, from which to the tail, if I mistake not, it is 30 feet." This somewhat exceeds Pliny's account, which was that it is 113 feet long. The head only appears above the sand at present. A picture in *Harris's Voyages*, about 1705, gives far more of the head than can now be distinguished. The wings, as they are called, behind the ears, are very distinct, as well as the eyes, ears, and chin. Grobert, in 1798, regrets that "the Sphinx is actually disfigured." Denon then described it thus: "The expression of the head is gentle, gracious, and tranquil; the character of it is African. But the mouth, of which the lips are thick, has a softness in the movement, and a fineness of execution truly admirable; it is flesh and life." Maillet, one hundred and eighty years ago, saw the broken nose and red paint, and expressed his belief that "this idol was formerly covered by a temple." Dr. Templeman, 1792, thought that "the wings were probably added to the Sphinx as emblematical of the flight of time."

Regarded as a female head, with the body of a lion, the Sphinx was supposed to represent the constellations *Leo* and *Virgo*. Others saw in the smiling face the attractions of vice, and the after-penalty in the claws of the lion. These pretty fancies were dispelled by the discovery of fragments of a beard. Mr. Piazzi Smyth says, "It is a man's face and had once a huge stone beard. When through Count Caviglia and Mr. Consul Salt, the sand was cleared away in front, a part of this beard was found fallen between the paws of the lion figure. This clearance was expensive work, in 1817. The Arabs made such extensive chippings for talismans that the sand had to be restored quickly to the level.

The French, in 1798, uncovered the back only, but Caviglia

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revealed the existence of a small temple between the outstretched paws.* The height of the Sphinx was found 63 feet, according to one, but 70 is given by Mr. Perring. The length is variously given up to 177 feet. The whole had been excavated out of the solid rock, except a part of the back and the forepaws, which are seen cased with hewn stone. The features, doubtless, resemble the king by whom it was erected; as other Andro-Sphinxes can in many cases be identified by comparison with existing statues. The remains of the royal cap with the mystic uræus, or serpent ornament, may be detected on this one. The boring with iron rods by Colonel Vyse has proved that no hollow exists. The temple between the paws is clearly of comparatively modern structure. Dr. Richardson reports that in its front "was a granite altar with four horns, one of which remained, and the marks of fire from the burning of incense were visible upon it." A granite slab, fourteen feet by seven, is placed against the breast of the Sphinx, bearing the cartouche of the Theban King, Thothmes IV. The eighteenth dynasty is represented in a votive inscription on the miniature temple. A number of other tablets are about the paws, in various languages, Greek and even Latin. Dr. Richardson considered none of them older than the second century. One is a record that a column had been erected near there to the Emperor Nero, who had been present at the temple rites and had worshiped the sun. One of the Greek legends has been thus rendered by Dr. Young:

"Thy form stupendous here the gods have placed,
Sparing each spot of harvest-bearing land;
And with this mighty work of art have graced
A rocky isle encompassed once with sand;
Not that fierce Sphinx which Thebes erewhile laid waste,
But great Latona's servant, mild and bland;
Watching that prince beloved who fills the throne
Of Egypt's plain, and calls the Nile his own:
That heavenly monarch who his foes defies;
Like Vulcan powerful, and like Pallas wise."

*The roof of the temple is seen at the base of the Sphinx on the cover. — Ed.

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Without entering here upon the religious aspect of the Sphinx question, to be treated of elsewhere, one may naturally inquire whether it can have any reference to the pyramids. Mr. Piazzi Smyth declares that in relation to them "it lies in a different direction from the great causeway of ancient approach." As Herodotus never so much as mentions its existence, we get no light from him. The ancient Egyptians were too fond of enigmas to leave us any expression of opinion on it. Situated in front of the second pyramid, it was conjectured that its age might date from the builder, King Cephren. Mariette Bey found the name of that monarch on the stele, or tablet, of Thebes: "In a line," says he, "which further on is almost entirely broken away, a portion of his *Name Shield*, unfortunately quite isolated, has been still preserved, therefore undoubtedly it had some sort of reference to the builders of the pyramid which is situated behind it." Then again Cheops, of the Great Pyramid, has been supposed the author of the Sphinx, though once Dr. Birch imagined it not so old. The discovery of a precious tablet has removed the doubt, and led the distinguished French curator to say, "The Great Sphinx of the pyramids, after being attributed to Thothmes IV., then to Cephren, is here cited as anterior to Cheops himself, since it figures as one of the monuments which that prince restored." Among the triumphs of hieroglyphical reading, few can be placed equal to that connected with this wonderful tablet dug out of a wall, which was found at the foot of the southernmost of the three small pyramids of Gizeh. As M. Auguste Mariette proudly says, "Now we know, by a stone in the Boulaq Museum, that the Sphinx *existed already*, when Cheops, second king of the fourth dynasty, ordered the restoration, of which this stone has for its object the consecration of memory." We are the more confounded at such remote antiquity, and are almost disposed to regard the Sphinx with that awe which leads the Arabs now to recognize it as *Abou el hôl*, the *Father of Terrors*. Although belonging to the forthcoming or religious part of our subject, something must here be said about the curious so-called "Temple of the Sphinx." Not even the pyramid itself excites

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more interest and wonder than this edifice recently discovered in the sands near the Sphinx. "It is," according to the learned Renan, "absolutely different from those known elsewhere." Whether temple or tomb, "not an ornament, not a sculpture, not a letter," appeared about it. The statue of King Cephren with some other figures and tablets, rescued from the well of the building, were evidently thrust down there by the priests in some national struggle or disaster, without connection with the purposes of its erection. One has well characterized the structure as having "a beauty of repose and an elegance of simplicity." Mariette Bey inclines to the opinion that it is the most ancient known sepulcher in the world. In exterior and interior there is a resemblance to the Mastaba of tombs. Its form being that of a Cross disposes others more readily to believe it a temple, that being the shape of the oldest known religious edifices in the world. There can be little doubt that the so-called Temple of the Sphinx, and it may be the Sphinx itself, can claim the age of six thousand years.

In America, the country resting beneath the eagle, can be discovered by those who care to take the trouble to investigate, the original land of Egypt, and in New York City, the first seat of government, can be traced a strong Egyptian element, distinctly shown by Egyptian architecture. I refer to the prison known as the Tombs, and the equally Egyptian monument, the city reservoir, not to speak of a genuine Egyptian obelisk, while the Great Pyramid forms the reverse of the Great Seal of the Secretary of the United States. The memory, too, of the first President, the father of this country, is honored by the grandest Egyptian obelisk ever erected. Occult teachers declare the American race to be the reincarnation of the ancient Egyptian, and the ancient Egyptians had a tradition, that their race came from beyond the setting sun, and would live again on earth beyond the setting sun. — Ed.

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Astrological Ethics.

THE possibility of utilizing the predictive art in connection with commercial enterprise, speculation, etc., has given rise to the general question as to its morality.

The ground thus opened up is undoubtedly a very important field of inquiry. The question is by no means of a commonplace character, and cannot be answered off-hand, since it involves a consideration of exceptional methods, which, for the purpose of this inquiry, we may take for granted as established fact. But lest it be thought we are about to argue round a vacuity, and to pronounce upon the merits or demerits of that which has no existence in fact and no part in our experience, it may be here noted that both the editress of this journal and the present writer can produce irrefutable evidences of the general claim they make in regard to their market forecasts, a branch of astrology of quite recent genesis and development. There we may leave the statement for what it is worth. It will hurt no one to put it to the test.

We have now to inquire whether this use of the power of prediction can receive the sanction of our moral sense.

All manners and customs, all polite usages, all *morals* in short, have primarily an equitable basis from which to raise the defenses of social life in the clan, tribe, nation, or race. That aspect of morals which embraces the commercial polity of a people has chief regard to the relations of capital and labor.

If we come to think the matter out we shall find that primarily *all capital is vested in Nature.* Man's part in this connection is only one of stewardship. He may be just or unjust in his use of capital, but in no case can he assert the prime right of ownership.

From the ever-fruitful womb of nature man ever takes the elements of his very existence; from her breast he draws the materials for the upbuilding of his constitution, and these raw but durable constituents he, by his labor and industry, by the

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use of his natural powers, assimilates and converts to his needs. Nature finds the raw material; man gives it a market value.

Good health, a sound constitution, keen senses, strong muscles, a clear brain, — what you will, — is all so much *capital.*

That costly piece of Etruscan pottery there, into the fabric of which very man hath woven the finest elements of his being, was once a lump of clay choking the bowels of the earth, of no value, and turned to no other use than to bemire the feet of the unshod Tuscan, and to inspire the art of the sandal-maker. You or I might have taken it up unhindered, and maybe would have found no other use for it than to fashion pellets wherewith to vex the passer-by.

Yet now! Now that the consummate art of the potter hath asserted its power over the clay, a small fortune is crammed into its hollowness, and it is gorged with gold that a fair price may be set on it. The gold is poured out, and the empty piece of fashioned clay has changed hands! *Human faculty* gave that clay its value.

Every man with a sound constitution and a healthy brain is a capitalist from his birth, because he has thereby the power to labor intelligently. Nature will supply him with raw material faster than he can use it. She is no niggard, this good mother of ours!

I am not at this moment in possession of the figures representing the total value of the world's currency, but whatever they are they stand for the total output of energy exerted by successive generations of the common artisan, plus the intelligence that directed it.

The artisan is a sort of organic interpreter, converting gross matter into terms of the constitution, thus fulfilling the needs of the great body. Ay! and he is more than this. A Rothschild, a Vanderbilt, or a Rockefeller, is an impossible cipher apart from the twelve labors of this young Hercules, twelve acts of surpassing strength and skill typified in the signs of the Zodiac, and constituting the common round of his daily toil.

Power for power, no man can do more than a day's work inside of twenty-four hours; but the man of aptitude and

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resource, the man of ideas and quick perceptions — in a word, the man of Capital, — will do twice as much work as his less intelligent fellow, with an output of one-half the energy. That man's capital increases with every "time-and-labor-saving" idea he brings into practice, while the capital of the other diminishes with every day's labor that marks him with its wear and tear. In the end we have a hundred weary men toiling and sweating in vain competition with one machine and its proprietor — a man of leisure! In the open contest of brain against muscle, brain is bound to win. Your common workman will accept a thousand dollars for converting tons of Nature's raw material into marketable commodities worth fifty times as much. If that be the boiling-point of his ambition, he is not far from its realization. But occasional labor-strikes and lock-outs evidence a growing dissatisfaction at so much wealth produced and so little enjoyed. The man of brain has always his remedy: more machines and fewer men.

It is not, as some think, a contest between capital and labor; it is one between capital and capital: the capital of brain against that of muscle, of skill *versus* mere strength, of mind *versus* matter. And all these contests serve but to define more clearly the fact that the choice of field is determined by natural qualities, by inherent capacity; i. e., by capital. The limit of ability determines the sphere of influence, and hence the range of opportunity with each individual.

We admit that ability is the limit of obligation, and hence the man of small capital is also the man of small responsibility. This is the equitable basis, the moral groundwork of Nature. It is the first sanction of caste pronounced by her, and it will be the final standard by which she will judge upon the merit or demerit of her stewards.

And here we come on the track of Urania, and the ethical aspect of astrological practice. It is claimed in all seriousness and with quite an array of incontestible evidence, that what determines the distribution of capital (in the true sense of that word), and controls the sphere of influence in regard to any unit, is *planetary action*. From what has been said in regard to

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natural endowment and moral responsibility, it is evident that the duty of each individual is fulfilled in the full and legitimate exercise of every one of his faculties. If among those faculties there is included a wider and deeper understanding of natural laws than is common to most men, the radius of power is thereby immeasurably increased, and along with that extension of radius there is a proportionate increase of moral responsibility. It is so much capital vested in the individual and to be accounted for by him. True, he may not profit himself thereby in a material sense, his own sphere of worldly power being already determined and limited by the planetary conditions obtaining at his birth, but his special knowledge may be communicated to others of greater influence and wider opportunity; and thus his knowledge is brought into practical use. Nature did not ordain that every inventor should also be a practical mechanic; but she has made provision for the man of ideas no less than for the man of action. The distribution of capital and labor is a matter which she controls in her own inimitable way, and human legislation on this point consists mainly of making tangles and tying knots, which she cuts as often as she comes across them. The word "equality" is unknown to her, but she has a fine sense of what we call "proportion."

The power of prediction, then, widens the sphere of influence and increases obligation. So also does the use of any faculty whatsoever. Its mere possession is, in itself, a responsibility quite apart from its use or neglect. The orator who can sway the populace into momentary consent with his views, knows his power and his responsibility before he opens his lips to speak. The man who sits in judgment over his fellow man, and pronounces the verdict of life or death, knows the awful power that is vested in him. But shall then eloquence be neglected and justice proscribed because there are men in the world who have selfish ends to serve? And shall the prophet remain forever silent because someone may gain undue advantage by virtue of his prophecy? Believe me, each one has paid the price, or shall hereafter pay.

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St. Paul says: "There is a diversity of gifts, and one star differeth from another in glory. Some have the gift of tongues, others the gift of interpretation, and some the gift of prophecy. But if any man prophesy, let him also interpret, that all may be edified."

The Apostle well knew that anything like an equality of power and faculty was not ordained by God through nature, and that the nearest approach to the realization of the true commonwealth, lay — not in the equalization of capital and labor, but — in the fullest co-operative use of special faculty among individuals of the same community.

