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THE

ASTROLOGICAL MAGAZINE.

EDITED BY

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Member of the Asiatic Society of Bengal.

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Our Third Year.

We begin our third year under hopeful signs and trust that it will disseminate the astrological knowledge among the four corners of the world. Rightly or wrongly astrology has been accepted with very great caution by the educated public and the reason seems to be that those who call themselves adepts in this branch, have not been systematically working towards the spread of its knowledge and place it before the educated and the intelligent public in the light in which it ought to have been placed for their ready acceptance. At the suggestion of many of our advanced readers, we have arranged to introduce a greater variety of the astrological matter in the Magazine for this year than what we were able to do in the two preceding years, assuring at the same time our sympathetic readers that the matter so introduced into the Astrological Magazine will be made as interesting and attractive as we possibly could.

The discontinuance of the Magazine for one year was due to various causes, over which we could not exercise complete control, and we earnestly request our readers and patrons to view the circumstance with an indulgent eye. The Magazine has to be conducted solely by our efforts and personal labour; we have had a few correspondents and their services mostly given to us in love and sympathy for our venture have been of the greatest use in the conduct of our Magazine. The subjects treated of are mostly technical and they can be handled only by the ini-

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tiated few. The difficulties therefore of conducting a technical journal are many and discouraging but we must make up our minds to battle against odds, and overcome the difficulties with a strong determination. The services of correspondents to the Astrological Magazine, cannot sufficiently be thanked, and we would earnestly beg the educated public to readily come forward with their invaluable contributions and make the Magazine more interesting. The suggestions regarding the change of type, size of paper, and matter are welcome, but we have thought that until we are able to support the Magazine by its own finances, we should keep to the present arrangement and issue the third volume in uniformity with those of the two previous volumes. The task we have undertaken is a really difficult one and unless the intelligent public of the world thoroughly sympthise with this movement, and show much sympathy in a more practical form it would be very difficult to produce any satisfactory results which would be of a more permanent and universal nature. The Great Planets have been influencing the whole world and all its phenomena, and we feel certain that a Magazine which is solely devoted to the examination of their influences and the appreciation of their correct work will not fail to have their support and their countenance. We have had a steady increase in the number of our subscribers, and though the quality is all that is desirable we must frankly admit that the quantity is not enough to make it a paying concern or an inviting undertaking. Each gentleman should try to realize his duty to his family, to his country, to his religion and to his national sciences and arts. Where these have been found to be of the most excellent type, the duty to help them in spreading their knowledge becomes more and more sacred and imperative. Many perhaps may not be able to become patrons to the Astrological Magazine but we are sure that it is in the power of almost every person of ordinary means to pay us a small subscription of rupees four for a year and thus help us in the continuation of our work, which we have undertaken under great personal and pecuniary difficulties. The English translations of sanskrit astrological works, are a peculiar feature of the Magazine. We have completed the translation of the *Jataka Chundrika* which was undertaken with a view to make the Magazine attractive; and this useful work was completed in the last issue of the Magazine. In the present volume we shall begin to translate some more useful works in the sanskrit language and give them copious notes, so that our readers may have no difficulty in trying to understand them. We proposed to give the translation of *Sarvarthachintamony* a splendid work on *Horoscopy*, but as it is a big work we have been advised by our friends to publish it separately at an earlier date. There has been of late much astrological activity as evidenced in the publication of many works on it in the vernaculars, but we must confess that the major portion of them are worthless compilations, which have the double capacity to do mischief to the cause they advocate both by their incompleteness and also by their misunderstood and illdigested ideas put forward in their pages. This may be fairly said to be a transitional age for the astrological sciences. We cannot be too careful in the matter we select and offer to the public use. Without the necessary previous education and training no person is justified in venturing to bring forward new compilations in the field of astrology. Already there is much disregard for the science of astrology, through the folly and mistakes of the numerous quacks who profess its knowledge and this unfortunate fact should not be intensified still further by the reckless publications of ignorant and avaricious speculators. A friend of ours seriously assured us by his extensive personal knowledge, that publications of all sorts and kinds on astrological and medical sciences, however worthless they may be, will be readily welcomed by the ignorant masses, and find a ready sale; some of these books are a disgrace to the print they appear in, and we see no way to put them down. We sadly want a set of learned critics who would be able to weed out all such worthless publications in astrology and medicine

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and restore the confidence of the public which has been greatly shaken by their appearance. The particular uses enumerated in the books on astrology and medicine are recklessly prostituted for selfish purposes, and attempts are made to earn money by all possible ways of misrepresentation. Medicine and astrology are highly technical and require an extraordinary amount of patience and energy to grapple with the difficulties which are presented in our attempts to get at their hidden treasures. Unless there is a sound check on matters astrological and medical, we are afraid that the cause of astrology will not have much chance of speedy success. These difficulties are further increased by the ignorance and self-sufficiency of the unprincipled men who come forward as so many authors whom the world is bound to respect. Technical subjects are difficult to understand even after a systematic training given under competent men; what then should be the case with these subjects when they are handled by worthless men who have no reputation to lose and whose pride and conceit transgresses all reasonable bounds. We shall however try to do something in this direction also and thus enable our readers to see to the proper value of the various publications which are daily making their appearances like so many mushrooms after a rainy day. It is really difficult to undertake to defend a cause which has been mostly neglected and which has unfortunately fallen into unworthy hands. Judging from a pecuniary point of view, it seems to have had no value at all either as a profession or as a science which when properly cultivated would receive that respect which is shown to the adepts in other departments of knowledge. The science seems also to have the special disadvantage of exposing its defenders to all the vile abuse which a thoughtless and ignorant public are ever ready to pour on their poor heads. Those who undertake difficult enterprises must be prepared to share their inconveniences and we are strong in our determination and we shall work without reference to personal pain or inconvenience as long as there is any energy or means left to us. Although it has been a thankless duty all along, we have been greatly cheered on in our

astrological labours by the large number of congratulatory and encouraging letters which we have received about this venture from gentlemen of very superior intellectual cultivation and large worldly experience. These letters ming from England, America, ne, Burma, Ceylon, and a, clearly indicate that w a growing spirit of the world about e astrological he West and are now well nt authorities ce for an Astro- and that with a and attention it, the Magazine do much useful terests of humanity We will take this opp ity of thanking specially our co respondents who have been kind enough to help us to some extent with their valuable and interesting contributions and we would once more take this occasion of requesting our subscribers and other educated and intelligent gentlemen to send us contributions to the Astrological Magazine so that the task of editing and conducting the Magazine may not entirely devolve upon our single head. It is highly true that the subject is very technical and very few English educated men are really conversant with its higher principles. The predicting and calculating divisions of astrology are also not well understood by many and these difficulties stand in the way of our being helped by a larger number of contributions. Many intelligent graduates have personally expressed serious doubts regarding their competency to send contributions to a special Magazine like this, but we beg leave to assure those and others, similarly inclined, that we shall be glad to receive their letters and improve them if needed. We want more the ideas than the flourishes of the English language, and we may also say, that even their reasonable doubts regarding the several points of astrology will be quite welcome as they will surely increase the value of the Magazine and make us see matters from different standpoints of the subject. They must also remember that the imperial city of Rome was not built in a

day. Scientific proficiency cannot be acquired in a month nor can we obtain journalistic success in a year. At first they may not be able to express their ideas very correctly or clearly, and there may also be a great dearth for first class or original ideas, but as we stated elsewhere no one need be ashamed of the results of his sincere work, however humble it might be in the commencement. Mighty rivers trickle down at their sources by drops but when we view them at their mouths, they present a mighty and majestic appearance. We ourselves were not free from these doubts and difficulties in the beginning although we had spent nearly 15 years on the study of astrology and kindred subjects. We did not exactly know when we started the Astrological Magazine, what we had to do, and how we should benefit the world at large with the astrological and miscellaneous information which was at our command. We were not very much inclined for *Puffing* about ourselves. We had to work up a Journal in a special subject in the midst of various difficulties and trying engagements, and the time at our command was mostly taken up in private correspondence on astrological doubts and points. Much which could have been attempted to make the Magazine more attractive and interesting remains yet to be done; and during all the time we were publishing the Astrological Magazine we silently but surely worked at a ca
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greatly influencing the best
intellects of the world are now no
longer felt with the same force.
False delicacies have been preventing the educated classes of
India from examining openly the

astrological phenomena as they ought to have done. But we are glad to observe a marked change among the intelligent classes. Some friends refused to become subscribers because they did not like the idea that the world should know that they are enraging such a science as as-
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te with some satisfaction. We were considered perhaps a little out of the way, when we severely criticised the ignorance of orientalists who professed to be the expounders of all oriental sciences and philosophy. It had never struck anybody that the *Vedas* *Upanishads* and *Vedangas* could have contained the physical truths of the highest order or that those grand and sublime truths had been separately treated in elaborate treatises called *Soudamini Kala* and *Bhoutika-sutras*. The authors of these works were some of the greatest of the Maharishis and they excelled in their mental grasp over all the intellectual giants of the earth as the luxuriant vegetation of India surpassed the stunted vegetation of the arid regions. We are even now prepared to maintain our ground concerning the ignorance of the great oriental scholars regarding the inner meanings of the *Vedas* and their *Shadangas* which are made known only to the fortunate few who happen to be initiated into their mysteries. We doubt very much whether there is a single orientalist who has been taken into the deeper treasures hidden in the *Vedic* works. Their birth

religion and race prejudices are in their way of appreciating Eastern works, however great they might be. They are something like little children, quite incapable of understanding the grand truths, which are hidden in the sea of knowledge before them. Not having the patience and humility which are indispensable in a student to understand the Vedic truths, they sometimes get confounded and confused at the wide expanse of the sea of knowledge which lies before them in the ancient works of India. Speaking of astrology we beg to draw the attention of the public to the fact that astrology as a science has never been carefully examined by a single European of any note. Nor has any eminent orientalist come across an Indian astrologer of established reputation with whom it could be confidently asserted that he had a fair and reasonable fight in that department of knowledge. Under these and many other circumstances which we had detailed in the earlier issues of the Astrological Magazine the European or American scientist has no authority whatever to say that astrology is false or that astrologers are so many unprincipled *humbugs*. It is certainly not difficult for us to return these "courteous compliments" but we refrain from doing so because we can at once clearly see that the Coantinental scientists come to speak of a
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audiences concerned, than the publication of many printed volumes could effect in the course of many years. In the few places we visited, our lectures both in English and the vernaculars were well attended and very highly appreciated. We were highly delighted to see the intelligent views which many of our well educated gentlemen took after listening to our lectures on astrology and other Eastern sciences. We are in posession of some *sutras* on the *Bhoutikasastra* and these sutras have naturally roused the earnest attention of the intelligent public. We cannot omit in this connection to sincerely thank all those gentlemen who gave us kind reception, arranged for the delivery of public lectures and granted that practical help. money, which they could conveniently spare. We shall always arrange to give the purport of our lectures in the Astrological Magazine. Suggestions and contributions to the Astrological Magazine will be gratefully received and acknowleged if necessary. Every one is an authority in astrological and medical matters, and there is nothing like a

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with what little they could
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of numerous demands and enable
us in carrying out the noble
objects which we have already
mentioned above. The scope of
the journal, as will have been

observed by our readers is comprehensive and, the matters introduced have been both interesting and instructive. Referring to the *Bhoutika Sutras* we may mention here for the information of our readers the machinary described there will have to be carefully worked out, and this cannot be done without proper funds and competent hands. In the beginning, perhaps, we may fail several times before a single machine is constructed, but such failures are incidental to all scientific experiments and investigations. The delicate apparatus described in the *yantradhaya* of the famous work *Suryasiddantha* requires considerable skill and large patience. When completed, any one of these machines, may turn out to be of great material help to mankind and thus we may vindicate the position of the Aryans, among the nations of the modern world. One thing strikes us, and we believe every careful observer of the modern oriental studies will agree in our view, that the more deep our researches are in the sciences of India, the greater seems to be their depth, and more

precious the intellectual gems, which are lying concealed in them. Our nation has been given the palm for philosophical studies and ideas, but has there ever been a sound philosophy without sound physical sciences. We must spare no pains in the examination of our Eastern sciences and when sincere attempts are really made towards their understanding we may feel hopeful that much substantial benefit will result both to our nation and also to the various nations of the earth. Grand undertakings are always defficult to start, but when they are well arranged, and put in motion they acheive wonders, which perhaps were never conceived by the original starters. The uses of astrology are very many and a science which enables us to know what is to happen in the future, with suitable suggestions to overcome the evil and augment the good cannot really be unworthy of the great nation to whom we belong, and from whom, all the other nations of the earth learnt it long before the dawn of modern history and modern civilisation.

IMPORTANT ASTROLOGICAL POINTS.

In the last issues of the 2nd volume we pointed out that the Kendras when occupied by evil planets are productive of death at an early stage and this cannot be considered as a good result. But we also shewed there that Sani in the 7th and Ravi and Kuja, or one of the latter two planets in the 10th are always favourable and even are recommended. Here there is apparently an inconsistency. But really it is not so. In all works on astrology, the rules laid down there must be interpreted as in other sciences, with reference to one another and not by themselves. As we already said fortune and misfortune are only relative terms and by themselves signify little or no meaning unless they refer to circumstances in the life of a man. A suffering and miserable man would welcome death and it is a piece of favour which be oven courts at the hands of another where it is possible. Death on the other hand to a coward is the greatest misfortune and he takes it in that light.

Apart from these it has been significantly laid down that the occupation of the four quadrants by planets goes under the name of *chatu sagara* yoga and this has been considered to be a very fortunate combination. But the indication of early death is not thereby prevented. None of the astrological writers lays it down as a rule, that the occupation of the kendras by evil planets is productive of inauspicious re-

sults, and all that they say is that it indicates early death. It is a noteworthy fact and deserves to be specially remembered that where there are excellent planetary combinations the child will have generally as many early misfortunes or dangers as possible. If we take the lives of eniment men we see these facts beatifully illustrated. Where Balarista combinations are found to exist we have generally seen excellent future prospects in those horoscopes. It is also within the recollection of many of our readers personally known to us, that when horoscopes of infants were put into our hands we said that when the children passed the *Balarista* stage, the prospects would certainly brighten up and these statements of ours have been very largely verified. In Varahamihira's *Balaristadhayya*, in his famous work *Brihatjataka* we have to therefore put on the construction that when the Kendras are occupied by evil planets Balarista is indicated and that when children survive these early misfortunes and dangers to life they emerge into future greatness. This we do not think is inconsistent with the Badarayana school of astrologers, where it is explained that planets in the Kendras are the most powerful and produce good and therefore this principle need not be rejected. It is a well recognised rule among the astrologers that when any principles of the astrological sciences enunciated by the *Tantriks* or inferior set of writers who never approached the Maharishi class, are at variance with those which have been propounded by the great Maharishis themselves, the former are not entitled to any consideration in preference to the latter. There is much force in this argument. The Maharishis are well recognised *yogees* of very superior merits who were supposed to have entered into the sources of all knowledge and whose *Siddanthas* or well established truths—are quite unassailable at all times and in all conditions. As far as we have gone into the technicalities of astrology we quite agree in this grand principle of distinction between *Trantriks* and *Maharishis* or *Siddhanthees*. The theories and niceties of inferior men, when they differed materially from the works of the great Maharishis, have always had short lives and subsequent explosions at the hands of intelligent commentators. The principal astrological writers among the Maharishis are—Vasista, Gargi, Bharadwaja, Parasara, Vyasa, Kasyapa, Narada, Jaimini, Brugu, Kapila, Angiras and a few others. The subsequent writers on astrology have invariably followed their footsteps and have occasionally differed from them. It is alleged that the great Maharishis established *Siddanthas* or truths which would hold their own as against any others which might appear in the field either as contemporaries or successors. The inferior men are the following who have written works on astrology and whose

names are very familiar to the astrological readers. These are—Mandavyya, (he may be classed as a Maharishi) Varahamihira, Bhaskaracharya, Bhattotpala, Vishnuchundra, Maya, Madhavacharya, Srideva Kirthi, Prothooyasas, Madhava, Satyacharya, Jivasarma, Poolisacharya, Devakirthi, Vishangupta (Chanyaka otherwise famous as a diplomatist and statesman in the drama entitled Moodra-Rakchsa) Devaswami, Siddasena, Yama, Shruta-Kirthi, Yavanacharya, Yavanaswara, author of *Saravali*, Manitha, author of *Horasara*, author of *Navanitharishta*, Sreepathy, Venkatasadivagnya, Venkatesapundita and other authors of various works of secondary influence. We may have omitted some important names both in the 1st and 2nd lists, but we simply show that excepting the Maharishis none of these authors ever pretended any originality in their compositions. Besides these we have got 18 Satsiddhanthas or astronomical treatises, among whom we may count some of the greatest writers of India. All the poets of India were more or less professors in the art of horoscopy as they give auspicious conjunctions to the birth of their heroes and heroins. Differences therefore among the secondary men on astrology, must be differences for which we must have a basis in the older works on astrology written and published by the great Maharishis. There is one more difficulty which also stands in the way of understanding those differences among the various authors and that is the explanation of isolated facts in the astrological field, for which when a proper search is made, there will surely be some authority in the older and authoratative Siddhantaic works. The difficulty therefore is more in the study and collection of these astrological facts than in the differences of facts themselves. Referring again to the important astrological points we may say that good planets occupying the Kendras are productive of favourable results and are considered to be strong in those houses while evil planets occupying the Kendras are also strong, but the results produced by them will be mixed with dangers and difficulties in the career of the man. It is extremely difficult to say whose life is good in the world, whether the life of the man, who is born great, who has a smooth career, who gets wealth and power by mere luck as we would say, and who ends his existence, without disturbing the conditions of the world's political atmosphere—or the life of the person, who has a chequered career, who constantly wins and loses large fortunes, who lives a life of great dangers and hairbreadth escapes, and who disturbs the worlds history in no small degree. Both are great men in their own way but the differences in their public careers cannot be overlooked. World does make a difference between these two sets of men, and the public opinion is divided as to whom we should call a great

man. Generally speaking, strength of the good planets means smooth careers, peaceful pleasures and moral lives but the strength of the evil planets indicates, wars and dangers, roughness of character, and general indifference to the scrupulous rules of the moral codes. There are other important astrological points about which we shall speak in our future issues. There is much dispute about the occupation of the 6th and 12th houses by evil and good planets. The opinions of astrological writers are not one on these points. And the discussion has an important bearing on the results which we may be called upon to predict in the consultation of horoscopes submitted for our calculations. It would be advisable, that the readers should try to remember these niceties of astrological points. When once they carefully go through these articles, and try to remember the rationale of them, there will be no difficulty in understanding them or keeping them in their memories. Technical subjects always require careful perusal and greater the persistence of the reader greater will be the benefit to himself.

DARK SOLAR SPOTS.

This is a subject of very great scientific interest and one which has not yet been fully examined by the modern scientist. The difficulties are many and various. All solar phenomena are difficult for purposes of investigation. The intervening media through which the solar rays have to approach the earth and all its tenants, and the various other circumstances which have not been comprehended by the tentative methods pursued in these researches, make the subject really difficult and almost incomprehensible. But science and its adepts are persevering in the no ordinary sense of the word, and they will not rest content unless they grasp the secret forces which nature employs for the carrying out of her own arrangements in creation, protection and destruction of universal phenomena. Various guesses are ventured as regards the nature and the circumstances attending these solar spots, and almost all of these are untenable and unsatisfactory, to put it in the mildest form of the language. The sun's disk is surrounded by a photosphere, and the dark solar spots were supposed by former astronomers as holes in the photosphere through which the dark body of the sun was visible. Kirchoff and others denounced this theory as incorrect in as much as the interior portion of the sun's body must be white-hot, and they said that these spots were clouds floating in the solar atmosphere. Subsequent researches have considerably modified these views. Lalande observes that eminences in the nature of

mountains are actually laid bare and project above the luminous ocean appearing black above it, while their shoaling declivities produce the penumbræ where the luminous fluid is less deep. Sir John Herschel takes a fatal objection to this theory in the fact of the uniform shade of the penumbra and its sharp termination both inwards where it joins the spot, and outwards where it borders on the bright surface. Dawes with ingenious contrivance has been enabled to examine the interior of the penumbræ of the spots under very high magnifying powers and in perfect security. He found the blacker portions occupying the middle of the penumbra—and which to former observers appeared so dark and so uniform as to lead them to believe it to be the sun's actual surface seen through an aperture in an outer envelope—to be itself only an additional and inferior stratum of very fully luminous matter, which again in its turn is frequently seen to be pierced with a smaller and usually much more rounded aperture which would seem at length to afford, a view of the real solar surface of most intense blackness. In tracing the changes in the solar spots he has also been able to conclude that in many instances they have an independent movement of rotation about their own centres. When they are attentively watched their situation on the disc of the sun is observed to change. Roscoe and others have altogether a different version. They say that the solar spots are really hollows or cavities in the solar atmosphere where the temperature of the glowing gases has been reduced. These spots look to us black because they give off less light than the surrounding portions of the sun's surface, but they are not therefore non-luminous; on the contrary they emit much light though they appear dark just as a candle flame looks black when held in front of the much more intensely heated surface of the lime light. The telescope has told us long ago of the gigantic changes sometimes extending over thousands of millions of square miles which these spots undergo, but it is the spectroscope which admits us into the secrets of the constitution of these most singular phenomena. It has shown us that the gases of the whole solar atmosphere are constantly in a state of the most violent motion and has proved that a spot is a region of greater absorption. The faculae on the other hand are accompanied by the incandescent vapours of sodium iron, magnesium and barium, thrown up by a sort of volcanic action from the lower to the higher regions of the solar atmosphere, for the bright lines indicative of the presence of these bodies occasionally make their appearance not only at the edge of the sun's disc but also in the centre of

the sun's surface near the bright faculae or in the hotter ascending currents of the ignited gases. Professor Young of America observes that the solar spots are not regular and appear at irregular intervals. Sometimes these spots last for a year, sometimes they are seen only for a short while. These solar spots do not seem to lie below the sun's surface on which they are a sort of a boil. Meteoroligists have been discussing a theory of cold waves—spots formed by congealation taking place at certain portions of the solar surface from certain portions of the material they rise and are congealed in rising. Usually the sunspots are cooler than the surrounding sun. The centre of the solar spots gives usually not more than a quarter as much heat as the surface surrounding it, but when we get near the edge of the sun they actually are hotter than the surrounding photosphere. One of the largest spots observed was over 100,000 miles in diameter.