Astrology not only points out these special gifts, showing in what capacity each man may best serve the community, but it also helps to define the sphere of influence determined to the unit by reason of inherent power. The physical axiom that no two bodies can occupy the same space at the same time, although capable of qualification, has its astrological significance. If a man is by destiny endowed with an orb of influence twice as great as that of another, it is useless for the latter to mark time on that man's doorstep, in the hope that some day he will gain an advantage over him. A more profitable occupation can be found for any talent he may possess.

It is not in the *use* of our powers that danger lies, but in their *neglect*. Even errant use is better than none at all, since error is corrected by experience. But wilful abuse of power is a sin against oneself and the race.

There remains the question as to what is the use of the power of prophecy.

On the intellectual plane it has the use of stimulating the development of inherent faculty, by means of which one may not only gain a competence, but also largely contribute to the welfare of others. Nature never evolves a faculty she cannot employ, nor creates a desire she has not the means to satisfy.

The predictive art has also the use of pointing out the weak spots in a character, not in itself necessarily evil, but capable of producing inharmonious results, by reason of the ratio one characteristic bears to others in the same individual.

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On the physical side of things, the power of forecasting events is too evidently useful to need further comment than has already been made in a previous article on "The Uses of Astrology."

In weighing this matter, we have to recognize that money is no true capital apart from the ability to use it, any more than life is a pleasure apart from the capacity to enjoy. If money gives opportunity, it also increases responsibility. If faculty increases with use, if capital begets capital, then the right use of any faculty is sure of its fruit. "God always pays, but not every Saturday!"

When Nature has a very small debt on hand, she gives a man a million dollars, and tells him to go home and make his miserable self happy and not to worry her any more. These little trifles do not disturb her.

But when she has to repay talent for talent, faculty for faculty, it is *that* which keeps her so busy.

A man will be the happier, and, in the end, the richer, if, when in the exercise of his faculties, he does not stipulate for so many dollars a day. If he does, then nature will likely enough discharge her debt forthwith, and leave the man to beggar himself when he finds what a bad bargain he has made. A man of faculty should make no binding contract. A man may contract to shift so many tons of rubbish at so much a cartload, but real faculty has a cumulative value.

So then, to make a conclusion of this matter, while interpretation goes along with prophecy, and all our aims are useful ones, there can be no harm, either to ourselves or to others, in the exercise of our special faculty; while, on the other hand, only good can result from the recognition of the responsibility it entails, a duty which can never be fulfilled if we shirk the truth when revealed to us, or close our eyes to facts, because, at first sight, they may be a source of discomfort and bewilderment.

SEPHARIAL.

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Astrology and Horse-Racing.

Soon after I began to study astrology, the thought occurred to me that there ought to be no reason why an expert star-reader should not be able to foretell the results of horse-races. Since astrology, I argued, can tell us who will be the winner in a Presidential contest, or in a prize-fight, why cannot it also tell us which horse will win the Derby, or the Suburban, or any other race?

I resolved to investigate the matter thoroughly, and many an hour I pored over astrological books, both the time-honored and the modern, seeking for some ray of light. More than once I fancied that I had obtained a clue, yet a few tests invariably proved that I was in error. The only advice which I could find, is that given in works on horary astrology. According to the authors of these works, a figure drawn at the moment when a person is anxious to know the result of a horse-race, or a boxing-match, or a lottery, or a wager of any kind, will show whether he will win or lose on the event in question. This is logical advice, but it was not what I wanted.

If a friend were to ask me: "May I back Ornament to win the Suburban?" I could doubtless give him a correct answer by drawing a horary figure and judging according to the old rules; but of what avail would a horary figure be if he were to ask me: "Which horse may I back in the Suburban?" In the one case he has selected a horse, and I can doubtless tell whether he has selected wisely or unwisely; in the other case he asks me to select one horse out of a number of competitors, and the books contain no rule which will enable me to select wisely.

A trained astrologer can tell from a speculum whether any given stock is likely to rise or fall within a certain period; but there is no astrologer who, from the study of a speculum of a race-track association, can name the horses that will win on any given day. Some one may ask: "Could not fairly accurate

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results be obtained through a study of the horoscopes of the horses, jockeys, and owners." The answer is, that the requisite data are lacking. Few owners know the exact time when their horses were born, and, so far as I can learn, jockeys are singularly ignorant as to the time of their own birth. Owners are probably better informed on this point but; even if correct horoscopes of them could be obtained, I doubt whether accurate predictions could be made from them, and mainly for two reasons: one is, because owners do not always bet heavily on their own horses, and consequently are not always financial gainers when their horses win; and the other is, because a race-horse is frequently owned by two or more persons, one of whom may be enjoying a period of good fortune while the other, or others, may be passing through a period of financial ill-luck.

In any case, even if accurate horoscopes of the horses, jockeys, and owners could be cast, they would prove of little service, for the reason that there would not be sufficient time in which to make a proper use of them. A horse-race is not like a Presidential election. The names of the competitors for the Presidency are known months before the election takes place, whereas the names of the horses, that will run in a race, are not announced until the evening before the race takes place. Moreover, new horses are constantly being entered, so that the task of preparing horoscopes and judging from them would be an appalling one, and one which, in my opinion, would not yield very satisfactory results.

The fact is, astrology as we moderns understand the term, offers no solution of the problem. I arrived at this conclusion one day after the sporting editor of a New York daily asked me if I could tell him who would win in the Brooklyn Handicap. I told him next morning that I could not pick out the winner, but that the favorite would certainly lose. At his request I wrote an article on the subject, which was published on the morning before the race. The article was based mainly, though not wholly, on the astrological rules; and after the race was over I was naturally glad to learn that my prediction in regard to the favorite had proved correct. I was restrained, however, from

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undue elation by the thought that what I had done was merely child's play to what I ought to have done. I had simply predicted a loser, whereas I ought to have predicted a winner. It was then that I abandoned all hope of attaining my object by means of astrology, though at the same time I held fast to the few suggestions and clews in the old astrological works, which, I fancied, might prove useful.

Since then I have devoted some leisure hours to the subject, and, if much of my labor has been in vain, some of it has not been altogether fruitless. That there is a law which governs horse-races, just as there is a law which governs stocks, I am more than ever convinced. The public, seeing a horse win one day and lose the next, may say: "Oh, it's all a matter of luck," and turf-experts and tipsters may talk about "form" and incompetent or corrupt jockeys; but these statements, true as they may be, will have another significance for those who believe that nothing happens by chance, and that luck is simply a synonym for destiny. Neither will such believers put much faith in the so-called "systems," or other devices for winning at horse-races. "Systems," based on the possession of ample capital, may not prove ruinous if judiciously used, and others, based on the horses' "form," their previous performances, the length of the races and the condition of the track, may at times bring good results, but they will not prove unerring, since they are founded wholly on present and past events, and not thus can one obtain a glimpse of the future.

Whether the law, of which I speak, will ever be discovered, I do not know. Still, the search for it is most fascinating, and some fortunate explorer may yet bring to light the hidden treasure. If so, the word gambling will assuredly either become obsolete, or will come to mean something quite different from reckless speculation.

I am aware that these words will seem sheer nonsense to many astrologers; for I notice that they are, as a rule, rather chary about giving advice to persons who consult them on the subject of horse-races, their opinion evidently being that this form of gambling is one of the ineradicable besetting sins

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of poor humanity, and a vice which it would be unseemly for them to countenance in any way. That they are entirely right whenever they refuse to give advice which might lead to a reckless waste of money I gladly admit. What I protest against is the assumption that horse-races are largely a matter of chance, for I cannot believe in chance as long as I believe in astrology.

GABRIEL.

(*James Hingston, B. A., Oxon.*)

GREENWICH TIME NOW LEGAL TIME IN FRANCE.

"*Plus ça change, plus c'est la même chose.* Never was there better reason for thanking France for that phrase than at the present moment. Our neighbor has decided to adopt the standard of Greenwich for its time; but it would obviously never do to say so, or to use any form of words implying that France had any need to borrow anything, even time, from this side of the channel. The Chamber of Deputies has, therefore, saved the position by enacting that 'the legal time of France and Algeria is the time which is 9 min. 21 sec. slow on Paris mean time.' Those minutes and seconds indicate the difference in longitude between Greenwich and Paris! The standard time of France is, therefore, to be that of Greenwich. And Greenwich hospital is full of the relics of Trafalgar! The act which the chamber has adopted is quite in the spirit of the immortal D'Artagnan, who, during the breathless time he spent in London, propounded the delightful article of faith that 'English is only French badly pronounced.'" — *St. James Gazette, May 7, 1898.*

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Horoscope of the Grand Duchess Maria, the Czar's Daughter.

THE Czar's third daughter was born at St. Petersburg "at noon" Monday, June 26, 1899. We believe that the actual time of birth was four minutes earlier, or 9.55 A.M. Greenwich. Charubel's symbol for the second degree of Libra is so marvelously appropriate to the general character of the horoscope, and especially of the ruling planet Venus in trine to the Moon from aerial and refined signs, that we have no hesitation in accepting it as a true, though intuitional, rectification (very slight in any case) of the estimate time of birth. "2d symbol. A man playing on a violin. One possessing splendid abilities; of most refined tastes, exquisite accomplishments, and a generous disposition. Much fineness of perception—in the higher nature the intuitional abounds." She will be tall, slender, graceful, and beautiful, like her mother, will dance beautifully, and have charming and sympathetic manners. There is a great deal of sunshine and gaiety in her nature—Sun trine Jupiter and Moon trine Venus. From the position of the ruling plant Venus with Neptune in Gemini, which rules the arms and hands, we believe that when she first feels a locomotive instinct, she will 'paddle'; *i. e.*, help herself along with her hands like paddles while sitting on the ground. This peculiarity has been observed in several children born since Neptune entered this sign. She will be very artistic in some way, probably in music, and will excel in everything that she does with her hands. She will have romantic dreams, and may even be *clairvoyante* at times. America and the Americans will be sympathetic to her, and she will probably visit that continent. She will also be attracted to Scotland and Venice. She will marry early to a Mars in Virgo man, probably military, very honorable—Sun trine Jupiter sextile Mars, but liable to sudden and severe accidents, especially in foreign lands—Mars square Uranus. This aspect will afflict her personally in all matters ruled by the third and twelfth

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houses: arms, hands (and feet), sisters or brothers, short journeys, letters, etc. As both Sun and Moon are well aspected and strong, the constitution is good, and is favorable to a long life. More than one marriage is possible, as she will survive the first partner. There is some danger by the larger animals, probably horses, especially at the period given below, when Mars will touch the ascendant. She will be devoted to both her parents; a most loving nature is shown by the aspects of the Sun and Moon. She will be passionately fond of all children and devoted to her own. She will probably have twins. According to the rules of astrology as known to me, it does not seem certain that the Czar by his horoscope will ever have a son and heir to his vast empire, as feminine signs preside over each of the seven houses which symbolize the children. But with the horoscope of this little princess and of her elder sister—for the first one was unlucky and does not enter into our calculations—Russia will have no cause to regret in the fulness of time another empress on the throne of the great Catherine. This is the more fortunate horoscope, however, though both show a kindly, generous, and superior nature. The writer takes this opportunity of assuring the reader, who has perhaps observed with an ironical smile that royal horoscopes are always more or less faultless and wonderful, that there really is no insincerity in this case. It really *is* a distinguished and charming horoscope, and would certainly be at once recognized as such, if shown without a name to any qualified astrologer. She will resemble, we believe, those lovely American goddesses whom Mr. Gibson has drawn for the delight of an older world, perhaps a duplicate of that Princess Aline, not unrelated, we believe, of whom this artist gave us such exquisite drawings in Harper's a few years ago. That she may be happy in this avatar, is the prayer of one sincere republican.

1900, March, April, rather bad, ♂ □ ♅ 0° 54′.

1906, *March, April*, May, ♀ ☌ ♑ 6° 48′

1914, March, good, ♃ ♅ ♒ △ ♀. Reforms in Russia.

1915, October or February, 1916, engagement. October, marriage, Asc. △ ☽ in 5.

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1924, September, December, or March following ♂ ☌ Asc. primary.

1929, October and July, 1930. Honors, gain, good for husband, ☉ △ ♅ 30° 20′.

KYMRY.

SIR THOMAS BROWNE, who never wrote a line which did not indicate much talent and acuteness, once attempted to *prophesy in sport:* when, in answer to an ancient metrical prophecy, transmitted to him by a friend, he returned the following lines: —

"WHEN New England shall trouble New Spain;
When Jamaica shall be Lady of the isles and the main;
When Spain shall be in America hid,
And Mexico prove another Madrid;
When Mahomet's ships on the Baltic shall ride,
And Turks shall labor, to have ports on that side;
When Africa shall no more sell out her blacks,
To make slaves and drudges to the American tracts;
When Batavia, the old, shall be subdued by the new;
When a new drove of Tartars shall China subdue;
When America shall cease to send out its treasure,
But employ it at home, in American pleasure;
When the New World shall the Old invade,
Nor count their lords, but their fellows in trade;
When men shall almost pass to Venice by land,
Not in deep water, but from sand to sand;
When Nova Zembla shall be no stay
Unto them that pass to or from Cathay;
Then think strange things are come to light,
Whereof but few have had a foresight."

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On the Making of Almanacs.

PERHAPS no book is more entitled to the familiarity accorded it in the household than is the family almanac; and yet because of its constant presence on the reference shelf, no publication approaching it in its importance in every-day affairs is viewed with so little concern. Consulted almost daily regarding the exact time and character of current phenomena, it seldom suggests itself to the desultory reader to inquire as to the real significance of its data, or as to their origin or the method of their computation.

According to the *Geographical Magazine:* — "There is no other work in the world of which so many copies are printed annually as of the Chinese almanac. This almanac is printed at Peking, and is a monopoly of the Emperor. It not only predicts the weather, but notes the days that are reckoned lucky or unlucky for commencing any undertaking, for applying remedies in diseases, for marrying, and for burying." The Oriental nations observe the manifold forces in nature with greater assiduity and with far more reverence than is indulged by the pedantic scientists of our western civilization. The latter are forever speculating upon the effect, rather than inquiring into the divine significance which underlies the cause, while the former recognize in these varying manifestations a relative correspondence to the spiritual or psychic laws priorly involved.

It is not our intention, however, to elaborate on the metaphysical, ethical, or religious phases of these astronomical studies, but rather to enlighten the reader as to the *modus operandi* observed in some of the principal calculations essential to the construction of an almanac.

The word "calendar" comes to us from the Latin *calendarium*, signifying an account-book. There is a relationship between this word and the *calendae* of the Romans, a name given to the first day of each month. Literally, it signifies *to call*, it having been the custom of the priests to call out or proclaim to the

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populace the time of the new moon, and the number of the calends, or the day of the nones.

Wherefore, the calendar became a register of time, enumerating the different divisions of the year, the eras and the epochs, together with the various festivals observed by the religious creeds. The present method of reckoning time was first instituted by Pope Gregory in 1582, and introduced into England in 1752. The chronological cycles with which one is most familiar through the universal reference made to them in the many almanacs, are the Golden Number, the Epact, Dominical Letter, Number of Direction, Roman Indiction, and the Julian Period. These, perhaps, in their bare inscription have conveyed but little significance to the general reader. Properly explained, however, they become invested with a new interest if not importance.

The *Golden Number*, or the year of the moon's cycle, is found by the following rule: To the given year add 1, and divide the sum by 19, the remainder is the golden number; if nothing remains, the Golden Number is 19. *Example:* What is the Golden Number fo the year 1899? 1899 + 1 + 19 leaves no remainder, therefore the Golden Number is 19. Nineteen years are very nearly equal to a whole number of lunar months; hence, once in nineteen years the phases of the moon fall on the same days. These years are numbered up from 1 to 19. and the Golden Number marks the position of the year in this cycle of 19.

The *Epact* is the moon's age at the beginning of the year, or the days elapsed since the preceding new moon. To find it we subtract 1 from the Golden Number and multiply the remainder by 11. Should the result exceed 30, divide it by 30, and the remainder will be the Epact. When the Golden Number is 1, the Epact is 29. *Example:* What is the Epact for the year 1899? From 19 (the Golden Number) subtract 1 = 18 × 11 = 198 + 30 leaves a remainder of 18, which is the Epact.

The *Solar Cycle* is a period of 28 years, so called because in the twenty-eighth year after any year which may be taken, all the days of the week fall on the same days of the month as they fall

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in that year. One of these cycles was finished in 1895, and 1899 is therefore the fourth year in the next cycle. All the days of 1899 will correspond with those of 1871. To find this cycle observe the following method: To the given year add 9 and divide by 28, the remainder will be the Solar Cycle. Thus, $1899 + 9 = 1908 \div 28$ gives a remainder of 4, which is the solar cycle for the present year. If there be no remainder, the solar cycle is 28.

The *Dominical* or *Sunday Letter* holds the same numerical place in the alphabet that the first Sunday in January does in the days of the year. As 1899 begins with Sunday, its Dominical Letter is A. It may be determined by the following rule: To the year in question add its fourth part, to which sum add 6, divide the result by 7, and the remainder taken from 7 will give the *number* of the letter. *Example:* Required the Dominical Letter for 1899? $1899 + 474$, its fourth part, $+ 6 \div 7$ gives remainder of 6, which taken from 7 leaves 1, or A. In case of leap year it retrogrades one letter for all the months after February. The first seven letters only of the alphabet are used, which are repeated in their order throughout the successive days of the year.

The *Number of Direction* is the number of days from the 21st of March to Easter Sunday. March 22d is the earliest day of the year on which Easter can occur, while April 25th is the latest. This gives a range of 35 days, or numbers of direction, the utility of which, in connection with the Golden Number and the Dominical Letter, is indicated in the following table for the reckoning of the Easter date.

G. No.		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Dominical Letters.	A	26	19	5	26	12	33	19	12	26	19	5	26	12	5	26	12	33	19	12
	B	27	13	6	27	13	34	20	13	27	20	6	27	13	6	20	13	34	20	6
	C	28	14	7	21	14	35	21	7	28	21	7	28	14	7	21	14	28	21	7
	D	29	15	8	22	15	29	22	8	29	15	8	29	15	1	22	15	29	22	8
	E	30	16	2	23	16	30	23	9	30	16	9	23	16	2	23	9	30	23	9
	F	24	17	3	24	10	31	24	10	31	17	10	24	17	3	24	10	31	17	10
	G	25	18	4	25	11	32	18	11	32	18	4	25	18	4	25	11	32	18	11

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Example: To know the day and month for Easter Sunday in the year 1899? The Golden Number, as already found, is 19, and the Dominical Letter is A. At the intersection of the A row and the 19 column we find 12. Therefore, count twelve days forward, beginning March 22d, and the answer is April 2d.

From Easter are determined the movable festivals, those which precede it being *Septuagesima*, 9 weeks; *Sexagesima*, 8 weeks; *Shrove Sunday*, 7 weeks; *Shrove Tuesday* and *Ash Wednesday* immediately following; *Quadragesima*, 6 weeks; *Palm*, one week; and *Good Friday*, two days. Succeeding Easter is *Low Sunday*, one week; *Rogation*, five weeks; the Thursday following which is *Ascension Day;* after which comes *Whitsunday*, seven weeks; and *Trinity*, eight weeks.

The *Roman Indiction* is a cycle of fifteen years, used in the Middle Ages, wholly chronological, and of no importance in the calendar. It is found by adding 3 to the year of Christ, and dividing by 15, the remainder being the Indiction. Thus, 1899 = 3 + 15 leaves a remainder of 12. To find the *Julian* period, add 4713 to the year under consideration. This period begins when the Indiction, the Solar Cycle, and the Lunar Cycle all begin together, and is therefore 15 × 19 × 28 years in length, or 7980 years.

The above explains but a few of the essential features included in the ordinary family calendar. The astrological almanac, however, entails in its construction a comprehensive technical knowledge of physical and psychical laws, and the correspondent adaptability of those laws to the ever-varying degrees of activity inherent in the individual as well as in every part of sublunary nature. It would be manifestly impossible, in an *aperçu* such as this, to enlighten the lay mind regarding the complex principles on which are based the various forecasts. Suffice it to say that they are not the result of theoretical or speculative guesswork, but are inductive in character, being scientific interpretations bearing upon certain planetary configurations and other phenomena which take place periodically in the ambient.

To interpret the wisdom of the stars to a nicety is a task

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which involves a judicial consideration of very abstruse and intricate data, coupled with much experience, lest through an error of judgment on the part of the artist the sublime science of astrology become but a matter for the ridicule of the unthinking, or a doleful jest for the incredulous.

It is, therefore, with no loftiness of fancy, but rather with true humility of spirit, when face to face with Nature's sublimity, that the astrologer, for the benefit of a groping humanity, ventures to expound the ordinances of high heaven.

HAZELRIGG.

AMONG the figments of Cowper's imagination, one was the belief that he was affected by the Moon, and not only so, but that all human beings suffered more or less by its influences. So great was the effect of this upon his spirits that he looked forward to the period of every Full Moon with more or less apprehension. Lady Hesketh told a friend that Cowper was "always low at that time, and quite different to what he is at any other; yet, with his wit, pierces even the gloom which this planet occasions." He told Lady Hesketh that if she had any "crabs" — sour-tempered persons — among her acquaintances, he was sure that if she attended to them she would find them always more peevish and ill-tempered at the New and Full Moon than at any other time; for he was sure it influenced the temper as well as the brain when either was at all disordered Though Cowper's spirits were low at such times, the Full Moon had "no effect upon *his* temper, which appears equally sweet at all times."

Cowper writes: "I know that God is not governed by secondary causes in any of His operations, and that, on the contrary, they are all so many agents in His hands, which strike only when He bids them."

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The Character and Fortunes of Taurus.

TAURUS endows its children with an independent and obstinate character, not enduring advice, proud and not easily accessible, loving conflicts to the point of provoking them for the pleasure of conquest. Slow to anger as to make it up again, they are vindictive and difficult to reconcile. The above traits can of course be modified by education and circumstance—we are only speaking here of the natural instincts which can be more or less modified and overcome. This sign gives an honest, just, inquisitive, and subtle spirit it is difficult to know, and favors diplomacy and *savoir faire*. The impressions are violent and capricious, the passions ardent and determined. People influenced by this sign are generally very wedded to their habits and prejudices, and difficult to convert or persuade; they are tenacious and taciturn; their will power is firm, stable, and enduring; it attains its object at any cost. They are suited for command and authority and do not easily obey; it is a sign of superior intelligence which may lead to celebrity. Taurus sometimes gives a taste for gardening and a love of flowers; it is fond of good cheer, patient and laborious in work, and fond of a quiet life. Taurus people are *conservative* materially as well as intellectually, and are ambitious of honors and prestige. In love matters they are open (there are exceptions), inconstant, and jealous. This sign always produces great struggles of which the native is the cause, as well as maladies which are brought on by excess either of work or pleasure. There will be an acquisition of property, which will, however, be liable to partial or entire loss either by lawsuits or a loss of employment or by extra-conjugal ties. Absolutely unexpected presents through some admirer of the opposite sex, are possible. Devoted attachments will certainly help the fortunes, and an unforeseen legacy from a friend is possible. In a day horoscope, between sunrise and sunset, Taurus gives a noble father or celebrated in one of the liberal arts. The brothers and sisters will

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be a source of annoyance—one of them, or the native himself, will take a long journey. The native will make many long journeys—in a night horoscope, between sunset and sunrise, one of these will be fatal or dangerous. Much care should be taken as to the first-born child; if a boy he runs the risk of danger in childhood. The children will be a source of satisfaction to the parents and will attain good positions, whether in the sciences, commerce, or the law. There will, however, be temporary disputes with them. The greater part of life will be calm and balanced, the only conflicts will be those which the native will himself provoke by his invincible obstinacy, which makes him charge anything that looks like resistance. (Taurus is the Bull!) The inherent maladies are those of the spleen and plethora at the ages of 11, 23, and 35; besides these, the weak points organically are the veins and the liver, stone and diseases of the spinal marrow are also possible, and wounds by arms or by quadrupeds. Sorrow or loss are indicated in marriage, or connected therewith. The position, precarious in youth, improves in time, and may achieve celebrity or fortune in the physical sciences or the arts. The native will have many friends but not so much profit, as they will be inconstant and changeful. Friends or alliances will cause great annoyances. The enmities will be open rather than secret, and may even be violent. Taurus always gives a long life, if not shortened by some excess as already observed. In the course of existence many perils will be encountered and avoided. The temperament is sanguine, bilious or lymphatic, nervous, according to the climate. The keynote of this sign is its capacity for *Endurance* and *Pre-eminence* of effort and power.

Every sign has 30 degrees, each decan or 10 degrees of which has a sub-influence of another or the same planet:—

I. Ruled by *Mercury*. Mechanical arts, agriculture and learning, refined wit, oratory and logic; some violent catastrophes in life, a highly endowed mind, much intuitive power, artistic and sensuous nature, but capable of sustained effort; amiable, constant nature, friendship of women, success in the arts and sciences.

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II. Ruled by the *Moon*. Power, ambition, authority, success without difficulty, eloquence; a changeful romantic nature; very imaginative, genial, sensuous, artistic, poetical, fortunate in traveling and with women, favorable for wealth and position.

III. Ruled by *Saturn*. Obstacles in the career, enemies, servitude, failure, and sorrow unless a strong effort be made, independent nature, disappointments in love and in the domestic life. A sensitive, melancholy nature, but with much depth and constancy of feeling.

NOTE. — The above refers to those persons who have the sign Taurus rising at their birth. — ED.

APROPOS of Mr. Heinrich Daath's article entitled, "Why Socialism Cannot Eventuate," the author sends the following cutting, which possibly may interest some of our readers: —

END OF A SOCIALIST UTOPIA. — The telegram which Laffan sends from America will cause grievous disappointment to Mr. Ruskin. It is to the effect that the Ruskin College at Yellow Creek, Tennessee, has ended in a failure after five years' existence. The college included several hundred members, and many skilled branches of labor. All were paid equally, and worked an equal number of hours. It had sufficient land and crops and material, to guarantee its being self-supporting. The experiment attracted a widespread interest and sympathy, but nevertheless, serious dissensions broke out, which have culminated in the sale of 1784 acres of the college lands, 12,450 buildings, and the other assets of the adventure.

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

THE New Moon on September 4, from which we make our calculations, occurs at 9.35 P.M. Standard Time for Chicago. The Sun is applying to a sextile of Jupiter, and is in exact sextile to Mars in his own sign and in the terms of Jupiter. This is auspicious for a strong market; but at the same time it will not hold for any length of time, as Mercury is ascending in latitude and nearing a parallel of Jupiter, which indicates spasms of strength. The change occurs under the earth, and all planets except Saturn and Neptune are below the horizon; therefore it will be well to sell short on all rallies of one to two cents.

The Geocentric aspect of the Moon to Jupiter should give quite a little show of strength on the 4th, 9th, 15th, 18th, and 29th, but it will not necessarily be of long duration.