Again there are others, among whom may be noticed the name of Proctor, who say that there are few questions more perplexing to astronomers than those relating to solar spots. We have indeed learned much about these phenomena but all those who have followed the progress of discovery know that the mystery of their origin, growth and development is much greater than it seemed when as yet little was known. It is discovered that the sunspots wax and wane in size and number during intervals of periods running up to 15 or 16 years and at other times lasting about 8 or 9 years, but averaging between 10 and 11 years. This peculiarity of the appearance and disappearance of solar spots makes the question much more complex, instead of helping us to understand easily. It was originally supposed that the *solar-spot* period was about as long as the period in which Jupiter circuits round his orbit. It was natural to suppose that the giant planet whose mass exceeds twice and a half the entire mass of the rest of the solar family, produced these changes in the sun's condition. But this theory of the planetary influence is now seen to have no correspondence whatever with the movements of Jupiter. The sun has been most marked by spots when Jupiter has been at his farthest from the sun, at his nearest to that orb, at his mean distance, when moving from farthest to nearest is nearest to farthest, while the mean duration of the *sun-spot* period is now known to be many months shorter than the year of Jupiter. It would be contrary to all sound principles to hold on to the planetary theory of the origin of the sun-spots after this practically decisive evidence against it. Professor Young says—it is very difficult to conceive in what manner the planets so

small and remote can possibly produce such profound and extensive disturbances on the sun. It is hardly possible that their gravitation can be the agent, since the tide-raising power of Venus upon the solar surface would be only about one-750th of that which the sun exerts upon the earth; and in the case of Mercury and Jupiter the effect would be still less or about one thousandth of the sun's influence on the earth. The sun, apart from the Moon raises a tide on the deep waters of the earth's equator something less than a foot in elevation, so that making all allowances for the rarity of the materials which compose the photosphere it is quite evident that no planet-lifted tides can directly account for the phenomena. If the sunspots are due in any way to planetary action, this action must be that of some different and far more subtile influence. This view however is not agreeable to Proctor and others of his school. Proctor says that we may set the planets altogether on one side in this matter of influence, admitting that whatever influence they exert can be but indirect. There is another possible way of interpreting the sunspots which has some degree of evidence in its favour. The whole of interplanetary space, as is well known to astronomers, is occupied by meteor streams. The earth in its circuit around the sun traverses the orbit regions belonging to them. They may not be always present in the particular parts of these orbital rings through which the earth passes. When the earth happens to cross one of them at the time of the meteor flight belonging to the region of passage there necessarily occurs a shower of shooting stars due to the enconnter of the earth with certain members of them, and these are then and there reduced to the form of vapour and probably absorbed by the earth. The earth traverses through hundreds of systems of meteors but it is a mere thread of space compared with the wide domain of the sun, and were these systems spread with tolerable uniformity throughout the solar domain we must estimate their numbers by hundreds of millions of meteor systems each containing countless millions of individual meteoric masses. The meteoric systems do not seem to have been distributed with any uniformity throughout the solar domain. If we can judge from the arrangement of cometic orbits and the known connection between comets and meteor systems we may easily infer that there is a great increase in meteoric wealthin the neighbourhood of the sun. We request our readers to carefully follow us as the subject is a difficult one and requires much patient thought. The number of meteor systems having orbits passing no nearer to the sun than our earth's track must be small

indeed compared with the number whose orbits at their nearest to the sun lie between the distances of the earth and Venus; this number must be small compared with the number of meteor systems whose points of nearest approach to the sun lie between the distances of Venus and Mercury, and lastly this number and indeed the total number of meteoric systems thus considered must be very small compared with the number of those whose orbits at their nearest to the sun lie within the orbit of Mercury. Of all this there is no direct proof. But it is true of comets and we know that meteor systems follow in the track of comets, while we have every reason to believe that there is no comet which has not its train of meteoric attendants, no meteor system which is not thus associated with some comet, either now or formerly existing. Some are led to regard meteor systems circuiting close round the sun as affording the true explanation of the solar photosphere. The periodicity of the spots would be simply accounted for by supposing the meteors to move in a very elongated orbit. A further hypothesis says, that at one part of the orbit they form a flock of great density while elsewhere they are sparsely distributed. There are some very great difficulties for the ready reception of this theory. We do not know what constitutes the surface of the visible globe of the sun. It may be that the meteors pass simply very near the sun's surface and then the outlying bodies of these passing meteors are captured at each turn of the main flight. It may be that the meteoric bodies actually rush through the surface which in the astronomical language may be called the photosphere. In the one case we cannot satisfactorily account for the great solar spots by the passing of small and few bodies; in the other case we cannot really say that there can be more than one circuit of the meteoric stream through the sun's actual vaporous substance within the photosphere as it would destroy every meteor in the system. There is a third difficulty which requires also proper explanation. It is alleged by those who have observed solar spots that they appear along two zones of the sun's surface corresponding to the temperate and sub-tropical zones on the surface of the earth. No spots are visible on the sun's equator or at the poles of the sun. The solar spots have a tolerably wide range upon the surface of the sun. And the spots appear at the time of maximum sunspot frequency over nearly the whole of these zones and on the northern as well as on the southern solar hemisphere. If a meteoric mass travels on some orbit whose point of nearest approach to the sun lies close to the sun's surface, it is clear that supposing the sun spot disturbance produced by that mass takes place when the meteor is at that point of nearest approach, the spot must

appear in a certain definite place, and every other meteor must travel in the same path. If the meteor touched the surface of the sun it would do so in the form of vapour and then would be entirely absorbed by the sun. It can never find its way again unless as part and parcel of the sun's vaporous and gaseous globe. It is clear therefore that a single meteor stream could not under any conceivable circumstances, satisfactorily account for the occurence of sunspots at the time of maximum disturbance in both solar hemispheres and over wide regions of the sun's surface. It is also pointed out that it is difficult to make the meteor theory explain the enormous dimensions and persistence of many sunspot groups, while the irregularity in the epochs of maxima and minima is much greater than would have been expected on this hypothesis. Some are inclined to advance a fresh and not generally supported tbeory that the saturnian comet and meteor systems rather than those of Jupiter are associated with the production of sunspots. Saturn presents all the appearance of a younger and more active member of the solar system. The ring system is an evidence of extreme planetary youth. It is urged that Saturn has not yet completed the fashioning of his system. It is probable that the comets and meteors formed by the planet Saturn still exert a potent influence and communicate their mean periodic time to the most marked of all the sunspot periods. It is a noteworthy circumstance that the chief sunspot period should be that which would belong to the saturnian comets. Many comets have been known to pass very close to the sun's surface and some have been observed even to graze its surface. It has been particularly noted that when a great comet passes close to solar atmosphere large sunspots appear. The appearance of these soon after the passing of comets and meteors is, to say the least, a very peculiar phenomenon which deserves the best consideration of the observer of the celestial orbs and their influences. The mere approach of a meteoric and cometic mass to the sun may excite disturbance, competent after a few weeks to produce sunspot of the largest kind. and to generate one of the most tremendous of those fierce cyclonic storms, which from time to time seem to rage over the surface of the sun, driving hither and thither his glowing clouds, sweeping them on one side until the eye of the astronomer can penetrate deep down towards the interior of the great-central mass of the solar system.

Avastas or Planetary States.

The planets have different sources of strength and the astrological students are particularly desired to examine them. About these different sources of strenth and weakness all the writers on astrology are not one in opinion. Every question has

different sides and the description of the author depends upon which side be views it from. Generally there are the different states or *Avastas* as they are called in sanscrit and they are *deeptha, swastha, mooditha, santha, saktha, vakra, peedya, deena, vikala, khala,* and *bheetha.* These names given in the original sanscrit works require full explanation before they are well understood. The state of a person depends upon his surroundings and the advantages he commands. A planet is said to be in *Deepthawasta* when he is in full glory or exaltation. Certain houses have been considered as houses of exalation for certain planets and all that we have to do is to see whether those houses are really occupied by the corresponding planets. The first or Aries (Mesha) is the house of exaltation for the sun, and if on a mathematical calculation we find that the planet is there then be is said to be exalted. Exaltation produces the best possible results provided there are no other drawbacks such as evil combinations or aspects. Moon is exalted in Taurus or (Vrishabha), Mars is exalted in Capricornus (Makara), Mercury is exalted in Virgo (Kanya) Jupiter is exalted in Cancer (Kataka), Venus is exalted in Pisces (Meena), and Saturn is exalted in Libra (Thula) Rahu and Ketha have no houses of their own and some authors give them no places for exaltations as they simply produce the effects of planets they are with, and houses they occupy. But there are others, who say that Rahu and Kethu are capable of influencing more in particular houses and they are exalted in *Vrishabha* and *Vrischika* respectively. When planets are in the houses of their exaltations they are said to be in *Deepthawasta*. *Swasthavasta* is attaind by a planet when he occupies his own house. The planets are supposed to own certain houses and they are as follows-Ravi owns Simha, Chundra owns Kataka, Kuja owns Mesha and Vrischika; Buda owns Mithuna and Kanya; Guru owns Dhanas and Meena; Sukra owns Vrishabha and Thula; Sani owns Makara and Kumbha; Rahu and Ketha have no house of their own and therefore they cannot have this *Avasta* or state. When the planets occupy their own houses they have *swasthavasta* or peace of mind and they give good influences to the native. *Moodithavasta* is the state of a planet when it occupies the house of its friend. A knowledge of the various relationships among the different planets becomes therefore indispensable in this connection. We would refer the readers of our Magazine to page 78 of the Astrological Self Instructor 2nd Edition and on page 4 of the Astrological Primer published by the editor for a full explanation of these different relationships. But it may be summarised here for the information of the readers.

Ravi is friend to Chundra, Kuja and Guru. Chundra is friend to Ravi and Buda. Kuja is friend to Guru, Chundra and Ravi. Buda is friend to Ravi and Sukra. Guru is friend to Ravi, Kuja and Chundra. Sukra is friend to Buda and Sani. Sani is friend to Sukra and Buda. This is the result given in Varahamihira's Brihatjataka. There is another doctrine which varies with this a little, but which on a closer examination is found to tally in almost all the particulars. Ravi, Chundra, Guru and Kuja are friends of each other respectively. Buda, Sukra and Sani are intimate friends. Therefore when a planet occupies a friend's house, it gets into the *Avasta* or the state called *Mooditha* and is also capable of producing good results. *Santhavasta* is the state attained by a planet when it is well situated in all the different *Vergas* or sub-divisions. About Vergas and their number, there is much difference of opinion. Here we shall confine ourselves to the most easy and therefore comprehensible method which has been accepted as the safest by the largest majority of astrological writers. The zodiac is divided into 12 signs lagnas or houses. Each house contains 30 degrees and is therefore capable of being further subdivided. A planet is found in a house or sign. But as we roughly state that he is in a house we refer to the 30 degrees in question, and we have to look to him to that $\frac{1}{6}$th portion of the semicircle which becomes visible to us, if he is there. $\frac{1}{6}$th of a semicircle contains 30 degrees, and that gives a rough notion. In order to find where the planet is actually situate, we have to proceed to further subdivisions. The position of a planet in those 30 degrees does not give him the same power, and therefore these sub-divisions are of immense value in fixing the strength of each of the planets. There are six Vergas or positions. First we have *Rasee* or house. This may be good or bad. Then we have *hora* or half of a sign *viz* 15 degrees. Then we have *Drakkana* or the division of the Rasee into 3 equal portions. Each portion therefore gets 10 degrees. Then we have *navamsa* or the division of the house into 9 equal parts. Each part gets $3\frac{1}{3}$ degrees. When the house is divided into 12 equal parts each is called a *Dwadasamsa* and gets $2\frac{1}{2}$ degrees. Then we have *thrimsamsa* or the sign divided into 30 equal divisions. This means that each division gets only one degree. Thus we have, Rasee or Lagnam, Hora or half, Drakkana or $\frac{1}{3}$; Navamsa or 1/9th; Dwadasamsa or 1/12th, and *thrimsamsa* or 1/30th of each house. We have enumerated in all 6 divisions of the Rasee and these are called *Vergas*. There are others with which we shall not at present deal. If a planet occupies these 6 divisions and each of them becomes

good, then it attains to what is called *Santhavasta* and this state is also very good. Then we have the *Saktha* or *Vakra Avasta* and this state is attained by a planet when it has what is techincally called a retrograde movement. Planets go on moving having a forward motion. There are certain forces or powers which pull them constantly. All these can be demonstrated by mathematics. The planet which always has a forward motion, stands still, and then turns back in its course, by pressure from both inside and outside. It goes back sometimes several degrees and even leaves the sign or house it formerly occupied. In this state when its movement is backward it is said to be *Vakra* or retrograde and possesses much power to do good. *Peedya* or *Peeda* is the *Avasta* of a planet when it is about to quit a Rasee and proceed to another. It means that when the planet is in the 29th or 30th degree of a house, it is supposed to be powerless and passes into a state called *Peeda*. A planet is said to be *Deena* when it is in the house of an unfriendly planet. We have already pointed out who are friends and those who do not belong to the catagory of friends do not necessarily become enemies. There may be an intermediate class of acquaintances. Therefore we shall give the enemies of the different planets. Sani and Ravi are unfriendly, so are Buda and Chundra, Sukra is unfriendly with Ravi, Guru, Kuja. VarahaMihira gives the following list. Ravi is unfriendly with Sani and Sukra. Chundra has no enemies. Kuja is an enemy of Buda. Buda is unfriendly to Chundra. Guru is an enemy of Buda and Sukra. Sukra is a foe to Chundra and Ravi and Sani is an enemy of Ravi, Kuja and Chundra. Occupation of an unfriendly house means much weekness and humiliation to the planet and this produces evil. *Vikala* or want of Kala or bright light, is a state of the planet when it is in close conjunction with the sun. The sun is the most powerful of the solar system and any planet in its close proximity is said to be combust. The light rays of the planet so situated have hardly any independent play and therefore they are powerless. They produce evil results. A planet in its abject or debilitated state is said to be in *Khalavasta*, or bent upon doing positive mischief. The planets are said to be debilitated in the 7th house from which their exaltation commences. 180 degrees apart from its exaltation the planet is said to be in its weakest state and this is also called *Neecha* or abject condition. Of course the results of such state cannot be favourable but on the other hand they will be positively baneful. Thula is the house of debilitation for Ravi, Vrischika for Chundra, Kataka for Kuja, Meena for Buda, Makara for Guru, Kanya for

Sukra, and Mesha for Sani. From the above information it will be clear to the readers that these *Avastas* or conditions have only been given to the seven planets and not to Rahu and Kethu. Even among these some cannot have a few of the states mentioned. Ravi cannot be combusted and therefore he has no *Vikalavarta*. He cannot also have *Vakra* for *Sakthavasta* is a condition only for the five planets Kuja, Buda, Guru, Sukra and Sani. Chundra and Ravi have no *Vakragati*. In this way the careful reader has to analyse the different states named for the planets and see what amount of strength each of the planets in the horoscope is able to put forth for good or bad to influence the native.

The Years Durmukhe and Hevalambi.

These years have not been very prosperous for India. Famine of a severe type raged throughout the land and plague and pestilence inflicted a heavy loss of life. As an agricultural country the consequences of failure of rains, and their fall out of season, India suffered most, and the lower classes may take some years to regain their lost balance. *Durmukhi* means a year with bad face or evil countenance. In Indian astronomical or astrological calculations the results are generally foretold for Aryavarta or the land of the Aryans. It is difficult now to fix difinitely the boundaries of this land of the Aryans. The astronomical division of the Bhartakanda into 56 countries, has a historical interest, and many of the countries have no similarity in name or manners and customs. These divisions were more geographical and political rather than astronomical and natural. Subsequent political convulsions and the distribution and redistribution of these again and again as success or defeat of their respective princes marked them cannot now be properly stated for purposes of identification or description. This is but natural. Anga of ancient Indian History has perhaps now no real existance in that form and Vanga and Kalinga are equally difficult to identify. The extent of each country and its boundaries as given in the ancient sanscrit works are not found generally now useful in as much as several natural changes have taken place in the physical aspect of the country rendering any attempt at correct description extremely difficult, and highly misleading. The names of single cities or towns, will not be of much use as the name of the capital of a country does not in the least convey any idea of the extent or description of that country. We have Conjeevaram or ancient *Kanchi*. It must have once formed the capital of a powerful line of kings or their viceroys and deputies. The present

Kanjeevaram cannot by any means be taken as a correct index to the extent of the territory of which it once formed its capital or the physical features which must have marked its regions. In some cases the names themselves are very misleading in as much as we have two, three or four names for the same city, or for each of the cities. But still the attempt at elucidation of physical or scientific facts cannot be given up for this vague uncertainty. We have simply to watch the physical and the national phenomena and identify the planets, who rule them now. Even here there seems to be one difficulty. Planets were said to rule different countries and produce definite results in the countries they ruled. But are we to believe that these planetary influences are stationary and that the constant revolutions of the planets and their innumerable changes have had no effect in altering the phenomena which were produced under their influences before? This does not seem to be tenable on its face. We see so many changes every minute every day. every week, every month, every year, every decade and every century, that we are really never stationary even for a moment in our life or in the life of the planet on which we have taken our individual abodes. Within a limited area or time we may be said to be stationary in one sense, when the broad facts of our lives or the landmarks of our civilisation appear similar, or uniform. The incessant changes of planets have been producing a most wonderful variety of phenomena. These we may call progressive or retrogressive from the nature of the standpoints we take to make our observations. If these planets go on changing their revolutions incessantly as they have been found to do, would it be unphilosophical to say that there will be also changes in the governing capacity of them with regard to the different countries which are said to be ruled by them, or which may be more appropriately called their special or favourite countries. Planets have been given different capacities with reference to their influences—the Sun and Moon are said to be Rajas are princes, Mars is said to be commander-in-chief, Mercury is said to be heir apparent or yuvaraja, Venus and Jupiter are represented as ministers or councillors, and Saturn as the servant or slave. Nations have their horoscopes as well as individuals and the rules governing the one cannot of course apply in *toto* to the other. The important modifications are amply notified in the astrological works. If the Sun and Moon are powerful in the horoscope of a nation or their periods of exaltations occur, the nation goes on successfully in its political career, it conquers different countries, enslaves others. takes subsidies from some, and

extends its protection over others. But when these two planets are weak or debilitated or otherwise unfavourable, the reverse of the above holds good. Powerful Mars makes a nation martial, plunges them into constant wars, gives them success in their military campaigns and procures for them high renown for military valour. Buda makes a nation live on hopes of success. Guru and Sukra expand their intellects, and produce much statesmen like propensities. Saturn makes a nation of slaves. Since it has become difficult to identify the old boundaries of the countries ascribed to the different planets, we are now compelled to find out the results of the planetary influences and ascribe them to those planets to whose influences they nearly correspond. Individuals have their fortunes built upon a foundation laid down somewhere in the womb of time as also the nations. There are horoscopes for everything in this world. Horoscope simply means the calculation of the influence of time at the point at which the object begins to have an existence. Every phenomenon individual or national is the direct result of time and its environments and nobody can come forward and say that he is not affected by time or that he has not been called into existence out of it. This therefore is a short summary of the influences which planets exercise on everything which we perceive by our various senses and we have to examine how far we can divine into the mysterious work of time which is in other words the direct result of planetary influences. The year Durmukhe corresponds with the English years 1896-97 and was not a good one for this country. The latter part of it was considerably affected by famine and plague. Rainfall was irregular and unserviceable, crops failed in many centres of cultivation and there were constant variations in the prices of the food grains and mercantile wares. Hevalambi corresponds with the English years 1897 and 1898. The year has not been also prosperous. Cattle suffered as also men. Early crops failed, relief works showed the amount of distress which prevailed in the land. Earthquakes and frontier troubles have caused no small amount of anxiety to the public and the governing body. Plague and pestilence did their work of mischief and on the whole the year has not been one of peace and prosperity. There must be some cause for all these troubles and difficulties and we shall see if we can find proper reasons in the combinations of the planets as they have been obtaining since the commencement of the year Durmukhe. All terrestrial causes, social, religious intellectual, moral, or political have their origin in the combinations of the planets which are constantly

forming in the solar system. Their influences in the several houses of the Zodiac, their aspects, their conjunctions, their characteristics, their exaltations, their debilitations, their retrogrades, their combustions, and their accelerations; all these have much significance in the production of the terrestrial phenomena. Primarily light and heat have been traced as the source of creation. They are obtained from the sun, and they are reflected in modified form by all the other planets forming the solar system.

(To be continued).

CYCLES OF YEARS.