The 1st looks strong, as the Moon comes to a square of Jupiter near the close of the market.

There is quite a show of strength on the 2d.

The 3d looks weak, and we would say sell on all rallies until the 19th.

From the 19th to the 30th there will be a quick recovery on all breaks, but of not more than two or three cents. It is not wise to buy for long holdings, or to sell short and stay short for any length of time.

After the 19th the evil aspects of the Moon and Saturn will undoubtedly cause advances rather than breaks. It is, therefore, advisable to scalp on the long side when the market looks weak, for this condition of affairs is likely to deceive even the most experienced.

CERES.

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A Kabalistic Horoscope of Edison.

THOMAS A. EDISON.

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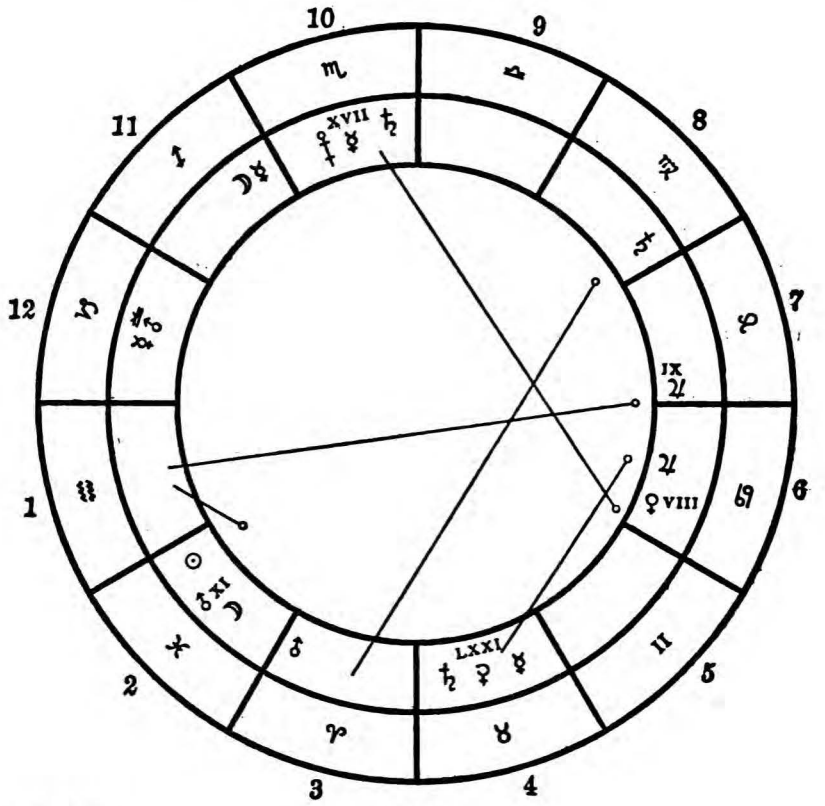
A KABALISTIC HOROSCOPE OF THOMAS ALVA EDISON,

Born February 11th, 1847, 11.33 P. M.



KEY NO. 34. SCALE.

10th house 1881	10 ♄ 8 ♀ in ♌ VIII 80 ☿ XVII 1 ♀ ☥	2d house 22	20 ♂ XI 2 ☽
11th house 82	80 ☿ 2 ☽	3d house 11	10 ♄ in ♍ 1 ♂
12th house 26	20 ♂ ♐ 6 ☿ in ♑	4th house 1847	10 ♄ 8 ♃ in ♌ 40 ♀ LXXI 7 ☿
1st house 109	100 ☉ in ♓ 9 ♃ in ♌ IX		

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MR. EDISON'S kabalistic horoscope will possibly prove interesting, his ordinary horoscope (to my way of thinking) leaves much to be accounted for. I have accordingly drawn the figure, to see whether there are any side-lights to be thrown, which may account for his genius. In his case, as in many other kabalistic horoscopes of men who have made a mark, we find the planet Saturn commences the scale, and in close association we find in his 10th house (honor, dignity, etc.) ♄ point XVII., and the Scepter, the first named pointing to a deep insight and intuition which (☿) outwarding itself in creative works, brings about beneficial results; ☿ VIII. throws a ray from 6th house Cancer, although the sign is trine to 10th. I do not like point VIII. I fear it has led to strife at times; spiteful females have possibly been the cause, but the Native has a fair amount of protection.

The 11th house contains Mercury and the Moon; the first named, points to friends of a high order of intellect. I should judge the friends signified by Mercury to be few, but friends indeed; friends from whom an ounce of sympathy is most valuable, who stimulate and incite to fresh endeavors; the Moon also points to upright friends, and Luna being in Sagittarius will give a chance of long life.

In 12th house is Mars, "crowned," many who are inclined to be private enemies are even now (as satellites revolving around a luminary) borrowing a light, and forgetful of the source building up reputations; the mercurial ones are cunning, unscrupulous persons, argumentative and restless, no "grit" in them, hence they do not show their true colors, but they make their influence felt, nevertheless.

In 1st house we find no planet, but the sign Aquarius is a scientific one; this house receives two rays, one from the Sun in Pisces; this makes the Native ambitious, and coming from 2d house shows cash benefits, but the Sun rules 8th house. There is some little danger from secret enemies, but Jupiter IX in Leo 8th will counteract a large amount of danger that would otherwise affect his personal safety; this also shows that his honors are the result of real merit.

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The 2d house holds ☉, ♂ ♀ and ☽. I judge the Sun is the chief influence to affect the first house, which I have already noted. ♂ ♀ points to monetary successes and saves (so to speak) the 2d house, the ☽ without ♂ ♀ would cause losses, but the Native can meet all things connected with money losses.

The 3d house holds Mars; this points to force of mind, and the planet Saturn throws a ray from Virgo. Here we have the mysterious workings of Saturn, playing upon and through the force of Mars, a truly significant thing. The 3d house rules short journeys by rail and also communications, letters, etc. Here we trace some of his inventions,— the thing speaks in a known tongue; the question remains whether the Native will yet hold communication with the inhabitants of Mars?

The 4th house holds Saturn, the Reaper, and Mercury; I am not pleased with this; the Reaper spoils the effects of Mercury, who is otherwise well placed in Taurus, and the end does not promise what we would desire. Jupiter sheds a benevolent ray from Cancer, but this cannot overcome the evil effects of the Reaper; experiments may lead to bad results and catastrophe.

The 5th house is untenanted, but Mercury, its ruler, is first placed in 10th house; children should help, and speculations should be attended with success.

In 7th we find two benefics, ♀ VIII. and ♃; the health should be capable of bearing a prolonged strain, but this may be overdone; then should this happen, Jupiter's rays to 4th will not be altogether benefic.

In the 7th house we find ♃ IX.: here we find strangers who are powerful, but inclined to change in policy; still they play an important part in the Native's affairs, and in the long run they beneficially affect him; much may be owed to strangers.

In the 8th house we find Saturn, a mysterious planet placed in a sign that points to some fatalities in life. It will be well to note the remarks given for the 4th house in connection with this.

The 9th house is untenanted, ♀ VIII. is first placed in Cancer in 6th. I judge that care should be taken on long journeys,

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illness may be contracted on long journeys, especially on the watery element. This is what we learn from the planets in the various signs and houses and their rays; it now remains for us to judge the effects of the points. The point of health falls in the 10th house; the health should be fairly satisfactory, but ♀ VIII. throws a ray from 6th house; this may affect his lungs.

Fortune:—The point falls in 9th house; the financial position is helped by philosophic studies which, in their turn, lead up to practical results, but there is danger of losses. Venus ruling 9th is in square to Libra on 9th. Traveling, the point falls in 3d house, short journeys lead up to success. Mars is in his own sign in 3d house, but there is an element of danger shown; Saturn throws a ray from 8th.

Friendships:—This point falls in 11th house; refer back to 11th house.

Voyages:—The point falls in 8th house; here we find Saturn; there is a danger of drowning; long voyages should only be taken under good directions.

Dangers:—The point falls in 7th house; here we find ♃ IX. in a fiery sign, throwing a ray to the ascendant (an airy sign); care should be taken in dealing with the elements fire and air, but Jupiter will protect the Native so far as public enmity is concerned.

I must now stay my hand. I feel certain that every reader of this delineation will echo the wish of the writer when he says, "May this fertile brain be with us for years, and may the future hold even greater triumphs for this Native than the past."

ASMOTHIEL.

"THEY saw the stars their constant round maintain,
Perform their course and then return again;
They on their aspects, saw the Fates attend,
Their change of their variety depend;
And thence they fixed undeterrable laws,
Settling the same effect on the same cause."

MANILIUS.

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How to Give Judgment on the Sugar Map.

In desiring to give a judgment upon the fluctuations of sugar, say for June 1, 1898, we open the Ephemeris for June and look for the position of the Moon on the 1st, and find her at seven o'clock in the morning to be twenty-eight degrees of Libra. At eleven o'clock, therefore, when the stock market in New York is open, the Moon will be no degrees of Scorpio, as she moves a degree every two hours. And by referring to the sugar speculum, we find the moon is in the eleventh house, and void of course; that is, making no aspects. But she is just changing signs, leaving Libra and entering Scorpio, the ruling sign of the sugar stock, and that in itself is favorable for a rise in sugar. At one o'clock she is one degree of Scorpio, and by referring to the speculum we find her in conjunction with Jupiter, which is *very* good. At three o'clock, when the New York market closes, the Moon is approaching a bad aspect of Mercury, and makes it at seven in the evening. The strongest point in the day, therefore, will be one o'clock, when sugar will go up, but it is likely to weaken towards the close.

Let us now see what the world has been doing on that day. We again look in the Ephemeris, and on June 1, 1898, we find the Moon has passed early in the morning (between midnight and one o'clock) an opposition of Mars, and will carry the bad effects of that planet through the day, which will be shown by a downward tendency of stocks and the exchange, except in possibly sugar and tobacco. Mars and the other planets are not making any good aspect between themselves, so that sugar will not be helped by any outside causes.

We next take the Sun, and on June 1, 1898, we find him ten degrees of Gemini in the Ephemeris, and in the sugar speculum he has just left a good aspect of Herschel, and is void of course, as he has twelve degrees to go before he makes another aspect, when it will be a good one, a sextile of the Sun in the speculum, and it will be twelve days before he makes it, as he moves one degree a day.

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The next planet we look for is Herschel, a malefic; and we find him, on June 1, 1898, one degree of Sagittarius, and in the sugar speculum he is retrograding from a sextile, a good aspect of Venus, and is approaching an opposition, a bad aspect of Neptune.

Saturn comes next, and is a malefic, and is also retrograde in motion, therefore weak, but is making a good aspect to the Part of Fortune, which always rules money matters, and this will offset the bad influence of Herschel.

Jupiter comes next, and is a benefic, and we find him no degrees of Libra, and in the sugar speculum making a very good aspect of Neptune, and approaching a good aspect of Venus. This will keep sugar up.

Mars comes next, and is a malefic, and is twenty-five degrees of Aries; and we find in the speculum he has just left a good aspect of the Sun, and also a bad one of Mars, and now is approaching a bad aspect of Saturn, and in five days, on June 6, 1898, the aspect will be completed, and sugar will have a drop unless there is a *very* good aspect of the Moon and Jupiter on that day to mitigate the evil, because Mars is the ruling planet of the sugar speculum, being the lord of the sign ascending on the eastern horizon, and therefore has much power and influence over the sugar stock.

CATHARINE H. THOMPSON.

NOTE.—June 6, 1898. Sugar dropped as predicted on the 6th, the Moon on that day making a square of Herschel, and an opposition of the Moon, in the sugar speculum, in the house ruling money and speculation, and was very bad, so that the stock was not helped upwards, but still further depressed.

To show how powerful the aspects in the speculum are, you will notice on June 3, 1898, sugar declined on account of the bad aspect the Moon was making with Saturn. But in the world the Moon was making a good aspect with Jupiter, who always rules money matters, and although this *may* have helped other stocks not afflicted on that day, it did not help the sugar stock. Therefore, the aspects the Moon makes in the sugar speculum or in any speculum are of the first importance to observe in giving judgment, and *must* be watched above everything else, according to the rules of Ptolemy and the ancients.

Sugar generally declines when the Sun, Moon, Jupiter, Mars, or Saturn

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transit the signs Cancer or Capricorn, as they make very bad aspects in those signs; and sugar generally rises when the Sun, Moon, Jupiter, Saturn, or Mars transit Leo, Virgo, first half of Libra, all of Sagittarius, Gemini, and Pisces. At other times sugar is weak, and very little marked activity shown.

Astrology in Italy at the Renaissance.

Astrology could pride itself on a still more singular vogue. Was it a question of organizing a fête, or laying the first stone of a building, or undertaking a military expedition, in fact, on the eve of the smallest as of the greatest undertakings, the "planetarii," or astrologers, were invariably consulted. The Florentines pressed by the enemy do not give the commander's staff to the Duke of Ferrara until the astrologers have chosen the day. It is the astrologers who determine the hour at which Philip Strozzi lays the first stone of the palace to which he owes his immortality. It is they who settle the most important matters for private people, the communes, and for princes. In vain do a few independent spirits: Petrarch (!) Picode la Mirandola, Savanarola, fulminate against the ridiculous superstition: it survives into the middle of the seventeenth century. One is glad to be able to count among the enemies of astrology, Lorenzo the Magnificent, that great intelligence, we wish we could add, that great character. In his *Mystery of St. John and St. Paul* he puts in the mouth of Julian the Apostate this noble reply (sophe 145), worthy of a philosophic emperor: —

"El re el savio son sopra le stelle,
Onde io son fuor di questa vana legge,
E buon punti e le buone ore son quelle
Che l'uom felice da se stelle elegge."

The king and the wise man are above the stars,
Whence I am beyond this empty law,
Those points are good, the favored hours are those
Which the fortunate man takes from his stars.

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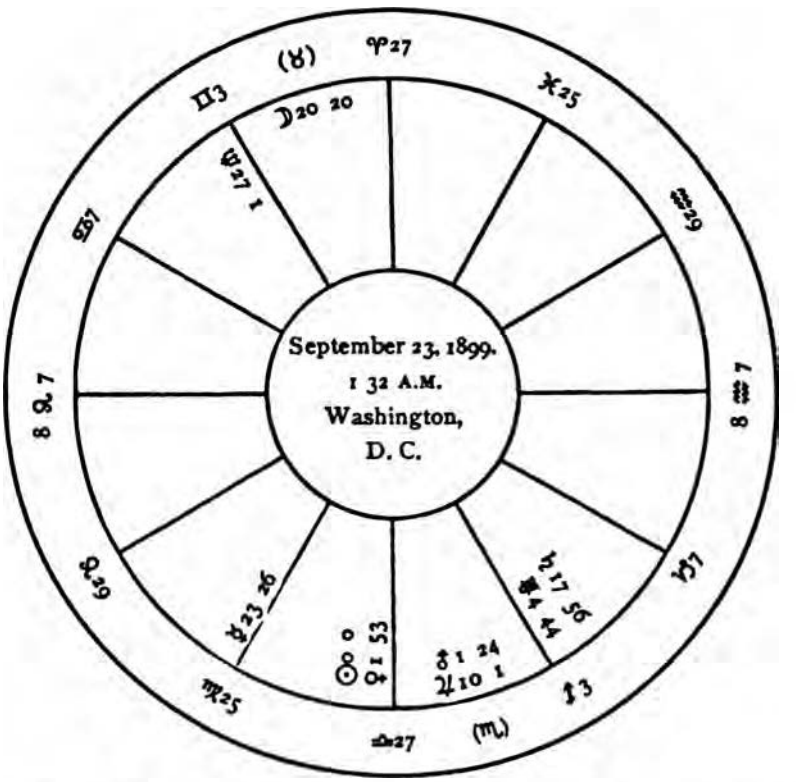
The Autumnal Equinox.

"Day and night are weighed in Libra's scales;
Equal awhile, at last the night prevails."



THE SUN ENTERS LIBRA, SEPTEMBER 23, 1899, AT 1.32 A.M., AT WASHINGTON, D. C.

THIS ingress occurs in the third house of the celestial chart, in conjunction with Venus, with the royal sign Leo on the ascendant. The ensuing quarter will witness much activity in Congress, with some unpopular measures to disturb the minds

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of the masses. The figure is not felicitous for the postal service, though public wharfage and government docks will benefit through appropriations. Employment for the laboring classes will not be lacking, trade will be stimulated, and a general improvement in financial conditions will manifest itself. A lack of amity will be apparent on the part of the nation's allies, in which respect some pronounced complications are apt to arise. The administration will gain in popularity, and a marriage will occur in the President's circle before the close of the year. There will be considerable fluctuation in stocks, though railroad shares will prove more stable, and evince an upward tendency. Some strange deaths will puzzle the police authorities around the middle of December, and cases of poisoning and strangling will be numerous. The theatrical profession will realize some marked artistic successes in the East, though Western companies will not be so fortunate, except in the Mountain States or on the Pacific slope.

Some calamity will happen to a public building near the close of October. The government will suffer opposition at the same period. A theater casualty near Nov. 12, and illness amongst legislators. A notable death in the early half of December. Much crime will abound in the longitude of Denver, and official venality will create a stir. Nevertheless, there will be legislative appropriations in the interest of public improvement.

At San Francisco, Neptune rises in Gemini, with Saturn on the cusp of the descendant, and the point of ingress in the fourth house. There will be much discontent manifest in the public mind, and harsh criticism of administrative methods. Land values assume a healthy tone along the coast, and building associations will prosper. Theatrical managers will reap a bountiful harvest. The birth-rate will be perceptibly higher.

At London the equinoctial point is rising, with the malefics in the third and ninth houses. Commercial and shipping interests will be imperiled, and cases of shipwreck on the high seas will be reported. Legal tribunals will evoke criticism, church and clerical affairs will suffer through animadversion, and a disastrous railroad accident is due toward the close of the quarter-

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A lady of title or position passes away near the middle of November. Home trade will improve, and the laboring classes will prosper accordingly. Mars to the conjunction of Jupiter on Oct. 11 is not fortunate for Liverpool, and a shipping casualty is probable.

At Pekin commercial and maritime affairs will benefit through this entry of the Sun into the ruling sign of the Celestial Empire, albeit the conjunction of Mars with the meridian does not augur well for a conciliatory attitude in foreign intercourse. This, with the unfavorable transits during September and October in the royal horoscope, will create a peck of trouble for the Flowery Kingdom.

At Teheran the conjunction of the Sun with Uranus on Nov. 30 falls in the exact degree of the *medium cœli* at the ingress. This augurs darkly for the Persian dynasty, all the more so as the meridional degree is besieged by the malefics, Saturn and Uranus; and Jupiter, their dispositor, sits menacingly in the house of death, in close proximity to Mars. The conjunction alluded to on Nov. 30 is in partial square with the progressive Saturn in the royal horoscope, which is further afflicted by the application of his Sun to a body aspect with Mars, directional, in 1° Libra. Grave dangers threaten the occupant of the throne, and another link will shortly be welded in the chain of succession.

HAZELRIGG.

"THAT Science is now entering upon a new and wonderful field, fraught with great possibilities, is illustrated by the knowledge that through the action of the light streaming in upon our tables and pouring over the white sugar thereon, some wonderful change is brought about, and that from this sugar an unknown ray radiates out into space and through our bodies, perhaps producing effects in them of which we have no idea." — *Edison, to interviewer, February, 1897.*

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Birthday Information and Daily Advice for September.

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

1. YOUR coming year will be an interesting one. Changes and journeys are in order, and enlargements to your affairs. Be careful of sickness within your domain, and watchful of expenses.

The day is good to travel, remove, and good for social recreation and ordinary affairs.

2. You are not over favored this coming year, and matters will annoy you greatly. Look sharp to financial affairs, and do not enlarge your interests, or except hazardous risks. Your health will also need attention.

Remain quiet today. Do not buy, sell, or travel.

3. You are favored considerably in the promises of the coming year, and improvement is denoted to all affairs. Changes, additions, and advancements are in evidence. Your social affairs will be enhanced.

It is a good day for all purposes, to write letters, journey, remove, seek employment, and ask favors; so be up and doing.

4. Your coming year seems to be a favorable one on the whole, and your general conditions will improve. Some additions to your home circle are in order, and you will journey and make changes.

It is a fair day to ask favors, seek employment, etc., but not to journey.

5. An unsettled year is before you, with many trials and perplexities in evidence. Look well to finance, and except no risks. Avoid litigation, and be careful of accidents.

Today you may visit and seek amusement, but be careful of expense.

6. Your coming year contains both good and evil, and care will be needed to make both ends meet. Changes will occur,

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and you may benefit through such. Use judgment in all outlays, and avoid speculation.

You can travel today, or remove; good for writings, and all mental work.

7. You have a moderately good year before you, and matters generally will favor you. Some slight changes or additions are indicated, and easier domestic and social surroundings. Be careful of writings and promises, either given or received.

It is a fair day for general purposes.

8. You have before you an active, aggressive year, with many trials and contentions abounding. Avoid law and disputes, and be careful of accidents and fire. Some additions are in order, and with caution in finance, they will be in the nature of improvements. Look out for sickness.

The day is good for writings, journeys, and changes; also, to ask favors, seek employment; but be careful of disputes and accidents.

9. Your birthday is somewhat in your favor, and your general affairs will improve as the year advances. Some changes are spoken of, also additions to your affairs.

It is a favorable day to ask favors, force matters, seek employment, write, and travel.

10. You have a somewhat favorable year before you and your affairs in general should increase. Some anxieties in business will present themselves, but you can overcome them. Avoid speculation and risk, and do not oppose superiors or enter law.

It is a favorable day for ordinary purposes.

11. Your anniversary is not a favorable one, and many anxieties will abound as the year is progressing. Changes are indicated, which should not be encouraged. Look well to writings, avoid litigation, and use more than ordinary care in finance.

It is not a good day to journey or remove. Avoid writings, and remain quiet.

12. Your coming year is an unfavorable one for you, and much will occur to cause you anxiety. Sickness will enter your circle, and a possible bereavement may occur. Do not change or enlarge your affairs, and look well to what you are engaged in. You should consult an astrologer.

It is an unfavorable day for new matters. Use care in finance.

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13. Both good and evil will be interspersed during the coming year. Sickness is indicated, and you must be prepared for such. Your affairs will be in an active state, and your judgment must be clear to handle such. It will be an annoying and anxious year.

It is a fair day.

14. You have a favorable anniversary before you, and your general conditions will improve. You will gain in finance by good friends, and through your own judgment. Those in employ will be favored. Remember the unfortunate.

It is a good day for all purposes, so take advantage of it.

15. You have a troublesome year before you, and many anxieties will occur. Look sharp to accidents, avoid law and disputes, and make as few changes as possible. Use care in writings, and look to the health of yourself and family.

Today you may visit and seek amusement, but look well to business affairs.

16. Your affairs will continue in a very uncertain state during the year, and at times grave anxieties will present themselves. Losses are indicated in business affairs, and through changes. Remain as quiet as possible, and do not enlarge your affairs.

Today avoid journeys and changes, and postpone all important affairs.

17. You are favored in many ways this coming year, and all your affairs should improve. Some good changes are in order, and you may travel also. Force all matters, and help those less fortunate.

It is an excellent day to travel, remove, ask favors, and approach superiors.

18. You have an unfortunate year before you, and misfortunes will come to you full handed. Sickness in your home, loss of finance, law troubles, and many anxieties. Make no changes unless compelled to, and avoid all risks. You should consult an astrologer.

It is an unfortunate day, so remain quiet.

19. Evil marks the entrance of your coming year, and will stay with you throughout the same. Sickness and a possible bereavement will come, with heavy financial losses, and domestic

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sorrow. A year long to be remembered. You, too, should consult an astrologer.

It is an evil day for every purpose.

20. Your coming year is an improvement over the past one, and affairs in general will better themselves. You will be more steady in demeanor, and attentive to duties. Advancements will occur, and those in employ will be favored.

It is a good day, so utilize it for general purposes.

21. Your coming year is a troublesome one for you, and unless you are very careful, your affairs will go sadly wrong. Bad changes, sickness and accidents are indicated. Look sharp to all affairs, and be attentive to home matters.

It is not a good day.

22. You have an evil anniversary, and unless the greatest care is observed, serious mishaps and setbacks will occur. Look to sickness in your family; avoid speculation and all risks, and to home disturbances be watchful. Much anxiety and care can be saved by consulting an astrologer. It is a year you will not soon forget.

It is an evil day for every purpose.

23. You have a quiet year before you, and your business will proceed as usual. Caution in health is advised, and hazardous risks should be avoided, but some favorable changes will occur.

It is a good day for writings, journeys, and mental work.

24. You have a favorable year for business matters, and the same should increase. Your health, however, will need attention, and sickness and possibly a bereavement is indicated within your circle.

It is an excellent day for social affairs, amusements, etc., but avoid old people, and do not take any risks.

25. You have a hard year before you, and matters in general will go badly with you. Financial losses, sickness, and bereavement, as well as litigation, seem to be in order. Ask your Maker for strength to bear your troubles.

It is a bad day for all purposes, so remain inactive.

26. Your affairs will continue in an uncertain state during the coming year, and many losses are denoted. Home difficulties

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will present themselves, trouble from writings and promises, and some unfavorable addition to your home circle.

With care, the day may be utilized for ordinary affairs, but do not journey or write, and avoid superiors.

27. Your coming year is a very favorable one for you, and your affairs in general will improve. Some advancement is promised those in employ, while those in business will gain financially. Be observant, and take every advantage as the time is passing.

It is an excellent day for general purposes.

28. You have a trying year before you, and many annoyances and anxieties will befall you as it is progressing. Look to sickness and avoid financial outlay. All changes are unfavorable for you.

It is an unimportant day.

29. You have an active year in many ways before you, though not a successful one. Trouble from law, and losses through investments are shown. You will make some rash changes, and suffer therefrom.

Today, with care, you may write, journey, or remove, but postpone important matters.

30. Your coming year is fairly promising for you, and with care in all matters, it will show a balance in your favor. Some sickness is indicated, and you may lose through writings and promises.

It is a favorable day for ordinary purposes, and excellent for planning and thinking.

ASTOR.

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

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

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

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Did the Hebrews Worship the Moon?

When we search the Scriptures, we find too many allusions to the Queen of Heaven, to Astarte and the groves, for us to doubt that the Israelites adored

> "mooned Astaroth,
> Heaven's Queen and Mother both."
>
> Milton's *Odes*.