In all ages and nations calculations of periods for civil life have been based upon the movements of the planets. Of these the most important and the most apparent is the sun, the ruler of the planetary system and the most powerful of the planets. But observations and experiments showed that although the sun was the most powerful of the planets from whom the other planets borrowed their light and energy, there were other planets who were equally powerful to influence the terrestrial affairs through their borrowed splendour, and calculations of time based upon their movements have also been made and recognised by the civilised nations of the earth. Moon and Jupiter or Guru were the formemost. We are inclined to attribute the cycles to the apparent influences of these two planets, of whom one is well recognised by the rapid revolutions it is making round the earth and the other by the beneficial influence which it is supposed to exert on the sublunar affairs. There are other conventional cycles of years established by leading persons of the world who swayed the fortunes of millions entrusted to their care as rulers. There are many eras in India prevalent of which the era of Kaliyug, of Vikramarka, and of Salivahana are the most important. Chronological accuracy which has been denied to the Hindu minds, is a mistaken fact attributed to them by their brethern of the West and we shall here state for the information of our readers some interesting facts connected with the different eras, and epochs known and recognized by the Hindu astronomers. Many of the works containing accurate references have been either lost or have not yet been exposed to public criticism. We need not enter here into the reasons of this statement, but nobody could doubt about its truthfulness.

The *Julian* period—This is a period of 7980 years arising from the multiplication of the cycles of the Sun, Moon and Indiction or of their appropriate numbers 28-19-15. The epoch of commencement of the Julian year falls on the 1st day of January of the 706th year before Creation. In order to

reduce the various scales of time which have been in use among the several nations of the world to a common factor a period of years was invented by Joseph Julius Scaliger about the 16th century which commencing before all known epochs includes all those systems. This Julian period is not yet completed. Every year of that period has its particular solar, lunar and indiction cycles. No two years in it can have all these three cycles the same and therefore any year that can be proposed is clearly distinguished from all the rest.

The *solar cycle*—is a period of 28 years beginning with one and ending with twenty eight.

The *Metonic* or the *Lunar cycle*—is a period of 19 years and this can only hold true for $310\frac{7}{10}$ th years as on every 19th year the Moon returns near an hour and a half sooner which amounts to an entire day in the course of the above named period.

The cycle of *Indiction*—is a period of 15 years revolving like others and commencing 3 years before A. D. or 1 current of the Dyonisian account. If 3 be added to any proposed year of Christ and the sum be divided by 15 the remainder marks the year of Indiction. The first year of Indiction was agreed upon in 313 A. D.

The *Mundane Era* or the creation of the world—some of the most celebrated mathematicians place that event 4004 years before the Dyonisian Era. The Jews make it 243 years later or A. C. 3761.

The *Kaliyuga* of the Indians—comprises a period of 432,000 of which 3101 had expired on the 14th March I. A. D. The Kaliyug seems to have begun on the 18th February on a Friday. 4998 years have passed since Kaliyug began to the present time.

The *Era of Nebonassar* the first king of the Chaldeans or Babylonians.—It seems to have commenced on Wednesday the 26th February. A. C. 747. Its year was of 365 days without any intercalation on the 4th year.

Olympiads—extended over a period of four years the first of which is supposed to have begun with the nearest new moon to the summer solstice. A.C. 776 being the 3938th year of the Julian period and 24 years before the foundation of Rome. The fifth year of Christ answers to the 1st of the 196th olympiad.

The Era of *Vikramaditya*–Vikramaditya is an Indian monarch of great literary fame and is supposed to have ascended the throne of Ujjin in the 57th year before Christ. In all Northern India the era of this monarch obtains prevalence and the calenders generally count from his era.

His era is particularly called the Samvat 'as opposed to the era of Salivahna which goes under the name of Saka.

The cycle of *Brihaspati*-extends over 60 years and is said have been constructed on the supposition that a revolution

of the planet Jupiter is equal to 12 of its own years and consequently five revolutions to this era of 60 years. These kind of years are no more used now but as each of these bears a specific name they serve for giving a particular designation to every solar and the luni-solar year during its scope of 60 years.

The Indian era of *Salivahana*—A prince of the name of Salivahana is said to have flourished in the 77th year after Christ or A. D. and some say in the 78th year. There is therefore a slight variation in the computation of these years some giving the year 77 in their calenders while others give the year as 78. These are specially called the Saka and it is the principal era which obtains in Southern India.

The era of *Hejira* is universally followed by the Mohomedans all over the world; its years are lunar and contain 354 and 355 days as they are common or intercalaries. It has a cycle of 30 years and eleven of which always contain 355 days.

The Era of *Parasurama*–Parasurama was a great hero and incarnation of the God like Rama. But the founder of the era of this name may have been altogether different from the great original hero. He is said to have flourished 1176 B. C., 1000 years of this era form a cycle according to Malayalam astronomers.

The Era of *Christ*–is as we all know dates from the birth of Christ in Asia and has been principally adopted by all the modern Christian nations as well as by most of the Hindu educated gentlemen in their daily correspondence.

The *Jewish era*–was composed of lunar years reckoned from the Creation which the ancient as well as the modern Jews place 3761 years before Christ. The year was of 12 lunar months but originally fitted to the solar one by adding 11 or 12 days at the end of each year.

As we have already stated there are other cycles and eras, whose mention will simply increase the extent of the article without adding much to its value or instruction. Many of these eras are purely conventional while some of them have direct reference to the revolutions of the planets after whom they are named. A knowledge of these several methods of calculation will be of immense value in fixing the times of events which have occurred in the history of the world and the positions of the planets, whose combinations may be highly interesting to note as furnishing food for the study of the astrological problems. The differences arising from the different velocities of the planets Guru, Ravi, and Chundra, and the cycles arising from this source will be pointed out in our future issues. The mathematical portions are always very confusing and uninteresting to read and they will have to be carefully introduced into a Magazine of this nature. The mathematical portion of astronomy can be easily found in the sanscrit as

well as the English astronomical works of repute. The *phalabhaga* has to be very carefully studied and it forms the most difficult portion of astrology. In all these different eras mentioned above, each has its own peculiar advantages and marks also the degree of civilisation which the nations had attained. The eras, though conventional, have some purpose to be served, and their introduction to the society has some significance attached to it. Many of the nations seem to have very rude ideas regarding the age of creation and the most enlightened of the European nations have fallen into the grandest errors possible in this direction. The Hindus place the age of the world at 1955884998. Gealogical and astronomical researches, are approaching closer to the figures given by the Hindus than to the ages of any other nation on the face of the earth.

Ancient Medicine.

In our issue of August 1896 we referred to Ancient Medicine on page 58 in the Homeopathic world, a monthly Journal devoted to Medical, Social and Sanitary science and published in London.

Mr. Alfred, J. Pearce the contributor of the article is a well known astrologer and has penned out an interesting article. Continuing his remarks Mr. J. Pearce says that the ancient physicians averred that "the nature and temperament of the patient can never be certainly known without recourse to astrology. That which causeth his constitution to be either sanguien, phlegmatic, choleric or melancholy is to be regarded."

Teste remarks in his well known work on Materia Medica that arnica, arsenic, bryonia alba and nuxvomica act best on persons of "sanguine temperament, robust and irritable." Precisely because these are all *Martial* remedies and they are consequently best adapted to persons born under the sway of the red planet Mars whose temperament is accordingly *Martial*. Again aconite, belladonna, and veratrum album act particularly well according to Teste on "nervous and melancholy" persons; this is explained by the fact that these are saturnian remedies and they are therefore suitable to nervous and melancholy children of Saturn. Again pulsatilla is found to be mos suitable says Teste "to persons who by the relative predominence of the adipose tissue in their constitution, by the whiteness of their flesh, roundness of their forms, wildness of their disposition and their fitful mood exhibit all the marked characteristicst of the fair sex." Such persons are of the Venus type, consequently, pulsatilla being ruled by the planet Venus, its homeopathicity, to the ailments of such persons is accounted for. It is exceedingly interesting

and curious to thus find the observant French Doctor unwillingly corroborating the observation of the ancient astrological physicians. It is valuable as a proof of the law of nature underlying the correlation of the Astrologic and homeopathic method of the selection of appropriate remedies to the various temperaments. The periodicity of the conjunctions and oppositions of the superior planets (Mars, Jupiter, Saturn, Uranus and Neptune) coincides with that of great epidemics and pandemics. When the maximum of planetary influence is in force the maximum of disease attends and *vice-versa*. The low death rate coinciding with the Perihelion passage of Jupiter, and his supremacy at the equinox or solstices etc, contrasted with the prevalence of eruptive fevers when Mars is so situated, is very remarkable, and goes far to prove the reality of planetary action on the atmosphere and inhabitants of the earth.

According to the observations of the ancient physicians.

The Sun rules aurum, calendula, chamomilla, chelidonium majus, crocus drosera, euphrasia, helianthus, hypericum, and ruta.

The Moon rules argentum, colocynthis, iris versicolor, and mercurialis perennis.

Mercury rules agaricus, dulcamara filixmas, lauro-cerasus, ledum palustre, mercurius, petroselinium, and Valerian.

Venus rules argentum, cuprum digitalis, millifollium, narcissus, pulsatilla, viola odorata, zincum.

Mars governs aloes, arum, arnica, arsenic, asafetida, bryonia, capsicum, cina, cinnabar, cinchona, ferrum, gentian, lactuca verosa, labeltia inflata, lupulus, nuxvomica, pinus-sylvestris, sabina, sarsaparilla, squilla, sulphur, urticurans, xanthoxylum.

Jupiter rules asclepias, eapatorium gelseminm, stramonium, staunum, taraxacum and tilia

Saturn rules antimony, aconite, agnus castus, belladona, cannabis sativa, colchicum, conium, daphne, mezereum, graphites, helleborus niger, hyoscyamus, plumbum met rhus tox, sabadilla, veratrum album, and verbascum. Teste lays stress on the fact that plants transplanted to soils foreign to their nature, "lose either totally or partially the medicinal properties, of which we know they are possessed." Plants ruled by Mars grow mostly in dry hard or stony places.

It is not alone necessary that plants should be freshly gathered and should have a strong odour of the flower, they should be gathered at a *suitable time*, each according to the predominence of its ruling planet. Morever the medicine should be first given if possible and if it can in chronic cases at the time of ascension, culmination or descension of its ruling planet. Coley said "let the herb be taken in its prime, full of juice, and green

and from such a place, as it naturally thrives in, and when its ruling planet is ascending or culminating or when the moon is in either sextile (60o distant in longitude) or trine (120o) aspect with it." The study of astrology affords valuable help in prognosis, in determining weather the approaching crisis will be favourable or unfavourable. In surgery when a major operation can be delayed it is advisable to avoid opearting while either Mars or Saturn is rising or culminating or in conjunction, quartile or opposition with the Sun or Moon. In obstetric practice a good knowledge of astrology is invaluable. I write from experience, for while assisting my late father and (for seven years) a late homeopathic practitioner in the North of England, I have attended more than a thousand cases alone besides assisting at many others. I have delayed a birth on several occasions when an evil planet has been rising, culminating or setting, and in evil configuration with the Sun or Moon in order to prevent bad results to the mother and misfortune or early death to the child. I have expedited a birth when I found it safe to do so in order to take advantage of the favourable influence of Venus or Jupiter. Through the neglect of astrology many a mother has a bad recovery and many a child has a hard struggle for existence. Whenever the Moon is in conjunction, quartile or opposition with Mars during a labour the surgeon should exercise extra vigilence in regard to hemorrhage. This may be known on reference to *Zadkiels' Almanac* in which the "aspects of the Moon" in other words the configurations or angles formed by the Moon, with the planets are given daily in the calender and by studying *Zadkiel's Ephemeris* the approximate time of the completion of the aspects may be quickly reckoned.

Mr. Pearce concludes by saying that he has merely touched the fringe of this subject, but that it would serve to direct the attention of thoughtful men to it. No one should be discouraged from studying astrology by the anathema hurled against it by physicians and astronomers who know nothing whatever of it. The positive testimony in its favour given by such giants in intellect, as Kepler, Bacon, Hippocrates, Galen, Pythagoras and my own experience of more than 30 years convince me that there is much that is useful in it. *Astrologia Sana* must be received as Bacon received it—as a part of physics—by all unprejudiced philosophers.

We shall spare our remarks at present. The article is sufficien tly interesting and well worth the perusal of our readers. There may be several points on which we may differ but we are one with the writer in the fact that astrology is a valua ble help to medicine.

BOMBAY PLAGUE.

This Plague goes under the name of Bubonic in English and Mahamari or the great Mari in sanscrit; different vernaculars have different special names, but they all point out a certain peculiarity of this fell disease. Medicine, as we have stated is mainly dependent upon the planetary influences. These are neither constant nor regular. They change continously for various reasons. Their movements are very peculiar, their combinations and permutations are countless, and the interchange of their influences within their peculiar rays often confuse and confound the greatest scientific head. Attempts have been made to unravel the mysteries connected with this dire disease, but medical sciences have not been successful as yet. Are there any other sciences which have come forward to help the public with an explanation of the nature and spread of this disease? We give an emphatic no. Where are chemists and druggists? where are physicists and physiologists? where are meteorologists and geologists? where are botanists and biologists? The inventive and discovering genius of the West has been cowed down by the spread of this unexpected calamity and the nations are simply terror-stricken at the idea of catching this contagious and really frightful disease. Astronomers are silent. They are simply applying their telescopes, and identifying this or that metallic or non-metallic element in the photosphere, cromosphere, and the atmosphere of the great Sun. They are uncertain about the results which flow from the changes which are constantly undergoing in the composition of the solar disk, and as they are uncertain about the sources of the solar energy, they cannot honestly venture into the predictive regions of astrology. Their prejudice and the political contempt for the science of astrology blind them to adopt the suggestions offered by the astrological adepts. The causes for these plagues and famines are to be found in the astrological works and they are principally attributed to the movements, retrogrades, aspects and combinations of the evil planets. The Native almanaks sold dead cheap in the markets and invariably published at least six months before the commencement of the year they treat of, have given clear indications of what is to happen to the different nations during the different parts of the year under question. Plagues famines, epidimics, dreadful wars, fires, robberies, and other miscellaneous information which is needed for the public are distinctly foretold in these *Panchangas*. But they are published by poor Natives who have no grand titles to boast and who are not cared for by the so called cream of the

Western modern scientific world. Astrology gives a clear classification of the good and evil planets. Jupiter and Venus are invariably classed as good planets. Sun, Mars and Saturn are evil planets. Weak Moon and badly associated Mercury are classified as evil planets, while the full Moon and favourably associated Mercury are classed as good planets. Mars and Saturn are really evil planets. Mars controls, all fires, machinary, engines, machines of wars, and war materials and sanguine temperaments. He is called a fiery planet, and governs all military and political movements, dacoities robberies, insurrections, rebellions, and in fact all physical quarrels or fighting. He also has much to do with blood and bloody diseases, with skin and cutaneous eruptions, smallpox, dysentry, cholera, and explosions. The upheaval and submersion of countries and lands are also attributed to him. He governs the two signs of the Zodiac Aries and Scorpio. Saturn is one of the greatest misfortunes we have among the planets. He is rightly dreaded by all classes of people and in all ages. His temperament is melancholy. He is the lord of all aerial-movements, atmospheric changes. perturbations in the equal distributions of the different gases, movements of waters, and the tempests and cyclones, his influence always produces gloom and despair over the nation and the acts which follow his influence are always unfortunate and bring sorrow and destruction on its recipients. The history of these two planets therefore during the last two years, which have been fruitful of so much misery and sorrow at least to our nation forms a very interesting study and is well worth perusing even by the most sceptical student of astrology in as much as the events which have happend close on their respective movements confirm the belief that their influence for evil has been most extraordinary. Saturn owns two houses in the Zodiac, namely, Capricornus and Aquarius and has the slowest movement among the major planets. He travels at the rate of 30 months in each sign of the Zodiac, the longest period assigned to any of the other planets. All planets are not friendly. We have explained elsewhere, what is meant by friendship among the planetary bodies. Saturn and Mars are not friends neither are they the bitterest enemies. Both are remarkably inclined to destroy persons and properties for reasons best known to themselves. We shall now give the different positions of these two remarkable planets during the last two years, and also during the two years which follow close upon them and thus enable our readers to see causes for the prevalence of misery and sorrow in almost every nation on the face of the earth. We shall con-

mence from January 1896. Mars was on the 1st of January 1896 in the Zodiacal sign of Scorpio in the 2nd padam (quarter) of Jaista, the 18th lunar constellation. Saturn or Sani was in the 2nd padam of the constellation Viahakha on that date. Saturn was in Libra or Thula. It must be remembered that Saturn therefore was in the 12th house from Mars, who occupied his own house Scorpio. Thula is owned by Sukra or Venus, and therefore Saturn occupied at the time of the commencement of the year 1896, a friendly house, but himself and Sukra are not on the best of terms with Kuja. We shall now confine ourselves to the movements of Kuja (Mars). On the 1st of February 1896 Kuja was in the first padam of Poorvashadha, or the 20th constellation and this falls in the sign of Dhanas or *Sagittarius*; on the 1st of March, 1896, Mars occupied the 4th padam of Oottarashadha or the 21st constellation and was therefore in the Zodiacal sign of Capricornus or Makara. On the 1st of April, 1896, Kuja was in the 3rd padam of Dhanista or the 23rd constellation and occupied Aquarius or Kumbha; on the 1st of May, 1896, Mars was in the 1st padam of *Poorvashada* and this falls in *Kumbha*.

(to be continued.)

SMELLS.

In the economy of nature odours agreeable or disagreeable have much significance. We are all familiar with the smells which play such an important part. Have the planets any concern or control over these odours? We shall take the question physiologically. We have seen that all animals as well as men have olefactory nerves or those nervous centres which are capable of nicely discriminating the different kinds of smells with which they come in contact. Among the animals the sense of smell plays even a more important part than among the human species. Objects, whether mineral vegetable or animal develope under the solar ray and decay after they have served the different purposes for which they have been created or called into existence. The sense of smell even is more important than the sense of color. We have treated the importance of colors in nature and we shall now introduce the readers to the important and practical subject of smell. Smells develope both in compositions and decompositions. When particles of matter are drawn together by the all powerful influence of the planetary rays, they seem to give rise to a peculiar fragrance varying in degrees to a wonderful extent, and affecting objects which come in contact with them in a remarkable way. The

action of composition and decomposition must be properly understood. As long as there is life or vitality among the animal species the work of composition goes on continually subject to such variations as are to be noticed in the surrounding physical conditions. In decomposition a similar process goes on when the life is extinct or when the health of the animal fails for various reasons. The child with its lively face has a sweet smell about it which gradually developes into unbearable stink. All nature has some smell about it. Minerals of several varieties have a strong smell while vegetables of all varieties have odours. Some of these are so agreeable that special cultivation is started for exhancing their value and we have heard of several instances where high prices are offered for fragrant flowers. Some leaves are also noted for their agreeable odours. Besides the medicinal properties they possess they are also specially desired for their agreeable fragrance. Some have strong smell after they are dried while others are fragrant when they are green. Some animal matters are characterised by very strong smells. The musk cat is a noteworthy example. The urine of some animals is horribly stinky while the feacial matters as a class are far from being agreeable. The sweat of some men smells sweat while the sweat of some others is highly disagreeable and forbidding. Food and surroundings alone cannot explain all the phenomena of odours. When putrefaction sets in, the body of man emits very disagreeable and repulsive smells.

CORRESPONDENCE.

We do not hold ourselves responsible for the views of our correspondents. They are requested to write legibly on one side of the paper only and furnish their names for the information of the Editor. Rejected communications will not be returned.

To

The Editor of the
Astrological Magazine
Bellary.

Sir,

MISCALCULATION.

Permit me to say a few words about Mr. T. Viswanadayar's calculations of Her Most Gracious Majesty, Queen Victoria of England, Scotland, Wales and Ireland, and Empress of India. I do not question in the first place the capabilities of Mr. Viswanadam Ayar to construct a horoscope of such an august personage as the Queen-Empress and considering the elaborate calculations he seems to have made, it is likely that he is nearer the truth than I am. But one thing bothers me much after reading his correspondence carefully and that is the sifting of Lagnam

from Taurus as given in the English Horoscope to Katakaior Cancer. Now if I remember right between Taurus and Kataka or Cancer there must at least be an interval of 5½ ghatikas, the period over which Gemini roughly is said to last or extend. What is the authority of Mr. Viswanada Ayar to sift the Lagnam from Vrishabham to Katakam. In the fixing of Lagnas I remember your saying that the first Lagnam of the day is to be fixed with reference to the rising of the sun and I believe other standard works on astrology also speak to the same fact. If it is so then by no calculations whatever could it be said that the Lagnam of Her Majesty is to be fixed in Katakam. The date of the solar month Vaikasi is given as 12th and therefore following the above rule, I get for 12 days for Vrishabham 12×9 Vighatikas or $\frac{108}{60}$ ghatikas $= 1\frac{48}{60} = 1\frac{4}{5}$ ghatikas. This is the portion of Vrishabham which has passed by sunrise on that particular day, It must even be less than that as only 11 complete days have passed up to the 12th of the solar month. In this case I have fixed the extent of Vrishabham at 4½ ghatikas as per general acceptation in this part of India. Let it be even more. It does not much alter the question of sunrise. Her Majesty was born according to the official bulletin at 4-15 A. M. or 1¾ hours before sunrise ; if the last event is credited as having taken place at 6 A. M. But in the month of Vaikasi, we have the sunrise in this part of India just after 5 A. M. and therefore if that time is followed in England then the British astrologers are not far wrong in placing the birth in Taurus. But if there is any necessity to place the Lagnam on pure mathematical calculations, I would place it in Mesham instead of even in Vrishabham. The combinations of the planets are thoroughly changed for Vrishabham and Katakam, and as a novice in the science of astrology I am really confused over this matter. I would feel highly obliged if Mr. Viswanada Ayar or any one of your readers will explain the methods by which we have to reconcile the English and the Indian times. As for Mr. Walter R. Old's Astrology and the predictions therein made, I have no faith in his knowledge of astrology as he seems to have made a mess of the whole in his book.

25-6-1897
Madras, Alpha.

QUEEN'S HOROSCOPE.

Sir,

With reference to the horoscope of Her Most Gracious Majesty, Queen of Great Britain and Ireland and Empress of India as published on page 166 Vol. II. in the Bellary Astrological Magazine, Mr. T. Viswanada Ayar is very much out in his calculations and positing of the planets. As it may in-

terest your readers, I herewith send you Her Majesty's Horoscope as worked out by Mr. A. J. Pearce of London (Editor of Zadkiel's Almanacks, author of the Text Book of Astrology and other Astrological works—than whom is no better astrologer living). I have taken this from the StarLore and Future Events, a monthly Magazine which Mr. Pearce is now publishing.

I am
Sir,
Yours faithfully
J. H. STODDARD,
Dt. Superintendent of Police.

Mangalore,
20th June 1897.

The *Record Reign* of sixty years of Her Majesty Queen Victoria, Empress of India is to be celebrated this month with loyal rejoicings and a splendid pageant.

There can be no gainsaying the fact, the fortunate Horoscope of Her Majesty tells very forcibly in favour of the truth of Genethliacal Astrology. The time of birth is on record and every one who knows anything of astronomy and astrology can verify the fact that the greater Benefic planet Jupiter (Guru) was then approaching the upper Meridian (being in the 10th house) the *Sun* (Ravi) and *Moon* (Chundra) were then ascending and configurated with the degree in the midhavenly trine aspect (120°) The Nativity is the finest of any Royal one of the present century. At the birth of Her Majesty there were *four* lives between her and the throne; George III was King, his son George was Prince Regent, and after him his brothers the Duke of York and Duke of Clarence were heirs presumptive so that the probability of the Infant Princess ever acceding to the throne was—apparently remote.

In the official bulletin the time of birth was given as 4 H. 15 M. A. M. 24th May, 1819 at Kensington Palace. In the "Science of the Stars" (published in 1881 by Mr. Pearce) page 70, the Horoscope calculated for this moment of time is given for the Geographical Latitude of the birthplace.

Astronomers now correct the Geographical to the Geocentric latitude on account of the spheroidal form of the Earth. So this horoscope is recalculated for the *Geocentric* latitude viz 51° 18' 46" N. and longitude 47 s. West of Greenwich. The right ascension of the midhaven is 20 H. 18 M. 41's.4 or 304° 40' 21" in arc, obtained thus.

Sidereal time (from the Nautical Almanack) noon of May 23rd 1819...4 H. 1 M. 1s.1	
Correction for longitude 47 s. being West of Greenwich it is added	1
Sidereal time at noon 23rd May at Kensington Palace	4—1—1·2

Add time of birth expressed astronomically.	16–15—0·0
Add difference of mean and sidereal time ...	0—2–40·2
Right Ascension of Meridian at birth	20–18–41·4

and in arc = 304° 40' 21"

Aquarius 2° 23' 45" culminating (*i. e.* the cusp of the 10th house) and *Gemini* 5° 40' 39" ascending (*i. e.* the cusp of the first house) (the formulæ for working these are given in Mr. Pearce's "Text Book of Astrology" Vol. I

The Sun and Moon in conjunction (*i. e.* New Moon) would according to some old authors cause a "delicate constitution and shortness of life". In Her Majesty's horoscope, the Moon has separated 1°·34' from ecliptic conjunction with the Sun but by reason of her 3° 34' latitude North she has risen above the Sun and the arc of her mundane conjunction measures 5° 11'.

In childhood Her Majesty's constitution was somewhat delicate, but her vitality and her circulation were always good and her life has already extended to 78 years. The Sun is "*Hyleg*" or the vital body being but 2°, 39' above the Eastern Horizon by oblique ascension, and the great luminary has the semi-quartile (45°) aspect with Mars (Kuja); this minor evil configuration subjected Her Majesty to several happily unsuccessful attempts on her life by insane people. Mercury (Buda) is but 11°·8' above the Eastern Horizon by oblique ascension and is in Taurus 8° 56'; the Mercurial sign *Gemini* ascends and the Moon is but 5° 2' from perfect mundane conjunction with the planet. It is an aphorism of the ancients that Mercury ascending and free from the hostile rays of the evil planets confers "noble ideas, inventive power, graceful elocution and a love of science and art. "The (platic) conjunction of the Moon with Mercury ascending gives "inclination to science, reputation, popularity, and good fortune. The fickleness usually caused by this conjunction is counteracted in this instance by Mercury in *Taurus* (Vrishabham) which gives firmness, amiability, beneficence, refinement of taste, a ready wit, and high appreciation of music and literature. Again the Moon ascending "augments ingeniety, perspecuity, firmness and expansion". And the Sun ascending with Mercury "increases probity, industry, honour and all laudable qualities". (Ptolemys Tetrabiblos, III. C 18).

Jupiter (*Guru*) in the 10th house (upper meridian) in the fixed sign *Aquarius* (Kumbham) in sextile (60°) aspect with Mars in Aries (Mesham,) the Sun and Moon in trine (120o) aspect with the degree in the meridian, all the planets above the Horizon and but two between the ascendant and Midhaven presignified great distinction and ascension to the throne although there were *four* lives between Her Majesty and the Queenly state at the moment of her birth. The great

and glorious reign of sixty years is thereby indicated astrologically. Mars strong in *Aries* attended by Venus (Sukra) and in sextile (60°) with Jupiter, presignified victory in war and great extension of Her Majesty's Empire. Under evil directional influence in 1848, 1854, 1857 and 1865, the Chartist agitation, the Crimean war, the Indian Mutiny and the Fenian movement in succession brought dark days on great Britain, but Her Majesty's stars piloted us safely through the ordeal and defeated the machinations of open and secret enemies alike. To Her Majesty the following words of Shakespeare may be well applied.

"To whom the Heavens in thy Nativity"
"Adjudged an olive branch and laurel crown"
"As likely to be blest in peace and war."

(to be continued).

Reviews

Siddhantha Deepika.

We have been getting this interesting and instructive monthly journal published at Madras regularly since its publication last year, and we heartily thank the Editor and the learned contributors to its columns for the successful way in which they have been enlightening the Indian public with the vast stores of intellectual treasures which lie concealed in our ancient works. The selections are most apt and speak volumes in favour of the deep erudition and the tolerant spirit which the writers seem to possess. Though professedly a Saivaite paper, it has the honesty and sincerity of picking truth wherever it may be found, and this we are glad to note will be its backbone for acheiving future success. Gems found in the Tamilian philosophical works are also brought to light in an inviting form and this is a special advantage offered to the general public unacquainted with the treasures of the Tamilian literature. Some of the English translations are excellently done, and this reflects great credit upon the supporters of this Journal We peruse the Journal always with great interest and advantage and we hope the publication will have a long and uninterrupted career of usefulness. European scholars are in our humble opinion, not generally conversant with the secret springs of our inner and domestic life, and this disdvantage tells always much against the usefulness of their works. When Indian gentlemen of learning undertake to expound the doctrines of our various philosophical and scientific works, we may rest assured that much of the misreprsentation of the spirit of our Vedas and Vedangas will be removed and we will be able

to secure that intellectual position among the nations of the world, which we really deserve. Any journal which attempts to acheive this noble object will be certainly welcome and deserves every support at the hands of the educated public.

Andra Parasaryamu.

We have received a copy of the above work through Mr. S. Rungiah Chetty B. A, Telugu Translator to Government of Madras, for review. It is edited by Koralla Subbarayarya F. T. S. and President of the Madras Branch Theosophical Society. It is a small work of 87 pages (12 mo.) of which the author has devoted nearly half to his Introduction. He apparently seems to have taken a good deal of trouble and the introduction is admirably adapted for beginners, who are strangers to the subject of astrology. Much useful and interesting matter is arranged in it in a very inviting form and the student is taken into the field of astrology with great facility. Jatakachundrika is one of the best works extant on the subject of astrology and is very suggestive like that of Brihat Jataka. JatakaChundrika has several commentaries both in sanscrit and in the vernaculars, and some of them are lucidly written. The present attempt is no doubt an improvement upon the old existing commentaries and his Introduction adds considerable value to the usefulness of the present work as against those which we already possess. There are some items which require a careful examination and we shall review the book at greater length in our next issue. The book is well printed, and ought to be in the hands of young men who have a taste for the study of astrology. The author Mr. Subbarayarya deserves every encouragement and we congratulate him upon his disinterested labours in the despised field of astrology.

Amrita Bazaar Patrika.—The Power and the Guardian.—Theosophic Gleaner—Prasnottara, and the Light of the East.

We have been receiving copies of the Amrita Bazaar Patrika, the Power and Guardian, the Theosophic Gleaner, the Prasnottara and the Light of the East although our Magazine was not sent in exchange during the last 12 months, as it was not published and our special thanks are due to the Editors of these worthy papers for their kindness in continuing to send their publications for so long without receiving our Magazine in exchange. We are very thankful to them and request them to keep on the exchange as we are now prepared to continue the Astrological Magazine. We have not been getting Light of the East for the last 4 months and request the worthy Editor to send

his past issues as also to continue to send the future. It is a very interesting and highly instructive monthly which we cannot afford to miss.

Sadhana Chatustaya.

We have received a copy of Sadhana Chatustaya by R. Jaganathayya F. T. S. Founder of the Sunmarga Samaj, Bellary and Hindu Missionary. The book is a good attempt to show how we can achieve these four cardinal objects, and prepare ourselves to receive the seeds of a higher education, which ordinarily goes under the name of Brahmavidya. At the very commencement of the Oothara Mimamsa or Brahma Sutras, the injunction is laid down that one who wants to enter into *Brahmajignasa* must know what are the Sadhana Chatustayas and not only know them, but must have been a strict practicer of them. Without these four elements *Brahmajignasa* will be unintelligable and practically useless. Mr. Jaganathayya is a vigorous writer, and the spirit of sincerity animates every line of his composition. Though there is more to be practiced than learnt in theory in these Sadhana Chatustayas, still, the book is a valuable addition as throwing hints how we can learn to practice them and prepare ourselves for a higher sphere of usefulness.

Astrologer's Magazine.

We have received some old copies of this interesting publication for 1894 & 95 from E. H. Molloy Esquire, District Superintendent of Police, Merguay, Burma, and we are thankful sincerely to the gentleman for his kind gift. As we have a small Astrological Library, this present from Mr. Molloy is all the more acceptable, since his action shows much appreciation of our attempts and the practical sympathy he is willing to afford to our undertaking. We may part with money readily but it is very difficult to part with old and valued books. Mr. Molloy has conferred a great favour on us and we request him to accept our hearty thanks.

The Modern Astrology.

We have been getting copies of this worthy publication from London and we shall make a detailed review of it in our futureMagazine. It is edited by Mr. Allan Leo, who is also the President of the Astrological Society, started inLondon. We have also to acknowledge with thanks copies of the proceedings of the first annual meeting of the London Astrological Society. The Astrologers Magazine was converted into the Modern Astrology, and the journal contains much valuable information which would highly interest any astrological reader. We wish these journals every success.

The Coming Events.

We have received two copies of this valuable monthly published by Messrs.

W. Foulsham & Co., London. We request the firm to continue to send the publications as they are issued as they will be greatly facilitating the studies of astrology and create an interest in this much neglected branch of knowledge. We shall make a careful review of this in our next.

The Star Lore and Future Events. We have to thank the Editor Mr. A. J. Pearce of London for kindly sending us this invaluable monthly journal on Astrology and kindred sciences.

We have received copies of this interestingjournal up to the end of December last (1897) and shall thank the publishers to kindly forward the subsequent numbers. As we have reserved the reviews of all the Astrological publications to the next issue of the Aatrological Magazine, we shall take up this publication then and make a review of it along with others.

Are Glasses Safe Guides.

The question is a difficult one. All our experiments regarding heavenly phenomena are conducted through this medium. Glass is made of sand, soda, and water, and this is taught to us as an elementary lesson in the very commencement of our scholastic career. What are sand, soda, and water? They are materials with which we are very familiar, they are used every day in our life, even our little children know them, bnt a higher knowledge is wanted to know their chemical composition and properties. Water is a compound of oxygen and hydrogen, in certain proportions. H 2 O. represents the formula or symbol used by the chemist and the physicist for that compound. But are the scientists sure about the composition of water and its containing these two elements only in the particular proportion indicated! They may not be so very definite about them. Oxygen and hydrogen have never been known to unite themselves to form water or any other compound, unless they are brought together to form the union by a third elem ent agency, substance or force. It is therefore absurd to say that water is a compound of oxygen and hydrogen. The third power, heat or pressure or electricity must also be taken into consideration and this adds further complicationsto the investigations of the scientist. Sand itself is not an element according to the chemical definitions, and soda is of course a compound of some elements. The classifications of metallic and non-metallic elements is receiving rather a rude shockin as much as oxygen and hydrogen which were considered non-metallic elements are now being shifted to the metallic class as they have been found to solidify under great cold and pressure, and present a metallic appearance. Perhaps with the help of more delicate means, we may be able to

reduce most of these non-metallic substances into the other class and then what is to become of the rules which have now been so boldly and so definitely propogated regarding the different behaviours of the metallic and non-metallic elements under given physical conditions. If sand, soda, and water are the substances, the combination of which gives rise to the common glass with which we are all familiar, then their compound glass—is a highly complex compound formed under certain conditions and subjected to severe heat, and cold. These substances or compounds are mixed in certain proportions and melted under great heat into a compound. The combination of heat along with them, and their subsequent exposure to cold for purposes of solidification are facts which have a great deal of complexity about them. In the face of so many complexities, it may not be possible to say that the objects terrestrial or celestial seen through these highly complex compounds—glasses—are revealed to us in their true colors or forms. All objects presented through these sources are themselves compounds, formed under very perplexing conditions and forces, and giving the scientific student no small amount of trouble and anxiety.

Confining ourselves to the celestial objects, we shall see what are the difficulties we have to encounter in the investigation of those bodies and what are the conditions under which we view them. The means at our command will have to be taken into consideration and the obstacles which the media present to our observations cannot also be forgotten. An analysis of the composition of the bodies subjected to our view through the glass medium will also be necessary for a thorough understanding of the subject, and every one who is possessed of any intelligence cannot but admit that the investigations conducted through so many obstacles, are not likely to result in the acquisition of undisputed facts and discoveries. The composition of the glass instruments which we largely employ for these purposes has to be explained a little so that the reader might easily realize his position and adopt such means as would minimise the chances of error in his calculations.

In the formation of the complex compound called glass, air gives no small amount of trouble. When air gets into the intermediate spaces which are found in the molecules forming the glass compound, it becomes very difficult to drive it out. All the modern appliances which have been invented or discovered by the scientific men have not been able to drive out the air bubbles which somehow get into the composition of glass. Therefore objects seen through such a medium as glass, with its air bubbles, will surely appear different from what they really are, as the vision will be considerably affected by the refraction and dispersion of the rays of light through which we have to

guide our scientific researches. These are no ordinary difficulties, which could be easily overcome. Sand, soda and water are compounds themselves, and their united compound glass to which is added heat with all its complexities, necessarily must present its own difficulties in the experiments which are directed towards the examination of the heavenly objects. It is true, experiments give definite results, but this certainly depends not upon the truthful nature of the objects themselves but upon the uniformity of the methods of research which are adopted by the modern scientific men. When these methods are slightly altered or found fault with, there seems to be a sudden change in the nature of the objects on which the experiments are directed, and the huge cry of "a grand revolution in the scientific thought," rings loud in the four corners of the extensive world. Oxygen was classed as a non-metallic element, and all the rules framed with reference to its behaviour both with metallic and non-metallic elements were found, consistent, logical and unassailable. This held good for some years. None could dispute this well recognized fact, and scientists were loud in their condemnation of everything which did not accord with their views. But a crash was soon heard, the world thundered deeply with the unstability of scientific researches, 200 degrees of minus heat was discovered, and when Oxygen was subjected to that heat and great pressure, it presented a metallic appearance. The transition was too wonderful and too absurd to be believed but the fact remained the same, in spite of the unassailable theories of the greatest scientists, and gradually they had to give up their prejudices and well rooted ideas, and transfer the non-metallic element into the region of the metallic elements. May we no say that oxygen is not an element, but a highly complex compound. Glasses which contain this element or compound, are surely not safe guides for carrying out our scientific researches, in as much as their composition is not understood, their nature still remains a mystery, and the ways in which they affect the bodies towards which they are directed are not lying on the surface of human intelligence. The system itself has to be greatly changed before it could be made effective, and we must turn to the true source of knowledge from which we have a guarantee of getting truth and nothing but truth. We will recur to this subject later on.

NOTES.

There is very great reason to suppose that the question of pigmentation has an important bearing on the vitality of individuals and races.

Many experiments in Europe have confirmed the belief that there is a progressive diminution of fair people. This must be due to the changes in the atmostphere and the relative distances of that part of the earth to the solar body,

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There is much strong evidence to shew that the dark haired in America are better able to keep off the evil effects of permanent illness than those who are fair haired.

Girls are generally more precocious in intellegence than boys of a similar age.

Women, are more eloquent than men. Even in the lowest of mankind, the female talks more than the male and very naturally with greater sense. The causes of this material difference has far reaching effcet on their respective functions which they are called upon to fulfill.

We all try to know about the *brain*, but really we know very little of it. The defficulties are too many in the way and scientists are in a fix to know how best they could remove these obstacles. The study of brain means the measurement of one on the brain functions of the other. No instruments have yet been discovered, by which one living brain could gage the work of the other without its knowledge. Experiments after death, cannot give us any clue as the brain has to be examined after the working principle is gone.

Some physiologists are of opinion that the head of a woman is generally larger than the head of a man of similar age or subject to similar physical conditions.

Experiments of man on man have been very few and indicate very little sense. The reason is plain. Brain governs the body and body influences the brain. This mutual influence of brain and body must be subjected to a similar influence, but this is not possible. We have no scientific means by which we can gage the influence of our own brain on our body. What guarantee could we then give for experiments tried upon others, where at most the experiments are of a secondary importance ?

If influences from planets are admitted, why should the proposition of their calculation be rejected.

Man sometimes becomes most inconsistent.

It is assumed that there are seven centres of nervous matter, controlled by the seven planets and influenced by them in their peculiar manner. The seven stages of man, with all their peculiarities are due to these

planetary influences and a knowledge of these influences cannot be very prejudicial or deragatory to the dignity of man.

Hindu science and Hindu philosophy attribute seven dhatoos to the seven principal planets, and the suppression or the elevation of each of them depends upon the share of lustre which the particular planet throws upon the dhatu at the time. Medicines therefore fail often when administered for similar complaints because, the diseases though similar are produced by the influences of different planets. This sounds a very rational solution.

It is a great wonder how astrology has withstood the ravages of the fanatics while medicine is still tottering in the face of the grandest support.

Perfection in medicine has never been reached as perfection in physical sciences is an unknown factor in the recent day speculations.

With the change of circumstances imperfect knowledge changes, but sound knowledge is unalterable. Tentative methods are still the order of the modern scientists and they show that the goal is still far from men who seek after truth. The Bombay plague has quite upset the system of English medicine which was considered by them at least as having reached a high state of perfection. The Doctors are moping in the dark although there is a door to better knowledge, if they care to enter by it.

Nothing is more prejudicial than prejudice itself. What are the views of government about astrology? The framers of law consider it an impossible or altogether an imaginary science. Have we—astrologers—any liberty to ask them their literary authority for this bold assertion? Government may throw lacs on stupid experiments on the so called sanitation but it would not be persuaded to open its eyes to look to the value of astrology. We need not say that it is a science.

Many experimental forms and projects were started by government as involving pecuniary losses without corresponding advantages. May we ask for an account of all those sums and who are responsible for the heavy losses incurred? Astrologers have no voice as astrology is absurd.

Men profess Christianity, Mohemadanism, Hinduism and various other *isms* on grounds of probability,

and wear peculiar marks and dresses, spend lots of monies on those accounts and square up their consciences under the belief that they have done the best thing in the world. Examine their hearts and read what is the substratum for all their beliefs? pride, prejudice or bigotry ?

How many scientists are Christians? How is Christianity reconcilable with the avowed principles of the modern physical sciences ?

The Biblical age of creation is a myth of the early Christian writers and it does not in the least receive any support from the sciences of the present age.

A Society for the improvement of astrological knowledge has been started in London. This is a move in the right direction. Other Societies must spring up with more influential members.

Astronomers say that it has been clearly proved in other ways that Venus has an atmosphere like our own but probably denser. In the transit of the Venus, as the Sun is raised into our view by the refracting power of our air on his rays, so the bending power of the Venus's air raises the Sun into our view round the dark body of the

Later theories–much bolder also—speak of a glass envelope round the Venus. We find the surface of Venus shining with metallic lustre.

Saturn's globe is girdled about by a thin flat ring so vast that if a score of globes like the earth we inhabit, were set side by side, the range of that row of worlds would be less than the space of the Saturnian ring *system*.

Science which should be exact seems altogether inexact because one observer seems to obtain one result while another gets a different result quite inconsistent with the first.