Dr. Goldziher is an incontestible authority and thus writes: "Queen or Princess of Heaven is a very frequent name for the moon." Again, "Even in the latest times the Hebrews called the moon the 'Queen of Heaven' (Jer. vii. 18), and paid her divine honors in this character at the time of the captivity." And to complete this author's witness he again says: "What was the antiquity of this lunar worship among the Hebrews is testified, as has long been known, by the part played by Mount Sinai in the history of Jewish religion, for this geographical name is doubtless related to Sin, one of the Semitic names of the moon. The mountain must, in ancient times, have been consecrated to the moon. The beginning of the Hebrew religion which was connected with the phenomena of the night sky, germinated first, during the residence in Egypt, on the foundation of an ancient myth. The recollection of this caused them to call the part of Egypt which they had long inhabited Eres Sinim, 'moonland' (Isaiah xlix. 12)." It is but just that we should hear the other side, when there is a difference of opinion. The above-mentioned "Queen of Heaven" is beyond question * the Ashtaroth or Astarte (identical with our star), which was the principal goddess of the Assyrians; and we believe she was originally the goddess of the moon. This is doubted by a modern writer, who says, "Baal is constantly coupled with Astarte; and the more philosophical opinion is that this national god and goddess were the lord and lady of Phœnicia,

* The author, we believe, is mistaken here 'Venus Astarte'?

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rather than the sun and moon, — for to a people full of political life the sun and moon would have been themselves representatives, while a divine king and queen were the realities. And, if so, the habitual inclination of the Israelites, an essentially political people, for this worship becomes the more easily understood." Prof. F. D. Maurice in his *Moral and Metaphysical Philosophy* also takes this view. The question here is not whether the Jews worshiped Astarte, but whether Astarte was the moon. This we cannot hesitate to answer in the affirmative. Kenrick writes "Ashtoreth or Astarte appears physically to represent the moon. She was the chief local deity of Sidon: but her worship must have been extensively diffused, not only in Palestine, but in the countries east of the Jordan, as we find Ashtaroth-Karnaim (Ashtaroth of two horns) mentioned in the Book of Genesis (xiv. 5). This goddess, like other lunar deities, appears to have been symbolized by a heifer, or a figure with a heifer's head, whose horns resembled the crescent moon. The children of Israel renounced her worship at the persuasion of Samuel: and we do not read again of her idolatry till the reign of Solomon (1 Kings xi. 5), after which it appears never to have been permanently banished, though put down for a time by Josiah (2 Kings xxiii. 13). She is the Queen of Heaven to whom, according to the reproaches of Jeremiah (vii. 18; xliv. 25), the women of Israel poured out their drink offerings, and burnt incense, and offered cakes, regarding her as the author of their national prosperity. This epithet accords well with the supposition that she represented the moon, as some ancient authors inform us." Dr. Gokh, an eminent Hebrew scholar, says that there is no doubt the moon is the symbol of productive power and must be identified with Astarte. "That this goddess was so typified can scarcely be doubted. The ancient name of the city, Ashtaroth-Karnaim, already referred to, seems to indicate a horned Astarte; that is, an image with a crescent moon on her head like the Egyptian Athor. At any rate it is certain that she was by some writers identified with the moon, as Lucian and Herodotus. On these grounds Moyers, Winer, Keil, and others maintain that originally Ashtoreth was the

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moon goddess." Clearly, then, the Hebrews worshiped the moon. But even apart from Astarte, this worship may be proved on other evidence. Dr. Jamieson says that the word *mena* (moon, Anglo-Saxon *mona*) "approaches most nearly to a word used by the prophet Isaiah, which has been understood by the most learned interpreters as denoting the moon. 'Ye are they that prepare a table for Gad, and that furnish the offering unto Meni' (Isa. lxv. 11). As *Gad* is understood of the *sun*, (error! *Jupiter*) we learn from Diodorus Siculus that Meni is to be viewed as a designation of the *moon*." This is Bishop Lowth's view. "The disquisitions and conjectures of the learned concerning Gad and Meni are infinite and uncertain: perhaps the most probable may be that Gad means good fortune, and Meni the moon." One point is worthy of notice. In our English version, Meni is rendered "number"; and we know very well that by the courses of the moon ancient months and years were numbered. In Isaiah iii. 18, we find the daughters of Zion ornamented with feet-rings, and networks, and *crescents:* or as our translation reads, "round tires like the moon." And once more, in Ezekiel xlvi., we read that the gate of the inner court of the sanctuary that "looketh towards the east, shall be opened on the day of the new moon;" and the meat-offering on "the day of the new moon shall be a young bullock without blemish, and six lambs, and a ram." If there is no sacred significance in the observance of these lunar changes, why did the writer of the New Testament Epistle to the Colossians say, "Let no man judge you in respect of the new moon"? The learned and reverend author curiously enough omits St. Paul's allusion to the new moon as "a shadow of things to come," probably because it "*lets in Astrology* in a rather awkward way for pious prejudice." A competent scholar, in recognizing this association of the Hebrew religion with the moon's phases, rightly ascribes it to an earlier origin. Says Ewald: "To connect the annual festivals with the full moon, and to commence them in the evening, as though greeting her with a glad shout was certainly a primitive custom both among other races, and in the circle of nations from which in the earliest times Israel

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sprang." And the Bishop of Derry remarks: "To a religious Hebrew it was rather the moon than the sun which marked the seasons, as the calendar of the church was regulated by it." We have sought to place this Hebrew Luniolatry beyond dispute, because so many Christians have supposed that the "chosen people" lived in unclouded light, and the "uncovenanted heathen" in outer and utter darkness.

REV. TIMOTHY HARLEY, *Moon Lore, London*, 1885, p. 92.

ALL truths had to undergo a period of rejection. Newton's discoveries were long utterly rejected by astronomers, and even in his own University of Cambridge, into which they actually got admission by a device of the Rev. Dr. Samuel Clarke, who, as it were by stealth, introduced them in the form of notes to the Cartesian text-book used by the tutors in the colleges. Great astronomers and mathematicians, such as Cassini and Maraldi, calculated the paths of comets on imaginary hypotheses long after Halley had constructed, on the principles of Newton, tables, by which the motions of all comets that ever have appeared, or can appear, might be easily deduced. Voltaire remarks that, although Newton lived almost forty years after the publication of his great discoveries, he had not twenty followers out of England at the time of his death. Some great philosophers of the time died in perfect ignorance of Newton's doctrine. The Rev. Dr. Chalmers says of it: "Authority scowled upon it, taste was disgusted with it, and fashion was ashamed of it."

Newton expressed his deliberate opinion, that cohesion, light, heat, electricity, and the communication of the brain with the muscles, were all to be referred to one and the same cause, — an ether or spiritus which pervades all bodies. When we remember Newton's prediction, that the diamond would be found to be combustible, that the earth was between five and six times its weight of water, and other predictions which have proved correct, we feel something like a presentiment that the above opinion may prove as true.

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A Scorpio Influence.

So he worked steadily, early and late, making new combinations and planning fresh schemes — when the monotony was disturbed slightly by two events. One of these was the advent of a little son, and the other the acquisition of a new idol. Not new in an opprobrious sense, for its pedigree was unimpeachable, and Jack had long sighed for it in vain. It was about two feet high, of gray stone, tinged in places with pink, and its complacent ugly face was where, in a proper anatomy, its chest should have been. It had been dug up in the excavations for the great drainage works (*note the Scorpio influence*) amidst great excitement of the native mind, and was recognized by the Indians around as an ancient god of sacrifice, and to have been buried in that spot by their forefathers, when the Spanish priests were sweeping the land clear of its temples and its gods. With their usual memory of tradition, the Indians could point out the very spot on which a tall pole had stood with this idol fixed upon its top, while around the base was a grinning pile of skulls, mounting ever higher and higher as fresh victims were given to the silent, insatiable image.

There is seldom a chance nowadays of finding any antiquity not hailing from Birmingham, and, naturally, when Jack heard of this discovery and its unquestioned history, he was wild to possess the idol. But it was in vain that he offered bribes or promises. One of the native (Mexican) officials had taken it, and refused on any terms to give up so rare and interesting a possession. Jack returned again and again to the siege, but with no result. Judge, then, his surprise when one day an Indian appeared suddenly on the stair of the house bearing the idol on his back. No price was asked for it, nor was any explanation given of this sudden change of mind on the part of the owner. The idol was simply put down and left. No reason was ever volunteered for this strange conduct, but in time Jack came to have his own opinion about the matter.

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Meanwhile, he was delighted with his new possession, set it upon a sort of throne in the corner of a room, and paid it as much honor as even an idol could demand, for there were reasons for believing it to be the only god of slaughter still extant. A bygone chronicler has referred to the fact that, when the Spaniards reached the city of its abode, they found the pole and the skulls, but of the idol there was no trace. Yet it is not desired to encroach on Mr. Anstey's preserves, but it is an absolute fact that, from the day he became the owner of that placid-looking lump of stone, everything that Jack touched went wrong. One piece of business after another, which up to that date had been satisfactorily progressing, fell through and failed. Negotiations which he thought completed, had to be commenced all over again, only after long suspense to be broken off finally. His own health gave way, three of his best and dearest friends died one after another, and the strange perversity of his affairs was such that he felt no surprise when, once having to raise money on a reversion to which he was entitled, the very day after he had sold his expectations for a third of their value the holder died, and Jack would have come in for the whole had the signing of the deeds been delayed for twenty-four hours. Of course it did not occur to him to connect the idol with these mischances; but it is a strange thing that when broken in health and fortunes he went to London with his family, the first night the Aztec god spent on foreign soil was signalized by loud noises all over a house hitherto warranted to be of the quietest by its owners. Nor did the trouble stop here; for every night, with other unpleasant manifestations, loud knockings took place at a particular door as long as the idol remained in the house. So noisy were they that some people could not sleep from the sound, though others heard nothing at all.

Nothing can be *proved* against a stone image; but it seems within the bounds of imagination that an unconscious figure, looking down on centuries of bloodshed, should become, in a manner, saturated with the malignant atmosphere around it, and should give forth the spirit of its victims' agony and curses. Whatever the cause might be, the effects were as has been

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stated, and from the day when he joyfully accepted it to that of his death three years later, the idol sat and smiled, while Jack struggled bravely, but went down, down!

One is glad to think that the Aztec idol also had its vicissitudes; for after a lady visiting the house which it graced with its presence had been kept awake three nights by the unearthly noises constantly going on in and about her bedroom, its owner decided that he must reluctantly make up his mind to part with it. To submit it to the indignity of sale was out of the question, so Jack offered to give it to one after another of his friends who had frequently admired its dubious charms. Rather to his surprise none of them seemed to yearn for the joy of possession, although they had all laughed at the stories told of its proceedings; for some time there appeared to be little chance of finding it a comfortable home, although one gentleman offered to take it to his country house, and put it in the pig-killing shed, where it could have as much gore served up to it daily as it required. But this plan was put a stop to by the fact that the gentleman who made the offer was the husband of the lady who had vainly tried to sleep through the idol's nightly perambulations. It was not the little god she objected to so much as the loss of her natural rest, she was careful to explain; still she flatly refused to tolerate its presence on any premises over which she ruled.

Finally it found a refuge with a lady and gentleman sufficiently enamored of its appearance and antiquity to overlook its bad character, and to risk the consequences of its wrath. They took it, and have so far stuck to it manfully, in spite of the fact that from the date of its advent in their domestic circle, their affairs have gone as crookedly as those of its former owner. But the end is not yet; and whether the malign influence exercised by the exiled god, the undoubted relic of the most bloody ritual the world has ever known, or the incredulity of his owners, will conquer at the last remains yet to be seen.—*From the Life and Adventures of John Gladwyn Jebb, Blackwood, 1894.*

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The American Grammar of Astrology.

BOOK I.

CHAPTER IX.—Example of a Nativity.

We will now give our figure for the birth of Albert Edward, Prince of Wales, with a concise account of the method of making it, and some of the primary directions that belong to certain events in the life of this eminent and interesting personage. Our reason for selecting the Prince for an example of a natal figure is the strong positions there of three of the brightest stars, and because that in his case there is a notable failure of the usual system of astrology to find any important arc of direction for the almost mortal illness by a fever which he suffered in 1871.

The birth occurred in London, November 9, 1841, and by the official bulletin, at 10h. 48m., A.M., doubtless Greenwich mean time. The probability of error in this, from all possible causes, may be fairly estimated at not more than 2m. at the utmost, and therefore any sort of attempt at rectification of the time should not venture beyond that. The local latitude is about 51° 32′, and the astronomical correction is — 11′ = 51° 21′ geocentric latitude, by our table, page 119. This correction is in accordance with the usage of astronomers in getting the nonagesimal point (90° in longitude from the ascendant) for certain purposes, and of course they only are right; and it is particularly necessary in the present case, because the declinations of ☿, ♂, ♃, ♄, and two stars, are all so large that otherwise the errors in their semi-arcs would be so great as to falsify very much all calculations made from them. Also the longitude of the ascendant differs by being about 13′ more, and its semi-arc is 15′ more.

The first step obviously must be to erect an experimental figure for the given time, and the true latitude 51° 21′, the log. tan. of which is 0.09706 and will be in any case the constant

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for getting all ascensional differences. Such a figure we have made and used in the endeavor to find suitable directions for a number of chief events in the life, and have them agree so closely with the known dates of those events as to confirm the given time of birth, or to indicate any small change in it that would be allowable. It would be quite superfluous and impracticable to present that figure or the numerous experiments made with it. It is no small task merely to search out the various proper directions for trial. Some of them could be estimated nearly enough to see whether they were of use; but many had to be carefully calculated, and the amount of work was such that it would fill several of these pages to give it even in the briefest manner. The total result of our experiments showed that 10h. 47m. would produce arcs that fitted best to a number of events, and the following is the process to obtain the figure for that minute:—

H.	M.	S.	
15	10	0.0	Gr. Sid. time m. n. of 8th, from Naut. Alm.
22	47	0.0	mean " elapsed to birth.
	3	44.6	corr. to Sid. time, from table.
14	0	44.6	Sid. time at birth.