In many scientific researches clearness of perception rather than profundity of mathematical insight is required.

The men diameter of the globe of Saturn is 70,000 miles with an equatorial diameter of 73,000.

The "Tiger of Mysore" is well known in the annals of the Indian History. Tippu Sultan was the son of Hyder Ali an *usurper* on the Throne of Mysore as the English are pleased to call him, who founded a kingdom by himself and whose horoscope is well worth study-

ing. When Seerungapatam was besiezed by the English in 1799, there was severe fighting and on the 4th of May, Tippu was forewarned by the court astrologers that according to their calculations the day was very unlucky and that he should be extremely careful. The Sultan did not heed the timely warning given by the astrologers and the result was that he was killed in the evening and his kingdom was irrecovarably lost. Had he taken the warning of the astrologers, made suitable arrangements,concentrated his forces near the breach in the fort wall, where the danger threatened,and made such desposition of his best generals as would have effectively checked the English attack from the expected source, the result perhaps would have been quite different from what it was. All prudent steps are recommended for wise men and their determined efforts to avert the evil which may be predicted as in store for them, when carefully conducted are sure to crown them with success.

It is a thoughtless, man who throws away an opportunity to improve and it can never be said that forewarned is not forearmed.

Ancient astrologicel predictions were generally based npon time taken from observation of the Sun's position and the position of the other planets at the time of birth or at the time of question. They invariably were verified, thus showing that it is better to trust to the planets themselves for correct time than to the artificial watches and clocks which never show an agreement even between themaelves.

Varahamihracharya's *Brihatsamhita* or treatise on natural phenomena is a voluminous work and has been translated by the late N. Chitambarayar B.A. of Madura. The translation however is not what it ought to be and the force of the original sanscrit text is not in the foreign garb. A congress of well educated pundits, properly versed in European and Hindu shastras should be held to expound the principles of sciences found in the different countries. It is only then that anythiug like satisfactory work could be turned out. Misrepresentation or misintepretation does more mischief than simple ignorance. We have as yet had no combined efforts to unravel the mysterious writings on physical phenomena and it is time we should have some in the cause of the human progress.

It is a great pity that many of the well educated gentlemen are anxious to consult their horoscopes, but show the greatest unwillingness to pay for the trouble taken by the astrologer.

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The Solar ray and its Modifications.

In the creation, protection and destruction of the worldly phenomena we have pointed out the important position occupied by the solar ray. It is in fact entirely due to the presence of the solar ray that the world owes its present condition and existence, and if its phenomena were deprived of the energy which comes through the solar ray it would have ceased to exist long ago. Now, what is the important part which is thus played by the solar ray and how can we definitely say that it has influence on the terrestrial phenomena, are questions of the most vital importance, and we shall try to explain them as far as we are able in the light of the present scientific knowledge. That the solar ray contains heat and light is a fact admitted beyond the least shadow of doubt by all those who have ever dabbled in Physical Sciences, and if these two factors, light and heat, have anything to do with the creation, protection and destruction of the worldly phenomena, we shall have to introduce them also in the body of our present inquiry. The solar ray is composed of numberless colors and these colors are manifested in various ways in the phenomena of the surrounding universe. The ray of the Sun undergoes a material change in the act of refraction whatever may be the density of the media through which it passes. The nature of the media simply modifies the

ray in its act of refraction and this has been ascertained by recent spectroscopic experiments. The ray coming from the Sun directly undergoes refraction when there is the slightest unevenness in the surface through which it passes and thus obstructs it or breaks it into its numberless colors, and as this simple fact of refraction of the solar ray plays a very important part in the economy of nature, the readers are requested to carefully bear this in mind in the perusal of this article. The spectra thrown by the solar ray mainfest various colors blending into each other under very minute and very delicate shades and presenting to us seven principal colors, usually found in the rainbow, so well known and so familiar to every one of our readers. The principal colors so met with and which can be readily distinguished are violet, indigo, blue, green, yellow, orange, and red. If a thermometer is now placed at the red end of the spectrum, it indicates greater heat than when the same thermometer is placed at the violet end. As most of our readers may not know what is spectrum analysis, we shall give them a simple idea, so that those who are inclined to try and have leisure to try may do so without incurring much cost or labour.

Have a dark room and admit a pencil of sunlight through a small chink or aperture made in the wall. The solar light thus admitted falls into the room on the floor or on one of the walls. But if we procure a triangular bit of glass, called a prism (any one of the droplets hanging around a lustre in our halls) and intercept it near the opening in the wall, instead of the solar ray falling straight on the opposite wall it takes a bend, ranging according to the angle of the triangular bit of glass, and falls on the wall, dispersed in seven principal colors. If we have a spectroscope-an instrument of great delicacy newly discovered-the light so falling throws a spectrum on the screen or surface we want, exhibiting peculiar tints and lines which are very significant with reference to their color and position in the spectrum thrown upon the wall. Referring now to the various degrees of heat energy

at the ends of the spectra, we shall mark remarkable changes in the thermometer. The indication of heat is an indication of the energy of heat vibrations. Apparently matter at the red end of the spectrum is more violently agitated than the matter which is found at the violet end of the spectrum. There is no mistake here and the results of the different degrees of heat found in the various colors of the spectrum cannot be similar and uniform. If the same thermometer is now moved by the hand to the dark end of the spectrum above the red line, we perceive still greater heat there than when the thermometer was at the red end. The matter therefore at the dark end of the spectrum thrown by the refraction of the solar ray, must be in a very violent state of agitation. The reverse holds good when the thermometer is moved towards the dark part of the spectrum at the end of the violet. The heat vibrations must be here less than they are at the dark end of the red color. Beteen these two extremes of of heat and cold, we have many degrees of variations in the heat vibrations. Colors, therefore, seem to depend partly upon the heat vibrations and partly upon causes not known to us now. Light is also known to be a series of vibrations or waves, and a study of these wavelengths furnishes us with very interesting and instructive particulars pertaining to optical phenomena. The importance of colors thus becomes patent even to the most careless reader or observer of natural phenomena. Do these colors thus manifested by the breaking of the solar ray exercise really any influence over natural phenomena? Astrology illustrates distinctly that the rays of the seven planets are not influencing the several phenomena of life in the same manner on the surface of the earth, and that the differences in their influences have to be carefully borne in mind before astrological predictions are ventured. The colors of the seven planets are given in the astrological works. In Brihatjataka of Varahamihira, Chapter II. stanza 4 the colors are thus given. Ravi is pale-red or slight red resembling the color of *Patali* flower,

Chandra is white and Kuja is blood-red. Buda is green and Guru is yellow or golden-yellow. Sukra is white and Sani is dark or black. The Sun is the lord of his system and his rays reflected through the bodies of the other planets undergo material changes in their color as well as in their power to produce different objects. The moonlight for instance has not got the color of the sunlight. It is sunlight minus something certainly, and possibly it may be sunlight with something else added to it. We have to carefully find out by experience or research the nature and composition of these light rays both before and after their modifications. With the differences in its color, its capacity to produce phenomena considerably changes. The attractive powers of the molecules worked under such lunar influences is and must be different from the attractive powers which exist under the unbroken and unmodified solar ray. The heat and light vibrations decrease or increase as the case may be, and the phenomena produced by such vibrations differ from the phenomena produced by the unaffected solar light.

This holds good in the case of influences of the other planets also. Taking Mars or Kuja we see that the light reflected by him is of a blood-red color and produces results considerably different from those which the solar ray produces before it enters the body of Mars. The red color as has already been described above, indicates extensive energy and quicker vibrations, and those phenomena which are produced or are affected by these Martial influences must necessarily be different from those which are produced by other color rays. Mercury or Buda produces rays of a greenish color resembling the hue of green '*heryali*' grass, and their effects cannot be similar to those where the rays are of a blood red-color or white or greenish-red. When we come to Jupiter or Guru(big) the rays of this wonderful planet are remarkably like those of golden yellow and we sometimes witness the manifestation of such magnificent rays during evenings before sunset, lighting up the terrestrial phenomena in a most wonderful, burning, golden, liquid-like hue. Description fails to realise the splendour of this

scene, as the optical impression produced by witnessing such phenomena, is simply magnificent. The vibrations here, their power of attraction and repulsion and the way in which they affect the phenomena all round, must necessarily be different and the productive capacity of the Jovial influences are altogether different from those of the pure solar rays before they were thus modified by refraction through the Jovial atmosphere and also that of his gigantic body. Venus or Supra has rays of his own peculiar in every way and resembling pure silver in appearance. These rays are mild and agreeable and their power of vibrations has the effect of elevating the sensual nerves which require a particular kind of energy to rouse them, and make refined objects to fall within their range. The strange effects of these Venus rays are delightful and elevating. When we observe the rays of the much dreaded Sani or Saturn, we see them of a dark hue, and he can be identified with a darkish light quite different from the light emitted by any of the other planets in the heavens. Thus we have clear evidences of the various kinds of rays to which we are naturally subjected and by which we are unmistakably influenced in all that we do and feel. Those who are anxious to verify these results practically will do well to observe the different planets we have named, on clear dark nights when they are perfectly visible to the naked eye, and we are sure that such observations if made intelligently will never be disappointing, and on the other hand will greatly help us in understanding these theories promulgated in the astronomical and astrological works. Rahu and Kethu are shadows which affect the terrestrial phenomena as well as any other planetary rays and we have already shown as a matter of fact that the dark rays of the solar spectrum are stronger than the rays of color which lie in close proximity to the red end of the spectrum.

The heating power of those modified rays of the various planets are naturally different and they are further complicated in the production of terrestrial phenomena by the number of

other influences to which these planetary rays are fully exposed in the course of their passage from their bodies to the surface of the earth and back again. The different geological strata of the earth must be attributed to the several powerful influences which the rays of the planets have been exercising at different periods of the earth's existence. More than this, we have the planetary rays constantly undergoing changes in their power of refrangibility as they proceed in their several orbitas in the course of their endless revolutions. They pass through media of various densities and compositions surrounding the planetary bodies, which have special aptitudes to absorb particular kinds of energy and reflect them back again under wonderful modified forms. As some of the places in the Zodiac are favourable to the concentration of their light, while others are favourable to its dispersion we cannot really have any planet continuing in the same fashion for any given time. A practical demonstration of this fact is possible even to the naked eye, and the planetary rays are brighter when they are exalted than when they are occupying their houses of debilitations. The light rays of the Sun in the morning are not similar to the light rays shed by him during the midday, or those which he emits during the evenings. Sometimes in the evening, the horizon is marked with blood-red and sometimes with golden-colored rays. Their effects on the phenomena of nature, whatever they may be, cannot be similar or uniform. We also see that the rays of the Summer Sun are not similar to those rays which the Sun sends out during the Winter or cold season. The climatic conditions constantly keep changing with the change in the solar rays, due to Earths and Sun's revolutions both on their own axes and also round the planets and in space. Vast differences in the intensity of these rays during the several seasons of the year are clearly perceptible, and these facts need no further demonstration than the observations of intelligent men. Such differences in the intensity of the colors of the solar ray are probably due to its

being broken up several times before it is able to strike the surface of the earth,and it is alleged that there are many *Vatavaranas* or atmospheric envelopes, through which these solar rays have to pass before they reach the terrestrial objects. Moon or chandra is constantly changing his position with reference to the earth and the Sun, and therefore undergoing so many variations in color and intensity of his rays. The appearances of full Moon produces very exhilirating effects and his rays on those days are full of sweet and pleasant associations and emotions for those who are exposed to their influences. The effects of lunar rays are not so on new moon days. Evil desires and violent emotions are generally experienced by those who are exposed to *amavasya* influences. Neither are the rays of the new Moon found to be of the same color as those of the full Moon. These are points which have to be carefully noted and observed. Take Angaraka or Mars. His rays are of a blood red color. In the sign of capricornus or Makara he attains a lustre which he never manifests in any other sign of the Zodiac and this is plain to our naked eyes. But when Mars is in Cancer or Kataka we can at once perceive a great change in the color of his rays, and the body of the planet appears paler than when it is in any other sign of the Zodiac. Consequently the bloodiness of the rays which characterises him when he is in Makara, is wanting in his rays when he occupies Kataka. Deeds of valour requiring much physical energy, are the results of much powerful Martial rays, while unwillingness to all physical manifestations, marks the weak rays of the fiery planet. These are facts to which we cannot blindly shut our eyes and say dogmatically that influences from planets are absurdities in the nineteenth century, and that labouring in this field is so much waste of mental and physical energy. Buda or Mercury is not generally visible to the naked eye from his proximity to the solar disk, as he is never beyond 30° degrees from the Sun.

Government Attitude towards Astrology.

India is a land of very ancient civilization, many have tried to fix the day of its first development in arts and sciences, but they have not been generally successful. The civilization in India was of a peculiar kind, and its arts, sciences, religion and politics were not in the way of the ordinary run of mankind. Thousands of years have passed, and still we possess many traces of that sublime national progress, which commands admiration even at this distance of time from the most advanced among the present nations of the earth. India can hardly be said to be one nation. Its superficial extent almost brings it next to a continent, and we have several authorities who have classified India as a small continent. The physical and intellectual wonders of India, both ancient and modern, are subjects which require each a volume for their description. Vegetation of all descriptions and growths are found in its vast regions, and India presents no less a variety or wonder in the number of its animal species. Highly advanced morals and religion mark its chief characteristics, and these give no small amount of labour or pleasure to the philosopher, who devotes his energies to the examination of Indian questions. The peculiarity which distinguishes India from her sister countries boasting civilization, and enlightenment, is the fact of its religion commanding all its arts and sciences, and holding an intellectual position far above them. Among the civilized nations of the earth, arts and sciences have generally nothing to do with religion or its precepts, and can be pursued successfully without reference to religiousness. In India the fact seems to be reversed. All sciences and arts which lead to religiousness, are alone worthy of study, and their study without reference to religion, is a fact, which is entirely repugnant to the notions of the educated Hindu. This difference in the position of religion among the several civilized nations of the earth, is a noteworthy fact, and has done much good as well as much mischief to the Hindus as a nation. Long previous to the recorded history of the western nations, India possessed a high code of politics, and weilded a power which was the envy of the then known world. But the Government then as well as in her later days, was guided by strict principles of recognised religion, and the Chief Councillors of the Kings were men of great learning and professed religiousness. All sciences and arts were supported by Vedic authorities and these in their turn, were self-constituted and needed no support from any political or intellectual power. This recognition of the supreme power of the Vedas as an independent authority without reference to politics or priests

had a lasting effect upon all which was found in India, whether in religion, morals, arts or sciences. It is here that we have to seek explanation for every physical or intellectual phenomenon and this undisputed authority ascribed to those *marvellous works* which go under the name of Vedas, has a lasting significance, which cannot be easily passed over in any age or in any country when discussing Indian questions of any kind. The attitude of the Governments existing in the olden times in India, towards Indian arts and sciences, was favourable, because, all of them had a common origin in the Vedas and each was bound to respect and support the other. But as times changed, politics underwent a thorough change also and were sometimes found inconsistent with the Vedic precepts. Religious views had necessarily to change under the new state of politics and with them the morals of the nation too, when a foreign power came to rule in India, which claimed sovereignty by virtue of conquest and not through any vedic precept or authority. It certainly carried out laws which were consistent with its own declared principles of action, and it did not care whether such principles of rule were in accordance with the vedic practices or ran against the spirit of the vedas themselves. Considerate Governments, although foreign, always paid attention to the religious feelings of the nation which came under their sway by right of conquest, and this was done not so much out of consideration, perhaps, to the feelings of the conquered nation as out of regard to, sound principle of policy which secured for the conquerors the good will and hearty co-operation of the subject race. Thus through the ups and downs of the life of the Indian nation from time immemorial the spirit and the letter of the vedas have managed to exercise considerable influence, and as the result of all this long and varied Vedic influences on the Aryans in India, a peculiar civilisation sprang up, which has to be judged by foreign intellectual men under very special circumstances and with great regard to moral considerations, which may look strange in their eyes. Conquerors as well as the conquered have duties and liabilities, and though the former might plead immunity from all considerations to the latter, they will see that it does not proceed from any sound policy. When we, therefore, admit the necessity for the existence of mutual rights and liabilities, we have to examine what are those rights and liabilities, how far they have to be shared by the respective parties and what are the practical results which are likely to flow from such considerations. These are rights and liabilities between the conquered and the conquerors. Then again we

have another and a greater object which has also to be considered along with this. Every civilized Government has a duty towards the improvement of human sciences and arts, and such as would conduce to the material welfare of the public, whether in their own subject-countries or outside the sphere of their political influence. Again nations whether independent or dependent whether conquerors or conquered, have also duties which they have to perform to preserve their own arts and sciences, and also do all that lies in their power for the preservation of the arts and sciences, which may be found outside the country they inhabit. These may not be strictly political, or religious, but they are certainly moral and have been recognised as such by all right thinking men of this age, or of ages which have already passed. The necessity for a strict observance of this principle is apparent on its face. Where the iconoclastic principles of destroying all which does not suit the fancy of the successful invader, have been put into practice efficiently, all traces of previous civilizations existing in the countries thus conquered, disappeared leaving a blank in the history of nations which could never be successfully supplied again. The burning of the splendid collection of books in the Alexandrian Library is a loss, which is even now felt by the civilized nations of the earth, and no writer of any note has come forward, who could be bold enough to defend that horrible act of incendiarism by the thoughtless conquerors of Egypt. If such acts had been followed by the subsequent conquerors of the world, the world would have been denuded of all traces of previous civilization. Fortunately for mankind, those who followed those barbarous conquerors of Egypt possessed some nobility of spirit and went on sparing articles of value, tolerating principles of conduct distinct from theirs and even encouraging past industries and civilizing agencies.

Even in the most brutal plundering of a nation after a hard fight with the subjected nation, the conquerors went on preserving all which appeared valuable and which would likely help the cause of future civilization. This redeeming feature in the midst of warfare, conflagaration and bloodshed, is the main support for the preservation of ancient civilization through so many political convulsions, and it is almost now a definite principle with the successful nations of all grades of civilizations not to interfere with the sciences, arts and religion of the conquered nations, by any show of force or compulsion. We have to carefully remember the importance of these observations in reading the present article. We shall take our own *Aryavarta* or the land of the Vedas. During the last two or

three thousand years India had passed through a series of political changes which affected much of her pecuniary, intellectual and religious interests. Greeks, Scythians, Persians, Arabs, Turks, Portuguese, Dutch, French and English were some of its conquerors. It cannot be denied that some of these were merely prompted to invade India solely through their mania for gold while others came here both as conquering and as civilising rulers. During all these troublous times, Indians managed to keep intact their religion and their civilization. Some of the above named coquerors were persecutors of the Hindu religion, but still if we seriously look at the events, they do not seem to have made it a principle to persecute the Indians for their religion. Such persecutions were more the result of temporary bigotry and zeal of insane individuals, who wielded power at the time than the deliberate actions of the combined nation. They might have subjected the suffering individuals to much inconvenience and loss, but they never really interfered with the religion, sciences and arts of India as a whole. Greeks admired the Hindus both for their warlike spirit and the arts and sciences which they possessed, and even now we have the Greek opinion about the high state of Hindu civilization at the time of the Grecian invasion. Chinese, Arabian and European travellers speak very highly of Indian civilisation and extol their highly developed arts and sciences. All this must have been really true or else it would have been very difficult for the Hindus to get a single word of praise from foreigners, who were her declared enemies and whose education was radically different from that which was obtained in India itself. Such high civilisation was kept up and supported by practices countenanced and sanctioned by Vedas, even the confusing rules of the caste system for which we can find no parallel in the history of the ancient or modern world, did not stand in the way of the material progress of the Hindu nations. Vedas, it must be remembered, were learnt and undertood not by their direct studies but throguh the medium of the Vedangas, which explained the spirit of the Vedas to some extent and which were the organs of Vedic instructions to the community at large. Vedangas then cannot be easily despised. We may state here for the information of the Magazine readers the names of the Vedangas, which are six in number and whose study is essential to the right understanding of the Vedic precepts. They are (1) Siksha (2) Vyakarna, (3) Chandas, (4) Nirukta (5) Jyotisha (6) Kalpa. Jyotisha, therefore, derives its authority from a higher source altogether, and we are directly concerned with what it teaches, what it contains and what

would be its usefulness, should we successfully cultivate it. Thus Jyotisha or Astronomy and Astrology formed an indispensable part of the Hindu religion, their politics, their customs and manners, and their arts and sciences.

ASTROLOGICAL ACTIVITY.

The Astrological Magazine was started in April 1895 and has been continuing to do useful work. We have pointed out in several articles, that for the progress or investigation of any branch of human knowledge, it is absolutely necessary that a general activity among the educated public is needed and that the unaided efforts of a single individual, however great he might be, would not be of much avail. We are glad to observe that the appeal so often put forth by us in our Magazine, has had its own effect and the result is encouraging. We have now got several centres of activity for propogating the principles of the astrlogical sciences, among which may be noted the founding of an Astrological Society in London, England. We have received a copy of the first Annual Meeting of the Astrological Society held in London and attended by a large number of educated and intelligent gentlemen. The novel feature which must strike any reader of the report, is the interest which is taken by ladies of eminent position and the sincerity with which they work towards the progress of the Astrological sciences. Palmistry or *Chiromancy* is a part of Astrology, and this is borne out by *slokas* stanzas 3 of Chapter I, and 24 of Chatpter V, of *Brithat jataka* of Varahamihira charya, one of the gretest writers on horoscopy. There are also several other chapters, wherein the peculiarities of man can be foretold, and the aims of Palmistry are the reading of man's nature and future, by the lines on hands and feet, by the marks on the body and by the peculiarties of face, stature color, etc. We are glad to observe that there is some activity in this direction in Calcutta and we have received copies of the Illustrated India, and the *weekly* Times, which treat on *Chiromancy* and kindred subjects. The appearance of translations of ancient sanskrit works in the *Light of the East*, an interesting monthly published in Calcutta and edited by S. C. Mukhopadhaya M. A, and the formation of an Astrological society in Calcutta by some gentlemen also augur well for its progress. In Bombay an astrological Union seems to have been started in the year 1895, but we have not heard of it or its work again. A monthly entitled the *Coming Events* entirely devoted to the predictions and translation of Astrological Sciences has been started in London edited by Mr. Herschell, and the journa

contains much interesting information useful to the student who wishes to study the European system of astrology based on the Arabo-Greek writers of the old days. Another satisfactory feature in the present age is the perceptible improvement among the educated classes towards a belief in the astrological sciences and we are glad to observe that our books and publications have had no mean share in the spread of this astrological knowledge. Our own personal predictions have had no small influence either. We rarely remember a case, where our arguments based on scientific knowledge were ever successfully refuted and we know many cases where predictions based on astrological calculations, have not only been fully verified, but have had the timely effect of converting many persons from positive dislike and disbelief in Astrology to a thorough belief and admiration in the same. We shall not however blow much of our own trumpet, as the science is surely able to take care of itself as it has done for thousands of years without the need of help from humble advocates like ourselves. We have much pleasure in testifying to the fact that many of our educated men turn round to it when astrological principles are intelligently placed before them. It is but very natural for any educated gentleman to doubt the usefulness of a knowledge which is fallaciously represented as savouring too much of fatalism and the inability of man to counteract the evil influences of the planets. If this were accepted, astrology becomes practically useless and its studies therefore may be altogether neglected.

It is a great wonder how sometimes the most simple facts are grossly perverted and made to appear exactly what they were not represented by the authors. No astrological book ever said that the planetary influences are final and that by no means can man overcome their evil effects. But the general opinion seems to be quite contrary to the spirit of the astrological sciences. Such errors are very common and only tend to show how popular opinions are sometimes based on purely imaginations of the authors who first conceived them. There is also much activity among the younger generation who have been moved to think that a noble science like astrology, founded and encouraged by Maharishes noted for their disinterestedness and intellectual eminence could not have been entirely wrong and that the errors of the calculator ought not to be fastened on the principles of the science itself. There is a reaction in favour of astrology even among the scientists themselves. The prejudices with which this science was generally viewed have been giving way to more profound knowledge and better common sense and if any body has helped its

progress and development the credit must be given to its greatest critics. From a fair criticism its merits will be better begun to be appreciated and this holds good in the case of all grossly abused sciences. Constant criticism will be a fair incentive for patriots to devote themselves to the subject criticised and their devotion generally ends in the search, and finding in of immense intellectual stores which are not generally found on the surface of its elementary knowledge. Another source of activity is found in the cheapness of the publications and the disinterested efforts of many gentlemen to spread its knowledge among the intelligent classes. English translations of sanscrit Astrological works cannot be omitted in this connection and the credit of the late N. Chitambarayar B. A. of Madura who translated the Brihatjataka and Brihatsamhita of Varahamihira and the Shatpanchasat of his son Prathuyasas, stands unrivalled although there may be a few inaccuracies here and there in his works. We ourselves appeared before the public as translators and compilers 2 years earlier than N. Chidambara Ayar, and thus it may be said without any fear of contradiction that in India at least we were the first among the so called English educated gentlemen, who had the courage of their conviction to appear before the public and stand boldly the attack of the public criticism levelled against astrology and its advocates. It was not pleasant but we had the conviction that the cause we undertook was a true cause, and that sooner or later we will have a large following; our predictions in this connection have been more than verified and we are glad to say authoritatively that among the educated gentlemen of the present day, we may count thousands of persons as sympathising with the cause of astrology. The senseless and absurd criticism of astrology and its followers by the late Raja Madhava Row, brought a host of sincere workers in the field of astrology and the result has been highly satisfactory. We have yet to show to the public the excellent services which may be rendered by the astrological sciences but it is gratifying to note here that our individual exertions, humble as they have been, were not altogether useless and they admirably served the purposes which we had in view when we commenced early in life the astrological studies. In almost all the countries of Europe and in a few countries of America, astrological sciences are in high favour, but it is a great pity that none of the great *Aryan* astrologers would care to go to those countries and lecture to the intelligent public on the importance of the science of astrology and the material benefits which may be derived from its principles. Publications however

simple they may be, take a long time to catch the popular *fancy* in as much as the inclination to read is tolerbly less, and the choice of persons to read generally falls on fictions and scandals much more than on solid scientific works. This is clearly explainable. Fictions and scandals appeal to our emotional and lower natures and they are easily excitable while really useful and beneficial studies take a long time before they leave their impressions on our noble natures. Technical sciences are still at a greater disadvantage in as much as they are not easily understood, and require a good deal of patience which the generality of superficial readers do not possess. But oral lectures have a greater effect on the masses because they leave a larger number of impressions on the audience appealing as they do to their various senses and these are generally more lasting. Many of the facts which could not be understood by simple reading will be forcibly thrust upon the members of the audience and they seem to imagine that they understood matters much better by personal lectures than by personal writings. If we made a careful analysis of the facts perhaps, there may not be much difference between the two systems of publications, but as the lectures for various reasons make better impressions on the public the method has to be pursued in preference to publications. We had the honor of delivering hundreds of lectures on astrology and kindred subjects, and this has helped a good many of the public to come round to the cause of the noble science of astrology and sympathise with its progress. Unfortunately for our country and for the science of astrology, the government guided by a few misinformed or prejudiced advisers, have considered astrology as false and astrologers as quacks. While government have been doing everything in their power to patronise medicine they have been steadily rejecting all help from the science of astrology. It is a matter much to be regretted, but facts are facts. A kind of state medicine has come into existence; whether the hospital assistant kills or cures, his bills are paid and legislation makes it the first charge upon the deceased's property. Any man of ordinary sense would know at once that the ill-paid medical officers, and their assistants have not much education to boast off; their experience is little, and their powers of curing are almost nil, but still their opinions are so many gospels, appointments, leaves, and retirements are made on the strength of their statements, simply because the medical profession has state support and has all the terrors of the law to back it up. People are compelled to consult them even when they have no faith, and even when they have a positive hatred for the means adopted for

their so called benefit. But astrology is forsaken by government even when the head of it knows it to be true, because he could not help it and the prejudices are forced upon him. This is one of the necessary evils which must be endured until they are put a stop to. The time must come and it will come soon when astrology will be placed on a much more satisfactory basis, not because it has any inherent defects, but because, the government is quite willing to help it if properly explained. A proper representation of the science *must be* made through all the journals devoted to the science of astrology and government must be made to examine it under fair conditions by the concensus of public opinion. Government is paying enormous sums to the State Religion Christianity and no body can come forward and say that its devotees have established the doctrines of Christianity to the entire satisfaction of the public. And can we say that Religion would fall to the ground should the state support be taken away? We want calmness of judgment to answer these difficult questions. Very few intelligent people have the moral courage to avow publicly their convictions, and when the public sympathise with a movement we have gained half the ground for our cause. All that is needed in this connection is a proper representation to Government by furnishing correct statistics and predictions which were verified although made under very adverse conditions. Government is sympathetic and have always tried their best to do good to the public. We have got every reason to expect support from Government, provided we show to their satisfaction that our demands are reasonable and that when supported, the cause would benefit their subjects.

Sexual Differences.

This is a subject of the most vital importance and requires to be considered at great length. It has much social and religious interest and the interests of the sciences will be best served by a thorough examination of these sexual differences. Astrologically, we are very much interested in them and the reasons ascribed for the birth of males and females require careful attention to enable us to understand them. Planetary combinations produce males, females and a small class called hermaphrodites. These are also technically called eunchs and they resemble neither men nor women. They possess no well developed sexual organs and the sexual enjoyment so much praised by mankind and so eagerly sought after by the members of the two sexes of all nations and at all times is a fact utterly incomprehensible to them. National interests have

b en staked for the sake of women and deeds of cruelty and daring are even unto this day committed in the name of the passion which each sex bears to that of the other. The first and the most cursory glance at the male and female portion of our society clearly indicates a radical difference both in structure and in the several organic developments to perform the various acts of life for the fulfillment of which each is apparently equipped by the complicated forces of nature. Differences in physical form, strength of intellectual capacity, feelings of endurance for various occupations and other marked peculiarities are well noticed between the two sexes and can be well distinguished from a very early state of human existence. These well marked differences in structure and strength cannot therefore be attributed to the blind work of chance or the freaks of nature as we are pleased to call them. Combinations of planets, obtained at the time of copulation and even in states of existence prior to that act have to be consulted and these give clear indications of the sex of the child which is expected to be born. Without entering into the vexed question of who is to be considered as the *Lord* of creation, whether man or woman, we shall simply confine ourselves, to the examination of the various causes which are working in nature to produce males and females, and which make them successful or otherwise in their different spheres of action. Among the human species the most noteworthy features which we observe in the external forms of the two sexes is the perceptible difference in the development of the reproductive organs, the enlargement of the breast among the females, and growth of the hairs on the face, chin and head; there are of course various dogrees of development of these characteristics but the difference in the sexual organs is the grand test which could never be mistaken by the most casual observer. The union of these two sexes is indispensable for the reproduction and propogation of the species to which the male and female objects belong. Excepting in a few miraculous or supernatural cases, which we may or may not believe, there are no recorded cases of the propogation of the human species without the necessary action of sexual union between the male and the female parties. Conception therefore becomes the most important factor in the continuation of the human kind and this can only take place under certain physical conditions and among the feminine objects. However necessary man may be for the act of conception, still the part played by women in the reproduction and continuation of our species is certainly superior to any which men may be able to show to their credit in the history of their existence. Influ-

ences of very peculiar kind bring men and women together, but conception is not possible under every act of sexual correspondence. Conception takes place at stated times and under very peculiar physical conditions, especially on the part of the females. Among women all over the world, certain laws are generally observed in the act of conception and it only takes place at regular intervals suitable to the peculiar constitution of the individual and her environments. Conception as a rule takes place after sexual union with man and within 16 days after the commencement of the period of menstruation among women. There are various cases, on record, which show that menstruation is not indispensable to conception. Menstruation is a peculiarity in the constitution of women, which no male in the proper sense of the term has ever been known to have exhibited. This is an important item in the life of every woman and must be carefully noted for guidance and information. In the whole constitution of man we have nothing corresponding to it. The first appearances of menses among the females have been considered by all nations as the beginning of the development of the girl into a woman, and this factor has been found by many as the sure indication of the commencement of sexual passions among them. They are considered as fit after this event to receive the seed from the male organ and develope it in their ovaries. On the other hand we have no such line of physical demarkation or manifestation, which would mark the age among the male portion. The age at which first menses appear in a girl may greatly vary in different countries and in different constitutions in the same country, but whatever that may be there is a clear exhibition of a physical phenomena among the females for which we find no parallel.

Unfortunate Combinations or Misfortunes.

When we assume that planets are directly influencing us, or they directly indicate to mankind previous influences which are working to produce good and bad results, we assume of course that good combinations of planets produce happy results and bad combinations of planets produce unfavourable results. We may roughly classify these planetary results under three heads (1) fortunate combinations of planets which make men prosperous and happy, (2) neutral combinations which are mixed in nature and which produce neither good nor bad results and (3) evil combinations which produce direct misfortune and misery to the persons concerned. In the career of an individual, it would be always advantageous to know the dangers

and difficulties which are in store for him, so that when they are definitely known with their probable periods at which they may happen, he may take such necessary precautions as would enable him to pass over those difficulties, or minimise their evil effects as much as possible. Different people have different views on these points, but none can deny the importance of knowing our own weak points and making suitable provision for minimising their evil effects. This will be to our own advantage, and that which serves our interest best is the most important for us to know whether now or hereafter. The usefulness of astrology consists in our knowing what is to happen to us hereafter, and making attempts to ward of all evil and invite all good. The Hindu astrology is very superior in this respect, and deserves the best consideration at the hands of the educated public. It would not suit our purpose to enter into the religious and psychological discussions regarding our power to avert evil and court good. We may take it for granted that it is in man's power to make attempts successfully to overcome evil which is in store for him, and increase all good which may be indicated by the planetary combinations. Proceeding upon this basis we have a grand science in astrology as it reads the future of individuals and nations by the light of planetary combinations, warning them before hand of the nature of evils which may be in store for them and prescribing remedies, which would mitigate or altogether avert those evils. The advantages to be gained by astrology are very many and will be of immense value, when we remember how useful it will be for man to know his future and guide his movements accordingly. There are some weak-minded people who consider that evils in store for us ought not to be foretold, as they will generally make them dispirited and desponding and this knowledge itself would be an unmitigated evil instead of being useful to our real material progress. It may be so with some men, who as they happen to be timid and worthless persons themselves are wanting in backbone to make them great and are incapable of doing any useful work or achieving any real success. Timid and dispairing by nature these persons are utterly useless to themselves and the society in the midst of which they live in. But there are men also whose valour and intelligence rise with the dangers which surround them and the difficulties which stare them in their faces. They are ever watchful, their heads are full of expediencies, and their courage never fails them in time of death and danger. These are real men, heroes, if we like to call them, they have recourse to every possible means to avert the evil which is in

store for them, and their fertile brains are ready to devise means to overcome the evil which may be anticipated by a previous knowledge. These have some backbone in them. They have done much and will do much. Most of the inventions and discoveries were made by such men under the most harasssing circumstances and with death or danger hanging before their eyes. To these bold and adventurous gentlemen therefore a knowledge of the future is simply invaluable as they will leave no stone unturned if by doing so they can avert misfortune or minimise its evil effects arising from malefic combinations of planets. If a patient dies at the very sight of surgical instruments, what use can those instruments be to him? If a person is afraid to meet a cat in his kitchen, weapons will not avail much for his defence. If an individual is not courageous enough to notice facts which are happening every day, nay every minute, around him, and which must happen to him and all those who are dear and near to him, he must be let alone as one unworthy to live in the society. Sciences were never meant for cowards and fools. Men of determination and resources are those who are useful to themselves and to the society to which they belong. Horsemanship could never have been carried to its present success, if the art had fallen into the hands of timid persons who would have never dared to mount a wild horse. Engines could not have been driven, scientific experiments could never have been successfully handled, and war implements could not have been brought to such a high state of destructive efficiency if the persons who handled them were afraid to meet them for fear of death, although in all these cases death was actually floating before their eyes, Orders given to an army to march against an enemy do not convey to the soldiers the welcome news of a rich banquet. Sailors in tempestuous weather do not expect a happy paradise in the roaring waters. Those scientists who deal in gases of the most explosive nature are not deterred by the dangerous nature of the substances with which they are dealing and the slightest irregularity would blow their brains out. Doctors when they diagnose incurable diseases are not giving assuring news to their patients. Will these send a gloom over the spirits of those who consult them? Men who are fond of hunting and who go on such excursions into the most dangerous spots, do not really expect kind treatment and long life at the hands of the wild animals they meet. They have death before them, but still they are not deterred from their purpose, They take the highest possible precautions and march into the very jaws of horrible death. Such then are stern facts, Death and difficulties are our lot. We must meet them whether we will or not,

What are all the sciences for, if they are not to give help to man to avert evil, to increase happiness, and to help him in struggling with the forces of nature? Necessity is the mother of invention and discovery. When a definite future result is known by the help of recognised sciences or the powerful intuitive faculties of remarkable men, suitable attempts will be made to avert such result if it happens to be unfavourable to our interests. This is world and we need not be blind to facts. There is therefore a strong necessity for us to know something of our future and make suitable provision to meet its evil results which may be partly or wholly removed according to the knowledge we possess of nature and its complicated phenomena. We might go on multiplying our illustrations but that is not desirable in a short article like the present. There seems to be no harm in knowing our future, and future always means even to the most fortunate person a mixture of evil and good. There is much force in the saying that there is no man who is all happy or all miserable. World is a strange combination of happiness and misery and man is a further complicated combination of all these. To know the future has been the greatest ambition of man, and this knowledge therefore of knowing the future, cannot by any sane man be despised or ridiculed. It serves a higher and a nobler purpose and must be studied under any circumstances. We shall try in these pages to detail a large number of combinations of planets which forebode evil and for which previous remedial measures may be adopted with great advantage. Misfortunes which attack man are by no means small in number. Their classification or denomination would itself be a work of great labour and no small difficulty. Death, diseases of all kinds, enemies, disgrace and contempt, social and official neglect, want of children and wife, weakness of body and mind, loss of political and moral position and such like are really considered as some of the greatest misfortunes which an individual can have. These terms are not exclusive of one another Other misfortunes are probably included in these under one or more heads and need not be separately noted. A knowledge of these facts which would happen to man in his future career, will be highly useful, and will greatly assist him in guiding his movements and bettering his material and moral prospects. In the sketch of combinations we propose giving here, the relative sources of strength and weakness of the planets must be carefully remembered in venturing to make predictions, and the intensity and extent of the misfortune depends upon a knowledge of these technicalities. In giving these unfortunate combinations we shall begin with early life, and the

dangers which surround it. Then the evils of youth and manhood, misfortunes of later life, and the miseries attendant on the last stage of man's existence. Combinations of planets for early death to children are called *Balarista* or misfortune in the early stage of existence.

Bombay Plague.

Continuing our article from page 31 of the III Volume, we found that on the 1st of May 1896, Kuja occupied 4th padam of *Purvabhadra* or the 25th constellation. By mistake the planet was placed on the 1st of May in page 31 of the III Volume in *Purvabhadra* where as our readers can see from the constellations given there that it must be *Purvabhadra*. On the 1st of June 1896 we find him in the 4th padam of *Ootharabhadra* 26th constellation and in Mina. On the 1st of July 1896, Kuja is found in the 3rd padam *Asvini*, 1st constellation and in *Mesha*. On the 1st of August 1896 we find Mars in the 2nd padam of Krittika or in *Vrishabha*. In the beginning of September 1896 Mars is found in the 3rd quarter of *Rohini* or in the same sign Taurus. On the 1st of October 1896 Kuja is in 3rd padam of *Mrigasira* or 5th constellations in *Mithuna*. In the commencement of November 1896 we see him in the 1st padam of *Auridra* in *Mithuna*. And on the 1st of December 1896 he occupied the same Rasi but was in the 4th padam of *Mrigasira*, having retraced his steps by retrograde motion. Planets have progression, retrogression and acceleration. These seem to be incidental to the five planets Kuja, Buda, Guru, Sukra, and Sani. We have elsewhere explained that these movements peculiar to these five planets are not witnessed in the case of the Sun and Moon. *Rahu* and *Kethu* are shadows of planets and therefore they have none of these peculiar movements. Planets have certain rates of motion or velocity and they usually travel at that rate. But there will be changes in the pulling of different forces surrounding these planets, and then they change their velocities. When they have usual velocities they have progression or movement forwards. They then stop for sometime, apparently oscillating within very narrow limits in the Zodiacal spaces, and instead of the forward march they turn back and retrograde. This backward movement of the planets from the places they occupy to places which are behind them is called their *retrograde* or retrogression. Then they must make up the lost time as it were and instead of running forwards with their usual velocities, they run far higher speed, and make up the time lost as it were in their stationary and retrograde movements. So that

there is much meaning in these movements and the adepts in the science of astrology cannot really overlook these facts in calculating their results. Wars, famines, pestilences, fires, shipwrecks and similar dangers both to person and property are to be accounted for in this change of velocity in the movements of the five planets and especially in the irregular revolutions of *Kuja* and *Sani* to whose particular movements month after month we have been confining ourselves in this article. In the beginning of January 1897 we find *Kuja* in the 2nd padam of *Mrigasira* having further retrograded from where he was on the 1st of December 1895. He was of course in *Vrishabha*. Again on the 1st of February 1897 we find him released from his Vakra (17th January 1897) or retrograde movement, but staying in the same padam of the constellation. On the 1st of March 1897. *Kuja* had proceeded one more padam as he was found in the third quarter of *Mrigasira* and occupied *Mithuna*. On 1st April 1897 he occupied 2nd padam of *Auridra* and this is also *Mithuna*. On 1st May 1897 he was in the same Rasi Mithuna, but in the last star of it, viz. 3rd padam of *Punarvasu*. On the 1st June 1897 Mars occupied 1st padam of *Auslesha* and was found in *Katakam*. Thus it will be seen that *Kuja*, who is moving at the rate of 45 days in each sign, has literally occupied *Vrishabha and Mithuna* for ten months and more, whereas at the end of three months he ought to have moved on to the next sign if he had kept up the usual velocity. There were other planets who must have suffered by *Kuja's* irregular movements and occupation of only two Zodiacal signs *Vrishabha* and *Mithuna* during the space of ten months. Both happen to be his enemies' houses and we shall talk about these movements of *Kuja* in their appropriate places. On the 1st of June 1897 *Kuja* was found in the 1st padam of *Auslesha* in *Kataka*. On the 1st of July we find Mars in the 2nd padam of *Makha* and in *Simha*. On the 1st of August 1897 he was found in the 4th padam of *Pubba* in *Simha*. On 1st September 1897 *Kuja* was seen in 2nd padam of *Hasta* in *Kanya*. On 1st October 1897 *Kuja* occupied 3rd padaam of *Chitta*. On the 1st November 1897 we see *Kuja* in the 2nd padam of *Visakha* in *Thula*. On the 1st of December 1897 we find *Kuja* in the 4th padam of *Anoradha* 17th constellation in *Vrischika*. In our next issue we shall give the movements of *Kuja* to the end of 1898 and also those of the rightly much dreaded planet *Sani*. These two planets from their peculiar positions have been causing no small anxiety to the nations of the world, and the *Kuja stambhana* which we shall have from the middle of October next (1898), and extending

over October, November, and December 1893, and January, February, March and April of 1899, will cause no small amount of trouble to the nations of the world. There will be wars, famines, plagues and various causes for the destruction of life and property, and the world will really have to pass through a series of dangers, which she did not experience for a long time within the recollection of living men. The abnormal movements of this planet, and those of *Sani*, have to be carefully compared, and their relative positions to each other and the benefics, *Guru*, *Sukra* and *Budha*, have a strong tendency to upset the usual order of the terrestrial phenomena and cause many changes among them. We shall touch in our next Magazine about these again.