= 210° 11′ 9″ R. A. of Midheaven.

This, by the Table of Houses for 51° 21′, gives the figure on next page, when the planets and stars are inserted therein.

The time is 1 hour 13 m. before Greenwich noon, which is .05 of 24 hours; and the daily rate of each planet multiplied by that fraction gives the amount to be deducted from its place at noon, excepting that for ☿ and ♅, being retrograde, it must be added. Then they are all easily placed in the proper houses of the figure by their longitudes. An ordinary ephemeris was used for the purpose; but it gives no sidereal time, or place of ♆, and has the place of ♅ wrongly of course, so that we located these planets from a manuscript ephemeris. The ☊, ☽'s south node, is put in only to show that the ☽ has large south latitude, and the north node is opposite. We have also placed in their true mundane positions six of the brightest

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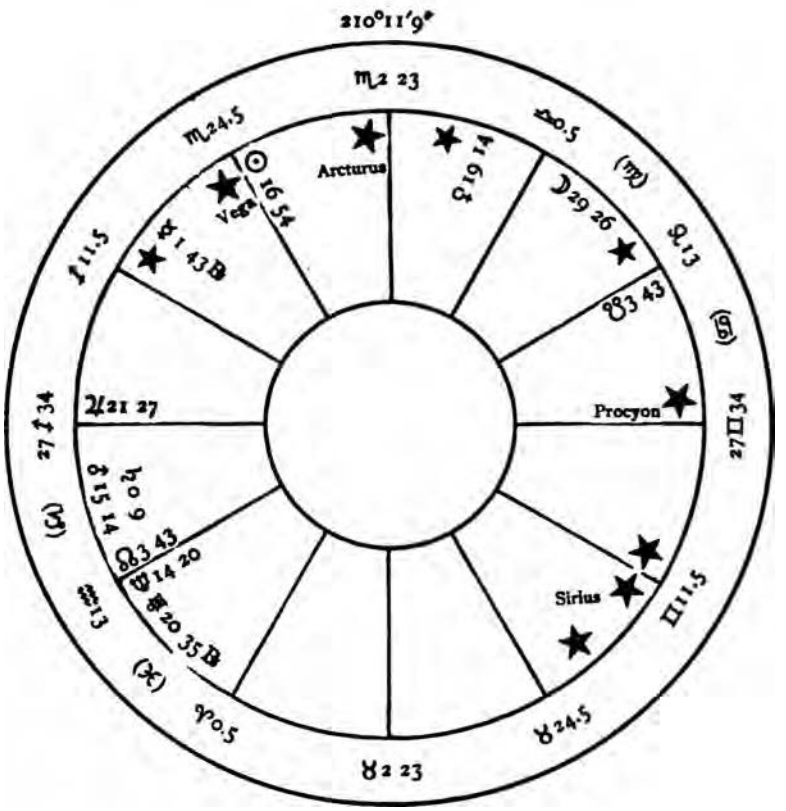

fixed stars and three smaller ones. Observe the commanding situations of five of them, a fit nativity indeed for a Prince, Arcturus close to the mid-heaven, and Procyon on the cusp of the seventh, also Vega and Antares in the eleventh, Spica in the ninth. Without them the figure is very meager and unsatisfactory for a person so highly placed in the world, and no mention, heretofore, has been made of them in the Prince's nativity. These stars are put into the houses by their right ascensions and semi-arcs, having so much latitude that their longitudes do not serve to locate them. Arcturus and Vega both have large north declination, and thus were much elevated above the horizon from the south as well as from the

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east, and therefore are in most potent positions. Arcturus' longitude is ♎ 22° 2′, but its large north latitude puts it in the tenth house; Vega's longitude is ♑ 13° 6′, but its very great latitude brings it into the eleventh house, — so inadequate are these plane figures to represent the spherical heavens; ☿ in this figure seems to be near Vega, though it is more than 60° away. Procyon's longitude is ♋ 23° 36′, but it is almost exactly on the horizon. The two other stars, beside Sirius, in the fifth and sixth houses are Rigel and *α* Orionis. Aldebaran also is near by, but omitted in the figure. The smaller star in the eighth house is Regulus, ♌ 27° 36′, which we have a special use for when we come to the directions that have been computed. Spica also is in ♎ 21° 38′, has little latitude and therefore is near ♀ in the ninth house. Capella, fourth star of all in brightness, is so far north that it is outside of the figure, but casts its square to ♓ 19° 39′, close to the place of ☿. The peculiar *three squares* thrown to the same parts of the ecliptic by Sirius, Canopus and Vega come in this instance about ♈ and ♎ 13°, in the third and ninth houses. These are only the most striking of the many interesting positions and aspects that may be found by the competent student.

In like manner other figures of nativity might be enriched and illuminated by inserting some of the "Sixteen Principal Stars," selecting such as come in the more important houses or are otherwise strongly situated; ejecting old figments and putting in older realities now as good as new to everyone.

We shall proceed to discuss some of the primary directions for the Prince's figure, and the equating of them by the only sound and natural method, the Placidian one.

The divinely ordained natural measure of time seems to be the movement of the Sun measured parallel to the equator. This movement occurs constantly in two opposite directions at once, westerly (above the horizon) by the earth's rotation, and easterly by the apparent revolution of the Sun in the ecliptic with increment in right ascension measured on the equator. The westerly motion is the source of civil time and regulates all human affairs. The easterly motion in right ascension, —

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it is highly reasonable to think, — is equally a natural measure of time for some purpose, hence its ideal fitness for equating arcs of direction ; and the scale of a day for a year is an analogy amply warranted. Such is the argument unanswerable, compact and conclusive. No other method is supported by any argument: the degree for a year one, from the musty old Ptolemy, is a wholly spurious assumption, used for making work easy, and sure to make it wrong.

The Placidian method is based on this ever-varying movement of the Sun, and to be consistent with nature, should be for the apparent days. There is no need for this purpose of using the Sun's place at birth ; the differences of its right ascension at apparent noon from day to day is sufficiently exact, especially if the birth be near noon, as in this case. Obtained in this way from the Sun's place at apparent noon, beginning Nov. 9, 1841, in the Nautical Almanac, the table below gives the solar arcs for the Prince's nativity from 15 to 55 years of age, and will include all the arcs of direction to be used in this chapter, and many more that we have not space to mention.

YRS.	ARC.	YRS.	ARC.	YRS.	ARC.
	° ′		° ′		° ′
15	15 31	29	30 38	43	46 8
16	16 35	30	31 44	44	47 15
17	17 39	31	32 50	45	48 22
18	18 43	32	33 56	46	49 29
19	19 47	33	35 2	47	50 36
20	20 52	34	36 8	48	51 42
21	21 57	35	37 14	49	52 48
22	23 2	36	38 20	50	53 54
23	24 7	37	39 26	51	55 1
24	25 12	38	40 33	52	56 7
25	26 17	39	41 40	53	57 13
26	27 22	40	42 47	54	58 19
27	28 27	41	43 54	55	59 25
28	29 32	42	45 1		

In getting such solar arcs, use always a government ephemeris, if possible, as having the only accurate tables of the Sun's right ascension.

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It is impracticable to give here the tabular form, commonly called a speculum, containing the latitudes, declinations, right ascensions, etc., of the planets and stars that we have used in the numerous directions calculated; and of the latter we give only the few that are necessary to show their agreement with our time of birth and the events that we know the dates of accurately.

The Prince's tour on the Continent in 1859 began Jan. 10, and presumably covered several months. The arc for that date is 17°50′. The arc for M.C. △ ♅ zo. is 17°57′. His trip to the United States began July 11, 1860, arc 19°27′, and he arrived July 24. The arc for Asc. ✳ ☉ zo. is 19°25′. When that arc had elapsed, the ☉ that morning had moved forward, and its ✳ with it, about 3′, so that the ✳ to *body* of ☉ is 19°28′. These facts in the sky making directions double, as it were, have, of course, not been noticed before. The Prince's father died Dec. 15, 1860, arc 20°58′. The arc for Asc. ☌ ♂ and □ M.C.d., is 20°56′, and to the *body* of ♂ is about 2′ more. The arc of Asc. △ ☉ zo. is 54°17′, and measures to middle of Mar., 1892, when the Prince was elected to the head of the Masonic fraternity. We have many more directions, but not the dates at hand to test them by. The four given above make out a pretty good case for the exactness of the time used, and for the truth of the Placidian way of equating; but we hardly claim that they are positive proof. At any rate, they expose the monstrous fallacy of the degree for a year scale, so easy to use, so hard to give any reason for.

We have made a most thorough search for arcs of direction to fit the violent fever of 1871. Its crisis was on Dec. 14, arc 31°51′, and, of course, weeks before and after that are to be included. ♅ par. M.C. zo., ♂ □ ☿ zo., ☉ par. ♄ zo., allco me in that period. Asc. □ Regulus con. measures several months too late. Asc. ☌ Rigel con. comes long before. ☽ rapt par. ♂ is much too late.

No small change in the time, or any change in other factors, will fit the events as a whole better than is done above.

To conclude this sketchy account of the Prince's nativity, we

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have the notable fact that the great star Alpha Lyræ, or Vega, comes to the Midheaven by an arc of 67°43′, which measures to June, 1904. This would be a very fitting direction for the Prince of Wales to come to the throne.

(To be continued.)

MR. HARGRAVE JENNINGS, in a communication to *Notes and Queries*, observes: "There can be no doubt that Judicial Astrology, or the knowledge of future events by the study of the stars, was received and practised by all the ancient Jews, Persians, and many of the Christians, particularly the Gnostics and the Manicheans. The persons now spoken of thought that the planets were the signs; that is, gave information of future events; not that they were the causes of them; not that the events were controlled by them. Eusebius tells us, on the authority of Eupolemus, that Abraham was an astrologer, and that he taught the science to the priests of Heliopolis, or On. This was a fact universally asserted by the historians of the East. Origen was a believer in this science, qualified as above; and M. Beausobre observes: 'It is thus that he explained what Jacob says in the prayer of Joseph: "He has read in the tables of heaven all that will happen to you and your children."'"

Whatever it might have been once, is astrology altogether impossible in the present day? Mr. Jennings then relates, in reply, a recent instance, namely: that the horoscope of the future, in the form of an Astrological Judgment, in the prophetic and mystical sense, on a most important occasion foretold the winner of "the Queen's shot," at the great rifle contest at Wimbledon, on Monday, the 2d of July, 1860. This augury

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was taken at the precise second of time; which infinitesimal accuracy, as all diviners know, is of the last consequence in astrological foretelling; and this calculation was the work of one of the most accomplished astronomers and astrologers in Europe.

"Astrology, as the ancients tell us, is the mother of astronomy. And shall we be right in too hastily denying to the higher forms of this refined and elaborate science that regard which was paid to it by such persons as Queen Elizabeth, Wallenstein, the Earl of Essex, the Earl of Leicester, Sir Walter Raleigh, Louis XI. of France, (an able man though an eccentric one), Henry the Great, the Regent Orleans, Frances I., Sir Isaac Newton, Francis Bacon (Lord Verulam), Mary de Medici, the Earl of Surrey, Dryden, and Sir Walter Scott.

"Astrology is not only possible in the present day, but the practice is much easier than formerly on account of the discoveries in mathematics and the greater accuracy of astronomical calculation. But, as a rule, no one cares to let his studies be known, so great is the prejudice that confounds an art requiring the highest education with the jargon of the gipsy fortune-teller."

To Our Readers.

WE want you to help THE SPHINX by your personal influence.

We are getting ready to place next year upon the market one thousand copies of our new AMERICAN GRAMMAR, and we hope one thousand copies of Dr. Alfred J. Pearce's valuable TEXT-BOOK, also one thousand copies of the Character and Fortune of the Rising Sign.

There is a large call in this country of 75,000,000 inhabitants for all these books, which will represent three out of twelve volumes eventually to appear "The Sphinx Series." We shall also arrange to carry this Fall a fine assortment of English and American astrological books and ephemerises.

The demand for an American magazine and for THE SPHINX increases and promises eventually to reach an enormous sale, as it has taken possession of a wide field that no one has as yet covered. In fact, it will be impossible to say what will be the limit, in a few years, of the business of this unique publishing house.

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FOR EQUATING DIRECTIONS.

THIS TABLE gives the approximate differences of the Sun's R. Asc. at apparent noon for each five days in any year (according as it may be a leap-year or otherwise) within about a century before or after the present time. It is, in fact, made from the Sun's movement in the years 1875–1878 as given in the Nautical Almanac; and by numerous experiments with other years it is proved to be practically accurate as a general table, having seldom an error of much more than 1′ for intervals as great as 70 days. Thus solar arcs for equating directions of a life-time can be made from it with sufficient exactness. Provided, however, that for years previous to 1850 an addition to the sum of the differences for 70 days be made, of about 3′, and for other number of days in the same proportion. For 1800 use the column of "2d Y. after," just as it is; for 1900 use that of "3d Y. after." We present this table only as an empirical one, a tolerable substitute for the government ephemeris of the year wanted. As such, it contains in this small space what could elsewhere be found only in many large books.