Astrological Register.

We have already maintained some registers in which we have entered copies of the horoscopes of such persons who have come in contact with us. A valuable suggestion has been made to us, by Mr. A. Sambasivayyar Avergal M. A. Pleader of Produtur and which, if carried out will be eventually useful even as a matter of evidence in Courts of Law. Mr. Sambasivayyar is a gentleman of very high intellectual attainments, and his originality has our special thanks.

We had an undeveloped idea similar to what he suggested, but none the less his suggestion deserves every credit for its originality. Whatever may be said about the Hindus it cannot be denied that horoscopes are as a matter of fact written at the time of the birth of their children. Even among the lower classes, unless they happen to be very poor, time of the birth as well as rough combination of the planets with the constellation ruling at the birth are noted down for future guidance and consultation. In some families intelligent members keep this branch of information and when they die, there is a great chance of the correct dates and times being lost, or destroyed through the machinations of the undivided members who have several interests to serve. Sometimes bundles of carefully preserved horoscopes are lost or burnt and very often wandering astrologers run a way with horoscopes entrusted to their care. It is very difficult to find them or their addresses and thus through several ways the records of birth of many persons are not properly kept or have been irretrievably lost. With a view to obviate these difficulties and minimize the chances of loss of birth time we shall open a department called the Horoscopic Register Department and keep a correct entry of all horoscopes or times of birth sent to us The fee we charge will be only one rupee and the native will have the

special advantage of getting a correct *Kundali* marked and sent to him for an additional postal stamp of 2 annas. The page and volume of the registers will be mentioned and any number of copies will be furnished on payment of a fee of one rupee without reference to year or date. This department, if properly worked out, will be a great boon to the public and the Astrological Office can be looked to with safety for correctness of time and planetary combinations. Gentlemen are requested to send in the time, date, month and year of the birth of themselves and those of their children and friends accompanied by a fee of one rupee for each birth, and when they want a copy of the horoscope to be sent to them, they will have to enclose an additional postage stamp of 2 annas to cover transmission expenses. The combinations of the planets will be correctly entered in the registers and the page and the volume of the registers will be sent for their information on a post card duly signed by the Editor of the Astrological Magazine and under whose personal supervision the work will be correctly entered. Prospectuses about these can be had on application and gentlemen willing to act as agents in the several centres of India are requested to communicate with the Editor at once.

They will be given suitable facilities to do this work and Mr. Sambasivayyar, M. A. Pleader of Produttur has kindly consented to become our agent at Produttur. This plan, if properly understood and worked out will add great facilities both for consultation and for reference, and will be of immense use in law suits when the question of minority or age is a point at issue. All honest parents and relations must at once have their birth times and those of their children entered in the Astrological Registers. Prospectuses will be freely distributed.

Appreciation of Editor's Lectures.

Produttur,
4th August, 1898.

"I am asked by the public of Produttur to request you to accept the sum of money sent herewith and subscribed by them most heartily to meet your travelling expenses, and to convey their thanks to you for the interesting lectures you delivered at Produttur on three days on the subject of Hindu Astrology. You have undertaken a noble task—translation of original sanskrit texts on Astrology and the explanation of the truths in the science of Astrology, with special reference to the accepted truths in certain departments of science such as Heat, Electricity, Light &c.—and it cannot be in better hands than yours. The interesting and convincing manner in which you explained the truths of Astrology on the admitted principles of some of the Western sciences, which are more widely read, more easily understood, and more readily

accepted, imparts an impetus to the acceptance of the science of Hindu Astrology and the rational explanation based on Sastraic truths given by you as to the principles of Astrology, not clashing with the doctrine of *Karma* properly understood, dispels all disbelief in some erring minds of the truth of Astrology as a science. In conclusion I am to express a hope that your efforts, noble and laudable as they are, in the direction of making the science of Astrology popular, will be crowned with success."

(Signed) Y. NAGAYYA,
On behalf of Produttur Public.

Mr. Nagayya is a leading pleader of Produttur and his expression of opinion is that of the whole of the audience who had collected in the School Hall, and at whose instance and approval the above letter has been drafted and sent to us. by Mr. Nagayya. Ed.

Mr. J. B. H. Venkoba Row Garu Pleader of Produttur writes thus.—I am glad that you had the kindness to realise my expectation in having come down here and enlightened me on the usefulness of the science of astrology. I am very much pleased with your lectures and am convinced that planets exercise influence on man. In appreciation of the work you have undertaken I request you to enlist me as a patron to the Astrological Magazine." 3-8-1898.

It is very kind of Mr. J. B. H. Venkoba Row garu to have so readily shown his sympathy by becoming a patron to the Astrological Magazine and we hope other gentlemen who are able to do so follow the worthy example of our sincere friend Mr. Venkoba Row. Practical sympathy will take us a good deal in our labours and the work we have undertaken prospers. Ed.

Mr. P. Sambayya Garu, District Munsiff of Gooty writes thus to us under date 25-7-98.

"I know Mr. B. Suryanarain Row Garu from 1895. I have consulted with him on several occasions at Madanapalli, Bellary and Gooty about my horoscope. What predictions he made in my case proved true and I was much pleased with him. He delivered two lectures at Gooty on astrology and kindred subjects. The several gentlemen who were present at the lecture hall admired at his great ability in clearly explaining the subjects. We were all convinced that Mr. Suryanarain Row Garu has undertaken to explain the difficult and intricate points in Astrology and has succeeded in satisfying the audience. He has undertaken to translate into English some of the difficult and important books on Astrology and he cannot do it without much labour and expense, I would gladly bear a portion of the expenses not exceeding Rs. 100."

Mr. A. Righunathi Row Garu, District Munsiff of Naraindevarkeray (now at Rajamundry) writes thus under date 17-7-97.

Permit me to tell you that I was well impressed with the 3 able lectures on Astrology that you delivered at this place. At a time when not only the Western nations but even the present generation of India educated in Western literature and science are viewing the science with great scepticism, it is necessary that a number of persons like yourself, who have studied the subject by the light of the Western sciences should stand up and defend its cause against the attacks made on it and to propogate its truths far and wide. The programme that you have laid out for yourself is certainly most admirable and it shall be the duty of every educated person to extend his sympathy towards such an undertaking. The cause cannot fall into worthier hands. You have with a considerable amount of self-sacrifice made the science your special study for upwards of 20 years, and this in itself will, I hope, be a sure passport for your success in the cause. I very gladly become a patron to your valuable Magazine and I heartily wish you godspeed in your honorable undertaking."

The gentlemen of Naraindevarkeray wrote thus under date 17th July, 1897.

"We, some of the members of the Naraindevarkeray Bar, have the pleasure to express our sincere opinion that we have derived much useful information from the three lectures that you were good enough to deliver at this place on Astrology. They have given a firm basis to our tottering old belief and convinced us not only that Astrology is a useful and practical science, but also that it is one whose knowledge is not a mere luxury but an indispensable necessity.

We were strongly impressed with the explanations you gave out as regards the seeming controversies between the theory of our Maharishis and the current Western theory based upon the observations made through instruments. You have also propounded an excellent and practical mode of working to further the progress of the foolishly mistrusted science. It is not too much to hope that those that may have the good fortune to hear you, will form a similar opinion of you and of the science you expound. Your self-sacrifice for the country's progress, nay the world's progress in knowledge is very great and the course you have in hand deserves all encouragement at the hands of the educated public, particularly the Hindus, whose half-dead works are being revived by you in this deplorably sceptic age.

Wishing you every success in your attempt to establish an Astrological Institution in India.

(Sd) W. Seetharama Row,
Pleader and Hon. Magistrate.
S. Krishnachar Do.
Asundi Bhima Row, 1st grade Pleader and Dt. Board Member.
Adoni Bhima Row, Pleader.
K. Viswanatha Row, Pleader and Hon. Magistrate.
Dharwar Raghavandra Row, Pleader

Mr. M. Kesava Pillai Pleader and leader of Gooty public writes thus under-date 26-7-98.

"I fully appreciate, if I can presume to say so, your labors to make Astrology an intelligible science. It is an arduous and great work indeed, deserving encouragement and praise. I send Rs. 4 my subscription to your Magaziue.....I shall or should not fail to pay you remuneration for your kind efforts to enlighten me on my horoscope and those of mine. I hope to be of some service to you in other ways also".

We need hardly say, that the above gentlemen, one and all, deserve our special thanks for the kind interest they took in our work, and the practical help they extended to us. India need not be afraid of the loss of her intellectual treasures so long as she is able to count gentlemen of this stamp to encourage and sympathise with those who are devoting their whole energies to the study and explanation of special sciences. Although we have done very little towards the spreading and examination of the Astrological sciences, we are glad that our humble efforts are fully appreciated, and we are encouraged to proceed with our studies.

These disinterested gentlemen have given an impetus to our further exertions and we hope that many more sons of the Land of the Vedas as also the generous hearted gentlemen of the West will kindly come forward to help us in our undertaking and make us realize the hope of establishing an Astrological Institution at an early date an accomplished fact.

B. SURYANARAIN ROW,
Editor of the
Astrological Magazine.

CORRESPONDENCE.

We do not hold ourselves responsible for the views of our correspondents. They are requested to write legibly on one side of the paper only and furnish their names for the information of the Editor. Rejected communications will not be returned.

CORRESPONDENCE.

Sir,

I have rather been regularly perusing your Magazine and find in it much matter for contemplation. Doubts I have thousands about astrology as I have about religions, morals, politics and other sciences, and therefore honestly request you and your readers to excuse my frank admission of what others also, I believe, similarly feel. I have dabbled a little in astrology and find that unless there is somebody to assist me, I cannot make much progress. I have also with me your two astrological books, and although you call one of them Astrological Self Instructor I may say that it is a misnomer, as I found it also difficult to master. I will come to the point however. Perhaps you remember that you classified Moon as an auspicious planet when he or for that matter (*She*) is full, and as an evil planet when he is weak or New Moon. Here it is presumed that when Chandra gets a larger number of rays from Ravi or greater quantity of light, he becomes powerful and benefic, but when those rays are taken away by the Sun on NewMoon days, Chandra becomes utterly weak and malefic. This is ocularly demonstrable and I may readily believe in. But what about the Sun himself under these respective changes of advancing and collecting loans. I will make myself more intelligible. When Sun's rays are largely taken in by Chundra, it must be said that the Sun loses a small fraction of his energy, this is when he advances a-loan of his energy to Chandra, who uses it, let me be allowed to say, for his own purposes, thus taking something from his *Sowcar* Ravi. But when Chandra is weak as he is when weak or NewMoon, then all that quantity of energy which he had taken while FullMoon he must have returned to his creditor the Sun. If I can represent Solar energy say as X. then on Newmoon days, it will be X, minus very little as even on that day the Moon might obsorb a small fraction of solar light and heat. But when Chandra is FullMoon, he takes away from X, energy a good deal, and therefore the value of X, whatever it might be is appreciably lessened. You said somewhere, and all astrological books say so also that when planets shine, they do so not by their independent shining powers, but by the borrowed light from the Sun. Sir. H. E. Roscoe and Dr. Arthur Schuster in their Spectrum Analysis (1885 Edition) on page 306 say that Moon and planets shine by borrowed light from the Sun. Sir John Herschell in his outlines of Astronomy says on page 304, that the predicament of the planets is that they are visible to us by its (Sun's) light reflected from them as the Moon is. Proctor in his Other Worlds Than Ours observes on page 19 that "it is when we contemplate him sun as the source whence the supplies of heat and light required by

our own world and the other planets are plentifully bestowed that we see what is his chief office in the economy of the planetary scheme." Now referring to Hindu authorities I see that Varahamihira, whom you often quote as your authority, in the very first *Sloka* of his Brihatjataka says regarding the Sun as *Bhartamara joytisha*, which means that the Sun is the master of planets, stars and Devatas. Rigveda Mahasaura supports it and Amarasimha calls Sun *Grahapathi* or lord of the other planets-so far all these agree. When other planets borrow light as the Moon they become bright, but they have their debilitations when they cannot be in full glory. Am I to suppose that there are changes in the powers of the Sun to produce good or evil when his powers are largely absorbed by the others and when they are brightly reflected back on earth. I shall feel obliged by a satisfactory explanation by yourself or other competent authorities.

Science Man.

Madras,
19th July, 1898.

Sir,

Referring to "miscalculation" published in your Magazine Vol. III pages 35 & 36, I may be allowed to make a few observations, It would be out of time to enter into a full discussion of the subject touched therein as for ought I know, Mr Viswanada Ayar may give his adversary a crushing reply. Your Madras "Alpha" ought to know that England is not India, and that the distance is very great, causing considerable change in the calculations and observations of solar time. If I remember right–excuse my memory, although there is no excuse for not referring to authorative books on the subject—there are four or five hours difference between Indian and English time and applying the distance to Madras which represents the presidency of that name, the difference in time may be even 6 hours. Therefore sunrise there may be midnight here and midday here will be evening there. Her Majesty the Queen Empress was born in England and the time announced in the *bulletin* is therefore English time. It may be that Mr. Viswanada Ayar reduces the English time to the Indian and then accounts for the combinations of planets for the production of *Phalam* as it has been. I dont mean that Mr. Viswanada Ayar is correct and your "Alpha" is wrong but I would simply ask him to wait until be sees the whole of Mr. Viswanadyar's way of calculations and reconciliation of the two different times. Patience Mr. Editor is a precious commodity and one will gain much by it if one uses it liberally. I have also watched with interest the observations of Mr. J. H. Stoddard and shall, consistent with my heading given to this

article, wait till I see to the end of the calculations of these two correspondents and shall then, with your permission offer my own remarks about the articles of these two worthy gentlemen.

Yours fily
Subscriber.

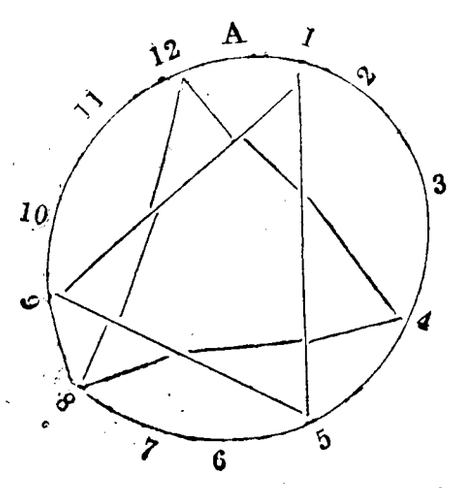
Calcutta,
20th July, 1898.

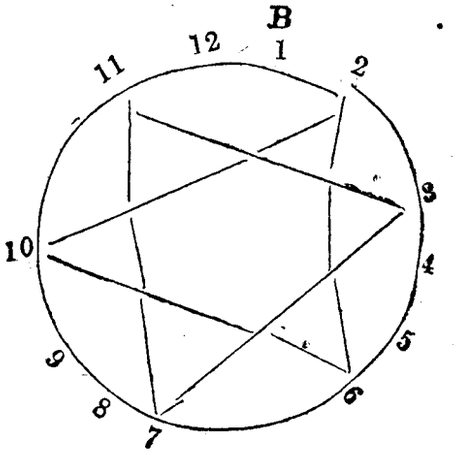
The Triahgular Theory of friendship or enemity among planets.

Sir,

Beginners in Astrology often find it difficult to exactly know and remember with ease which planet is friend or otherwise to which other planet.

Astrological books contain rules which guide us in determining the friendly or inimical character of planets. The mode of reasoning adopted in this article would appear to furnish a ready test of the principle in question.





The above two diagrams clearly illustrate the principle. Circles A & B with their two triangles rightly interpreted give us the answer. It will be readily seen at a glance that a circle with its 12 numbers resembling the Zodiacal signs can only be divided into four triangles and no more; out of which triangles two belong exclusively to one party and two to the

other and further the triangles belonging to one set completely exclude the triangle of the other set. In the circles A & B No. 1 stands for Mesham, No. 2 for Virishabam, and the remaining numbers indicate the remaining signs of the Zodiac in order, and the numbers indicate same signs in both the circles A & B. Triangle 1, 5, 9, shows that the lord of 1 (Kuja) the lord of 5 (Ravi) and the lord of 9 (Guru) have great affinity among them, and they are therefore declared friends. Similarly in triangle 4, 8, 12 the lord of 4 (Moon), the lord of 8 (Kuja) and the lord of 12 (Guru) are connected by affinity and are equally friends. Taking the two triangles in circle A together we have 4 planets Ravi, Chundra, Guru and Kuja and these are said to be friends; according to the Brihatjatakam Ravi and Chundra are Raja grahams, Guru is the Prime-Minister and Kuja is the Commander-in-Chief. Where else should there exist friendly feelings if not between the trio who, as it were together, form the Government viz., the King, the Minister, and the Chief of the army? viewing the above combination from another standpoint, viz, Sun as representing mind; Kuja as indicating physical strength or body (Healthy mind indicating healthy body and *vice versa*) and Guru as indicating జ్ఞానసుఖం. *Gnanasukha* we find a close kinship between these several states. Now again test the above result by the kindred character of colors. Sun is copper colored-Moon is white, Guru is golden yellow and Kuja is of blood red color, according to astrological books. Take Sun and Kuja. Their colors are certainly allied colors. Moon is nothing but a reflecion of the Sun. Guru's color golden yellow which is apparently so unlike red in outward appearance, seems in reality to be the most nearly allied to red and hence its ready adaptability to red or shades of red color. When white Sunlight is split up into its component colors, as is seen in Nature in rainbows or when it is split up by means of a prism we find the order of colors to be 1st red, then, orange, then yellow &c &c, and then follow other colors, clearly, indicating that the change from red to orange and then to yellow is only very gradual, and least different and most allied; whereas when we come to green violet &c, the change is completely distinct and altogether different.

Furthermore if the observer's eye were placed at No. 1, he will best see of course No. 7 or any object there; barring directly opposite vision, he can best see only Nos. 5 & 9 and objects of light there; Nos. 5 & 9 forming the equal angles, situated at the base of the equilateral triangle 1, 5, 9. Similar results follow if the observer's eye is placed at No. 5 & 9 respectively in the triangle 1, 5, & 9.

Exactly analogous results follow if other triangles are viewed at from similar standpoints. The above considerations, among others, show why the lords of the 2 triangles in circle A. must be friends. Again evil-working and death-inflicting planets to any one born in any of the triangles of circle A are the lords of the opposite sets of triangles mentioned in circle B and *vice versa*. This last mentioned rule of Astrology furnishes yet another reason for the triangular theory above propounded.

It stands to reason therefore that all other planets outside the 2 triangles are beyond the pale of the influence of the triangular forces and are considered necessarily to be different from or are opposed to, or what is the same thing, are regarded as not friends but enemies. By parity of reasoning it may be shown that likewise in the 2 triangles in circle B how Budha, Sukra and Sani are friends and the rest of the planets excluded and shut out as enemies. God would appear to have directed the 7 planets to govern the Universe endowing each of them with certain principles. All planets which are kindred join together and form into one party as it were, while those of the opposite tendencies throw their lots together and unite in opposition as it were, after the manner of earthly Governments, such as we find in the constitution of British Government in England. There are certain avowed and well recognised principles which mark off the Liberals and the Conservatives and the two principles are fundamentally different from their very commencement. If Leberals get into Government their followers will get into power, and Conservatives will be in opposition thwarting the Governmental measures and ever and anon on the alert to pull down the Government.

The analogy above set forth might be pursued with interest and advantage in the case of heavenly bodies as well,

The subject seems to be very interesting and I fully trust Mr. Editor that your worthy self, or your numerous readers, will give the aforesaid subject the attention it undoubtedly deserves.

I remain,
Yours faithfully
Student in Astrology,
double graduate and
High Court Vakil.

Bellary,
17th July, 1898.

Sir,

Astrology has been a great bugbear in modern times. Many believe in it without study and many reject it without study. Both sets of philosophers have their own reasons no doubt. Karma theory is difficult to understand, and more difficult to explain. I know that some portions of

knowledge can only be grasped at an advanced intellectual stage. I am a well read man in other respects. I have carefully watched the progress of several institutions expressly started for the propogation of religious knowledge. I have also seen the intellectual feats performed by some of the learned men of the different sects. But none seems to have hit the correct point. Karma produces results good or bad as that Karma is *Sukarma* or *Dushkarma*. In the composition of human form the results I believe flow as a matter of course from past Karma. They in their turn produce new results and this state of things continues *adinfinitum*. No one seems to take notice of the Power which is placed in man to run counter to the effects produced by previous Karma. If Jeevatma lightens up the human frame, makes it do a variety of actions, gives it the stamp of individuality, and finally leaves it for another abode, then it has a series of functions for which it comes prepared, or prearranged. The latent powers which lie concealed in it are not called into action and they disappear with it. What is the function of the planets, and how are they connected with it? Why do these indicate the results of previous Karma and what are their functions with reference to the three grand divisions of nature, animal, vegetable and mineral? If planets indicate previous Karmaic results, then they must do so in the case of vegetable and mineral kingdoms also. If these are also under planetary influences and hence in a sense Karmaic, then is there anything corresponding in them, which makes them conscious, and gives them power to overcome the evil and augment the good. Jeeva is not tenanting, if I believe right, in the bodies of vegetables and minerals, and it seems to be the peculiar gift of Heaven to the body of man. A man for various sound reasons appears to be a favoured creation and he alone, I believe, has the largest powers to save himself and also those who are closely related to him. If present Karma has no account in astrology, then I have to consider astrology as quite impertinent and cannot be recognised as such a noble science.