The use of this table requires careful work and only some skill in simplest mathematics, without which it is of course rank folly to attempt to handle directions. Take from the proper column the differences for those intervals that include the day of birth and as many days after as may be wanted. Dividing each of these by 5 gives the difference for the middle day of each, and any apt computor, taking account of 2d differences, can easily fill in the differences for each day of the whole period, increasing or decreasing as they may be, and then by successive additions of them will obtain the solar arc for each year of the life.

Leap Year.	Differences		Leap Year.	Differences		1st Y. after.	2d Y.	3d Y.	1st Y. after.	2d Y.	3d Y.
						Differences.			Differences.		
	° ′			° ′		° ′	° ′	° ′	° ′	° ′	° ′
Jan. 1			July 4			Jan. 1			July 5		
6	5 30.3		9	5 7.6		6 5 29.8	5 30.1	5 30.0	10 5 7.6	5 7.6	5 7.6
11	27.3		14	5.2		11 26.9	27.1	27.1	15 4.9	4.8	5.1
16	23.6		19	5 2.2		16 23.2	23.3	23.5	20 5 1.6	5 1.7	5 2.1
21	5 19.4		24	4 58.8		21 5 18.8	5 18.8	5 19.2	25 4 58.0	4 58.3	4 58.6
26	14.7		29	55.0		26 13.8	14.1	14.5	30 54.4	54.8	54.8
31	9.7		Aug. 3	51.3		31 8.7	9.1	9.3	Aug. 4 50.6	50.9	50.9
Feb. 5	5 4.4		8	4 47.3		Feb. 5 5 3.6	5 4.0	5 4.1	9 4 47.1	4 47.1	4 47.2
10	4 59.3		13	43.8		10 4 58.7	4 58.9	4 59.0	14 43.4	43.4	43.7
15	54.3		18	40.6		15 53.8	53.9	54.2	19 39.9	40.1	40.4
20	49.2		23	4 37.5		20 49.3	49.3	49.7	24 4 36.9	4 37.1	4 37.3
25	4 45.8		28	34.6		25 4 45.1	4 45.3	4 45.6	29 34.3	34.6	34.5
Mar. 1	42.2		Sept. 2	32.5		Mar. 2 41.4	41.8	41.9	Sept. 3 32.3	32.4	32.3
6	38.9		7	4 30.8		7 38.4	38.7	38.8	8 4 30.7	4 30.6	4 30.7
11	4 36.2		12	29.7		12 4 36.2	4 36.3	4 36.2	13 29.7	29.5	29.7
16	34.6		17	29.3		17 34.3	34.3	34.5	18 29.1	29.1	29.3
21	33.3		22	4 29.4		22 33.2	33.0	33.3	23 4 29.3	4 29.4	4 29.4
26	4 32.7		27	30.0		27 4 32.5	4 32.6	4 32.7	28 30.1	30.2	30.0
31	32.7		Oct. 2	31.3		Apr. 1 32.6	32.8	32.7	Oct. 3 31.7	31.7	31.4
Apr. 5	33.3		7	4 33.5		6 33.4	33.5	33.3	8 4 33.9	4 33.6	4 33.5
10	4 34.4		12	35.9		11 4 34.8	4 34.7	4 34.5	13 35.6	36.3	36.3
15	36.2		17	39.5		16 36.7	36.4	36.4	18 39.8	39.6	39.6
20	38.6		22	4 43.2		21 38.9	38.7	38.8	23 4 43.6	4 43.5	4 43.4
25	4 41.3		27	47.4		26 4 41.6	4 41.5	4 41.5	28 48.0	48.0	47.6
30	44.3		Nov. 1	52.1		May 1 44.7	44.7	44.5	Nov. 2 52.9	52.6	52.2
May 5	47.7		6	4 56.9		6 48.1	48.2	47.8	7 4 58.0	4 57.6	4 57.3
10	4 51.1		11	5 2.4		11 4 51.8	4 51.6	4 51.3	12 5 3.3	5 2.8	5 2.7
15	54.7		16	8.0		16 55.4	55.0	55.0	17 8.5	8.1	8.1
20	4 58.3		21	13.0		21 4 58.9	4 58.6	4 58.6	22 13.6	13.5	13.2
25	5 1.8		26	5 17.8		26 5 2.1	5 2.0	5 2.0	27 5 18.5	5 18.5	5 18.1
30	4.9		Dec. 1	22.5		31 5.1	5.2	4.9	Dec. 2 23.1	22.9	22.5
June 4	7.4		6	26.2		June 5 7.7	7.8	7.5	7 27.1	26.6	26.5
9	5 9.4		11	5 29.5		10 5 9.9	5 9.7	5 9.6	12 5 30.0	5 29.7	5 29.7
14	11.0		16	32.0		15 11.3	11.1	11.1	17 32.0	31.9	32.0
19	11.9		21	5 33.2		20 11.9	11.8	12.0	22 33.0	33.1	33.1
24	5 12.0		26	33.2		25 5 11.8	5 11.9	5 12.0	27 5 33.1	5 33.3	5 33.1
29	11.2		31	5 32.2		30 11.0	11.3	11.2	Jan. 1 32.2	32.2	32.1
July 4	9.9		Jan. 1	1 6.3		July 5 9.5	9.8	9.7			

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Letters to the Editor.

Will those correspondents who desire a reply, please enclose a stamped addressed envelope.

SAYBROOK POINT, CONN., August 11, 1899.

DEAR MADAM:—I would like to call your attention to a very ancient branch of astrology, which, though a familiar science to the ancients, and regarded by them as the very essence of wisdom and knowledge, has become to the moderns a lost and forgotten treasure.

This long-lost key to the Mystery of Mysteries is the origin and root of that ultra-ancient science which in after ages, with the decadence of knowledge, degenerated into Sabian Star-worship.

With the recovered fragments of this astro-lore we can reconstruct certain configurations by which we can with chronological precision read the past and become prophets of the future. We can break the seal of mystery and read the cipher secrets and prophecies of the Hermetic and Sybilline books. We can draw the horoscope of the present race, showing exactly where the equinoxes were when it made its appearance on this planet: also what its chequered career was destined to be while passing certain constellations, astral belts, etc., and exactly where the equinoctial point will be when it meets its tragic end.

Having given thirty years' research to this profound astro-lore, I would ask if you think there is in Boston a sufficient number of occultists to form a Sabian class for research into and the recovery of a lost science, which is of vital importance to us in these last days of a dying dispensation?

In my Course of Lessons some of the subjects which are full of startling revelations are:

1. How to read the hieroglyphic language of the constellations.

2. The different effects attending the stellar octaves; the perihelion and aphelion of the great cycles; the processional, serpentine, and spiral motions, etc.

3. The astral whirlpool into which the equinoctial point and the Dragon Cycle are now hurling us.

4. The astrologic secrets and predictions of the New York Obelisk.

Very truly yours, ANNA PHELPS.

The Editor will be pleased to form a circle for Miss Phelps, to meet once a week at her home during the winter.

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NEW YORK, July 20, 1899.

DEAR MRS. THOMPSON:—I congratulate you on becoming editor of THE SPHINX. It is not only attractive in appearance, but I found it remarkably interesting, and I should think it would soon become popular. When the magazine arrived I was just reading the following extract, which I copy for you:

"Jean Aimé de Chavigny was an astrologer and alchemist of the 16th Century, and a disciple of the world-famous Nostradamus. He died in the year 1604. His life was a very quiet one, and was almost unknown to his contemporaries; but he left a precious manuscript on the *pre-natal* and *post-natal* influence of stars on certain marked individuals, a secret revealed to him by Nostradamus. This treatise was last in the possession of the Emperor Alexander of Russia."

Affectionately, C. H. J.

OFFICE OF THE DAILY PICAYUNE,
NEW ORLEANS, LA., July 28, 1899.

EDITOR, THE SPHINX MAGAZINE, BOSTON, MASS.:

Madam:—I enclose clipping from last issue of the New Orleans Sunday Picayune, which refers to your publication.

If you will see that your magazine reaches me regularly similar notices will be made of each number.

The subject matter to which your magazine is devoted has particular interest for me. I have for several years made a more or less constant study of astrology. I have experienced the need of such a publication as yours, and am glad to see that you are trying to supply the want.

I wish you all success. Very truly, JOHN S. KENDALL.

VALLEJO, CALIFORNIA, July 17, 1899.

DEAR MADAM:—I saw in the "Sunday Call" of San Francisco, about three weeks ago, a notice of the interest in forming a society to advance the study and practice of astrology, and shall be pleased to join. I have been deeply interested for nearly twelve years in the science, and am anxious to have every State organized in this line, and will try to help organize California.

I will be pleased to send you an article now and then for your journal. I have some inside points in this line which will aid the cause, I believe. Yours very respectfully, J. M. C.

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BALTIMORE, MD., July 24, 1899.

DEAR MADAM:—Your prognostications of the Chicago Board of Trade have been very satisfactory. If you would take up the subject of the New York Stock Exchange Board, and do the same with it, I am satisfied you will increase your subscription from two to three thousand copies, as no set of men will spend their money any quicker on a book costing only thirty cents. If you will take an active stock like sugar and forecast the same, after one or two editions, it will astonish you how rapidly your subscriptions will increase.

Yours truly, I. B.

MURRAY'S POWER PRINTING HOUSE AND
THE SUNDAY GAZETTEER,
DENISON, TEXAS, July 20, 1899.

DEAR MADAM:— How would you like an article on "Directional Motion" according to Placidus? I mean an article explaining what directional motion is. I have never met with an intelligible explanation by any author. Placidus is an obscure writer, difficult to understand, and Dr. Partridge gives us no intelligible light on the subject. Raphael, the elder, and Morrison copy from Wilson, and the others apparently take it for granted everybody knows all about it, or perhaps did not grasp Placidus' idea themselves. Dr. Pearce says it depends upon the rotation of the world on its axis, which is not according to Placidus. Yours truly, B. C. MURRAY.

THE READING EAGLE,
READING, PA., August 11, 1899.

THE SPHINX PUBLISHING CO., BOSTON, MASS.:

We are in receipt of the initial number of THE SPHINX, and will be pleased to have it come to our office regularly, and will gladly reciprocate. Fraternally yours, C. C. LETUS.

NEW YORK, July 10, 1899.

DEAR MRS. THOMPSON:—If "get-up" has anything to do with the success of a publication, THE SPHINX can count upon success in full. Truly yours, D. A.

LONDON, July 17, 1899.

I am delighted with your first number of THE SPHINX, and if this sort of work can be kept up, there is no reason why you should not have a great success. I wish it from my heart.

SEPHARIAL.

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LONDON, July 15, 1899.

THE SPHINX is certainly taken all round the handsomest astrologic magazine that has ever appeared, and interesting from cover to cover. KYMRY.

WEST HAMPSTEAD,
LONDON, N. W., July 24, 1899.

I congratulate you on your first issue of THE SPHINX. May it prosper, for it deserves to. ALAN LEO.

ONSET, July 17, 1899.

DEAR MADAM:—I have received the July number of THE SPHINX, and I consider it a necessary magazine for the country, and hope the book will receive a large sale.

Respectfully, M. V.

MINNEAPOLIS, MINN., July 17, 1899.

DEAR MADAM:—THE SPHINX is a credit to the cause. Hazelrigg's article is extremely interesting and correct; so, also, is the Wheat Forecast. A few more numbers like the first and you will have all the subscribers you can accommodate.

Truly, W. F.

CHICAGO, ILL., July 14, 1899.

DEAR MADAM:—Enclosed please find my subscription to THE SPHINX. The July Forecast for Wheat has been good so far. Respectfully, P. W. G.

CHICAGO, ILL., August 7th, 1899.

DEAR MADAM:—Your Forecast is excellent; correct as to the past, and very encouraging and promising as to the future. You have done so well for me that I enclose the required fee for my Speculum. THE SPHINX is all right.

Very sincerely, J. A. T., M.D.

STURGIS, MICHIGAN, August 7, 1899.

THE SPHINX PUBLISHING CO.:

Gentlemen:—Can you let me have your magazine on the first of the month, because of the report it contains of the Chicago markets. I have clients here who are interested in the markets and found the reports accurate, which they admitted themselves, and they want to know more about it.

Wishing for the success of THE SPHINX, I am,

Yours truly, W. R. C.

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CHICAGO, ILL., August 3, 1899.

Your Wheat Forecast for August reached me last night. With it in my hand I feel as though I had an even chance with the best of them, without it I feel as one blindfolded. They are first-class and up-to-date.

Respectfully, G. W. P.

CINCINNATI, OHIO, August 3, 1899.

DEAR MADAM: — Having read a very flattering press notice in the "Cincinnati Enquirer" of an astrological publication you issue, and being somewhat interested in occult science, I would be glad to see a specimen copy of your magazine.

Respectfully, W. S.

CHICAGO, July 3, 1899.

DEAR MADAM:—I have just read in an article taken from the "New York Herald," of your newly incorporated society to popularize astrology. It is just what is needed in this country. I will be pleased to subscribe to your magazine, if you will kindly inform me of the price.

Hoping you will meet with the very best success, I remain,

Sincerely yours, M. A.

SYRACUSE, N. Y., August 3, 1899.

DEAR MADAM:— I have read a review of your new magazine in "Word and Works," for August, and from what I have read I would like to become a subscriber.

Yours truly, J. L. D.

BROCKVILLE, ONT., August 19, 1899.

DEAR MADAM:—If the succeeding numbers of THE SPHINX are up to the standard of the July number, I predict for it a long and useful life. Yours very truly, P. W.

NEW YORK, August 20, 1899.

DEAR MRS. THOMPSON: — The August number of THE SPHINX is to hand, and it is simply lovely.

Sincerely, J. H.

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