You will kindly given me some hints regarding these knotty points, and explanations from your pen will be quite welcome.

Master of Arts.

CALCUTTA,
2-8-98.

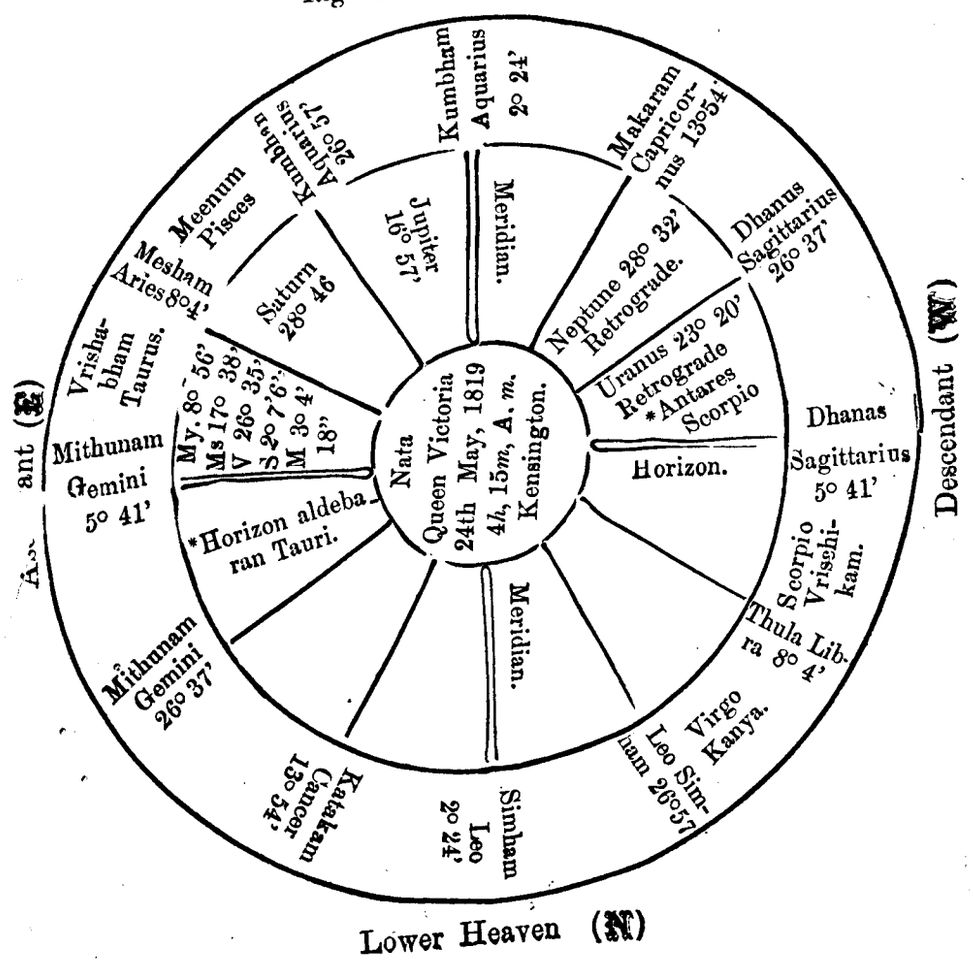
QUEEN'S HOROSCOPE

BY

J. H. STODDARD Eq.,

Dt. Superintendent of Police,

Mangalore.



SPECULUM.

Planets.	Latitude.	Declination	Right ascension.	Meridian distance.	Semi-arc
Sun (Ravi)	× × ×	20° 37 N	60° 2′	115° 22′	118° 1′
Moon (Chundra.)	3° 34′ N	24-25 N	60-56	116-16	124-32
Mercury (Buda)	3-35 S	11-5 N	37-42	93-2	104-40
Venus (Sukra)	1-56 S	8-28 N	25-21	80-41	100-43
Mars (Kuja)	1-10 S	5-51 N	16-14	72-1	97-21
Jupiter (Guru)	0-39 S	16-23 S	319-37	14-57	60-28
Saturn (Sani)	2-6 S	2-25	359-42	55-2	86-59
Uranus	0-8 S	23-26 S	262-43	41-57	57-14

In the Tetrabiblos (by C. Ptolomy) it is declared that "should the two" luminaries be found in masculine signs and in angles (or the Sun by day or the Moon by night)they being at the same time specially attended by a doryphony (Satellitum) composed of all the five planets, the Sun by such as are oriental but the Moon by accidental, the persons then about to be born will consequently become Kings or Princes." In this Nativity we find both the Sun and Moon just above the Eastern angle in a masculine sign Gemini preceded by five

planets known to the ancients *viz* Mercury, Venus, Mars, Saturn and Jupiter and the Sun "configurated with the angle above Earth" (The mid-heaven,) thus presignifying accession to the throne and that the infant princess then born would "become great, powerful & mighty in the world"—as stated by the author of the Tetrabiblos many centuries ago.

The Queen's marriage took place on Feb. 10th, 1840 in Her Magesty's 21st year as foretold by Zadkiel I (Commander R. S. Morrison Royal Navy at page 6 of his Herald of Astrology for the year 1831, when the Princess Victoria was but 12 years old) from the Primary Directions of Sun to conjunction with Venus, mundo converse 20° 49'. Zadkiel then judged that the husband "will be a well composed person, tall, having brown hair and a good complexion, of subtile and ingenious mind, rather unfortunate." The talented Prince Consort was unfortunate in being greatly misunderstood by many politicians who exhibited great jealousy of his influence over the Queen and in his early death from fever.

Her Majesty gave birth to nine children in eighteen-years, her grand children and her great-grand children form a numerous family. It will be instructive to give the Primary Directions operating at the critical and eventful periods of Her Majesty's life.

For the information of readers who are unacquainted with this way of working it may be stated that Primary Directions are Arethmetical Computations of the apparent motion of any point in the heavens or of any heavenly body from the situation occupied by it at the moment of birth until it meets with the conjunction, parallel declination or aspect of some other body or point. The value thus obtained is termed the *Arc of Direction* and it is converted into time by allowing for every *degree* of arc one year of life and for every five minutes of arc over and above the number of degree one month. All directions of the mid-heaven are measured by an arc of *Right-Ascension*. Those of the ascendant in *mundo* by the semi-arc of the body directed to it and in the Zodiac by oblique ascension. All directions of the Sun, Moon and planets may be computed by means of their semi-arcs. Those directions which are taken in the Zodiac are really Mundane Primary directions are formed by the revolution of the Earth on its axis and all those operating during the ordinary space of life are formed within a few hours of the moment of birth. The place of a heavenly body in a Nativity considered as the body itself, as the heavenly bodies are found to impress their several natures on the places held by them at the moment of birth, as if they were always located therein, thus if we direct the Sun to conjunction with Jupiter we mean the radical place of the planet. The speculum or table appended to the Horoscope is indispensable for the purpose of computing arcs of direction, containing as it does, the Latitude, the declination, right ascension Meridian, distances

Semi-arcs of the Sun and the planets at the moment of birth. The Geocentric Longitudes of the planets being shown in the Horoscope itself. The rules for computing primary directions are given in Mr. Pearce's "Text Book of Astrology Vol. 1. also rules for judging of their probable effects very fully and clearly. The first event of importance was of course the death of H. R. H. the Duke of Kent the father of Her Majesty, which took place on the 23rd, Jan, 1820. As this sad event happened when the Princes was but 18 months old we cannot expect to find an arc of direction for it. It is attributable to the natal position of the Sun in semi-quartile (45°) with Mars and it is remarkable that Uranus was then in Sagittarius 26° 40' exactly in transit over the longitude, of the cusp of the 8th house, that of death. The death of King George IV. on the 26th, June, 1830 brought the Princess one step nearer the throne, the arc (1°=1 year of life) for this event being 11°51, we find the following benefic directions then in force.—

Sun sextile, Jupiter mundo converse 10°-55' Sun Parallel Jupiter zodiac converse, 11°-41' and an evil one also to account for the death of her uncle.

Moon parllel Uranus mundo direct } 11° 29'

In her 17th year the Princess was much courted and honored under the influence of.—

Moon conjunction Venus Zodiac converse, } 16° 31'

Her Magesty ascended to the throne on the 20th, June 1837, on the death of her, uncle King William IV, the arc for this great event is 18° 4' the following train of directions then operated in her 19th year :—

Sun opposition Uranus Mundo direct. ... 18° 3'

Moon Sextile Mars Zodiac direct Sine lat ... 18 9

Sun opposition U anus Zodiac direct. ... 13 11

Moon sextile Venus Zodiac direct cam lat. ... 18 17

Jupiter parallell Sun Zodiac converse first contact. ... 18 37

Ascendant sextile Venus Zodiac direct. ... 18 52

At the 18th Solar return the Sun was in conjunction with Venus. The courtship and marriage of the Queen with Prince Albert took place under the following direction, the arc for marriage being 20° 43'

Ascendant parallel Venus Zodiac converse ...- 20° 43'

Sun conjunction Venus mundo converse ... 20 49'

The New moon previous to the wedding day fell in the 14th degree of Aquarius that is close to the place of Jupiter at birth. The birth of the Princess Royal took place on the 21st of November 1840, under the direction of.

Sun sextile Venus Zodiac direct ... ... 21° 31'

This was foretold by Zadkil I (commander Morrison) as follows—"the New moon of the 24th Nov. in coujunction with Jupiter falls in aspect with the place of the Sun and from these influences I predict that Her Majesty will give birth to a daughter near this time".

The 24th year was signalised by the Treaty with China, the war in Scind, and the birth of Princess Alice under these directions :—

Sun conjunction Venus Zodiac converse ... 23° 46'

Sun quartile Saturn Zodiac direct ... 23° 51

Horoscope of Her Majesty
The Queen Victoria
Empress of India

BY

T. Visvanada Ayar

Local Fund Overseer and Astrologer, Produttur.

Planetary *samayams* at the time of birth.

Chundra	3rd	Thilakasamayam,— good
Ravi	18th	Sapasthithisamayam,—good
Sukra	20th	Alasyasamayam,—bad
Buda	17th	Rajavilasasamaya,—good
Sani	1st	Snanasamayam,—good
Kuja	20th	Alasyasamayam,—bad
Guru	6th	Homasamyam,—good
Rahu	11th	Vysiathevasamayam,—good
Kethu	4th	Japasamayam,—good

Ravi Astakavargam 46.

The figures 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, and 12 on the top indicate the signs of the Zodiac namely from Mesha.

1 Stands for Mesha 2 for Vrishabha and 3 for Mithuna and so on for the rest.

1	2	3	4	5	6	7	8	9	10	11	12	Total
S					1	1					1	3
B		1		1	1			1	1	1	1	7
	R 1	1		1			1	1	1	1	1	8
	C		1			1				1	1	4
1	1	1	L		1	1		1				6
		1	1			1		1		G		4
1		1			1	1	1	1	1		M1	8
1		1			1	1	1	1	1		K1	8
3	2	6	2	2	5	6	3	6	4	3	6	48
2	2	2	2	2	2	2	0	0	0	3	2	19

Chundra Ashtagavurgam-49.

S		1	1	1		1		1	1	1		7		
Bl		1	1	1		1	1		1	1		8		
	R		1			1	1	1		1	1	6		
	C l		1			1	1			1	1	6		
1	1		L		1			1				4		
	1			1	1		1	1	1	G 1		7		
	1		1	1					1		M	4		
1	1		1	1			1	1	1		K	7		
Total.	3	5	2	6	5	2	4	5	5	5	5	2	49	
Balance of 2nd reduction.	3	2	0	2	3	0	0	0	2	0	2	2	16	

Kuja Astagavargam-39.

S					1		1			1	1	4		
B		1		1	1					1		4		
	R		1		1	1				1	1	5		
	C		1			1					1	3		
1	1		L1		1			1				5		
			1				1	1	1	G		4		
		1			1	1	1	1	1		M1	7		
1		1			1	1		1	1		K1	7		
Total.	2	1	3	4	1	6	4	3	4	3	3	5	39	
Balance of 2nd reduction.	1	1	1	3	1	1	1	1	0	0	3	3	16	

Buda Ashtagavargam 54.

Bl		1		1	1			1	1	1	1	8		
1	R				1	1			1		1	5		
	C	1		1		1		1		1	1	6		
sl	1	1	1	1			1	1		1		8		
1	1		Ll	1		1		1		1		7		
			1		1			1	1	G		4		
1		1			1	1	1	1	1		Ml	8		
1		1			1	1	1	1	1		Kl	8		
6	2	5	3	4	5	5	3	7	5	4	5	54	Total.	
4	2	2	3	4	2	2	0	3	0	4	3	29	Balance of 2nd reduction.	

Guru Ashtagavargam-56.

S	1			1	1			1	1	1		6	
B 1	1		1	1	1			1	1	1		8	
	Rl	1	1	1			1	1	1	1	1	9	
	C	1			1		1		1		1	5	
1	1		Ll	1		1	1	1	1		1	9	
1	1			1	1		1	1		Gl	1	8	
	1		1	1						1	M	4	
1		1			1	1		1	1		Kl	7	
4	6	3	4	6	5	2	4	6	6	5	5	56	Total.
4	5	2	4	4	2	0	0	0	2	2	4	29	Balance of 2nd reduction.

Sukra Ashtagavargam-52.

Sl	1	1	1	1			1	1	1	1		9	
B		1		1	1			1		1		5	
1	R							1			1	3	
1	C	1	1	1	1			1	1		1	8	
1	1		Ll	1	1	1	1			1	1	9	
		1			1	1	1	1		G		5	
	1	1	1			1	1	1	1		M	7	
	1		1	1			1		1	1	K	6	
4	4	5	5	5	4	3	5	6	4	4	3	52	Total.
4	4	3	3	4	3	0	0	3	3	3	3	33	Balance of 2nd reduction.

Sani Ashtagavargam.

S					1					1	1	3	
B					1		1	1	1	1	1	6	
	R1	1		1			1	1		1	1	7	
	C		1			1					1	3	
1	1		Ll		1	1		1				6	
		1	1					1	1	G		4	
	1		1	1					1		M	4	
	1		1	1				1	1	1	K	6	
1	4	2	5	3	3	2	2	5	4	4	4	39	Total.
1	3	2	2	1	2	0	1	0	2	2	2	18	Balance of 2nd reduction.

M. K. 30	S. B. T 23	R. C 24	26
G 28	Sarvashtaver-gum Total 336.		Birth 29
31			26
38	25	Kt. 26	30

M. K 19	S B T 19	R C 19	12
G 19	Sarvashta-vergum Sothiam Total—160.		Birth 19
7			19
8	2	Kt 5	12

Before I attempt to find out the past, present and future events of the horoscopy let me be allowed to explain how to understand the good and evil dispositions of a planet in a nativity from Rasi diagrams; and this should be calculated from 5 different methods as detailed below. We should judge the occupations, ownerships, conjunctions and aspects of each planet, first from birth or lagnum, 2nd from the Lagnathy-Pati or lord of birth, 3rd from Chundralagnum, 4th from *Dasa-lagnam* and 5th from *Bhavalagnam*.

In the above 5 ways, if a planet be good in three ways, certainly he will do good to the horoscopy during his periods of Dasa, Bukthi and antharadasa; and if he is bad in three ways the Dasa planet will do bad during the whole of his periods. Therefore unless we calculate the good and evil dispositions of a planet as above sketched out all the predictions of an astrologer will be quite out of order and may not be fulfilled.

It should be clearly borne in mind that a planet will do good or evil, which belongs to the planet, in whose star he is put up and in whose house he is living and with whom he is in conjunction or by whom he is aspected. In this horoscope,

Ravi	is put up in	Rowhini	which belongs to	Chundra.
Chundra	do.	Krithika	do.	Ravi.
Kuja	do.	Ravithy	do.	Butha.
Butha	do.	Barany	do.	Sukra.
Guru	do.	Danishta	do.	Kuja.
Sukra	do.	Aswany	do.	Kethu.
Sany	do.	Purvabathra	do.	Guru.
Rahu	do.	Aswany	do.	Kethu.
Kethu	do.	Chithera	do.	Kuja.

In addition to the above rules, we should try to find out the strength of the ruler of soul and body of each *Bhavam* from lagnam, from lagnathipathy, and from Chundralagnam and should calculate the events according to their *Subathanam* and mutual, friendship between these two planets; if not the whole calculations are liable to be upset.

The ruler of soul and body of each *Bavam* of this horoscope from birth lagnam is as follows:—

1st Lagnam, Sukra is the ruler of soul and body and Masham.

2nd.	Bavam Sukra and Masham for soul Do. Kuja is for body.	Both are equal in powers.
4th.	Do. Kuja and Masham ruler of soul Do. Guru ... ... for body.	Both are mutual friends.
5th.	Do. Guru and Kumbam ruler of soul Do. Sani ... ... for body.	Equal in powers.
7th.	Do. Guru and Kumbham ruler of soul Do. Sukra ... ... for body.	Both are mutual enemies.
8th.	Do. Guru and Kumbham for soul Do. Kuja ... ... for body.	Mutual friends.
9th.	Do. Sani and Meenam for soul Do. Guru ... ... for body.	Equal in powers.
10.	Do. Guru and Kumbham ruler for both soul and body.	Very good.
11th.	Do. Kuja and Meenam for soul Do. Sani ... ... for body.	Equal in power.
12th.	Do. Kuja for soul and body—	Very good.

Let us find out the same from the lagnathipathy and Chundralagnam.

1st.	Bavam, lagnam; Vrishabam, Kuja for soul and body.—		
2nd.	Do.	Kuja ruler of soul... ...	Equal in powers.
	Do.	Sukra for body.	
4th.	Do.	Sukra for soul	Mutual enemies.
	Do.	Guru for body, ...	
5th.	Do.	Kuja for soul	Mutual friends.
	Do.	Guru for body, ...	
7th.	Do.	Guru for soul	Mutual friends.
	Do.	Kuja for body, ...	
8th.	Do.	Sani for soul	Do.
	Do.	Sukra for body	
9th.	Do.	Guru for soul	Do.
	Do.	Kuja for body.	
10th.	Do.	Guru for both soul and body ...	Very good.
11th.	Do.	Sani for soul	Equal in powers.
	Do.	Guru for body.	
12th.	Do.	Guru ruler of soul	Do.
	Do.	Sani for body.	

CORRESPONDENCE.

To

THE EDITOR OF THE
ASTROLOGICAL MAGAZINE,
BELLARY.

Sir,

Your three lectures delivered in the School Hall of Produttur gave me as also others who attended them immense pleasure. You are yourself a Solar phenomenon, whose horoscope is well worth a careful perusal. I do not, however like to lose myself in the admiration I have for your abilities both as a speaker and as a writer, the important points which you tried to reconcile and which to confess truth, were not very intelligible to myself and others who were seated close to me. Let me go to the point. Your explanation of the intimate connection between Karmaic effects, and those of the *Atma or jeeva* as you called it, and which you said comes directly from the final source or Brahma appeared to be satisfactory at the time I heard you, but on calm reflection, it raises doubts which I am not able to clear myself. If Karmaic effects enclose a *jeeva* in the *Pancha Bhootas* (creative agencies) will I be not right if I say that enclosure is itself a Karmaic effect. I do not know whether I have made myself well understood. We have *Buddhikarmanucarini* and *Buddi* is the vehicle for the manifestation of the existence of soul or *jeeva*. But this vehicle is actuated by Karmaic effects and therefore affects *jeeva* so long as it is connected with it. If the result of Karma is the presence of *jeeva* in the human form then where is the independence which you speak of, and by which I or any one can make efforts to overcome the evil and increase the good. Where are we to stop as regards the influences of Karma and why should planets be the indicators of the Karmaic effects? These are some of the doubts which I hope you or any one of your numerous readers will try to solve for my as well for the good of many who feel like myself lost in a sea of wonder and confusion at the vast expanse of knowledge which is before mankind and about some of the bidden truths of which you spoke so eloquently and spiritedly in your lectures.

Doubt.

Produttur
6-8-1898.

Vikari and the Conjunction of 8 Planets.

We have sometime ago referred to a young gentleman of extraordinary abilities by name Mr. Mallikarjuna-Sastryar of Alkur, Raichur Dt. We have received very valuable information from him on astronomical and astrological matters, and an article on the real influences of the planets on man appeared in our second volume

of the Magazine. He is a mathematician of great abilities and his knowledge of four or five siddanthas is really wonderful. We therefore make no apology to quote from him in entirety from his Panchangam about the combination of the planets in Vikari wherein the mathematical figures have been correctly placed by him. The results predicted are not of a very encouraging nature, and it would be well to remember these facts, by those who are concerned with the weil being of the public. Forewarned is forearmed, and we will certainly gain much by taking such precautionary measures as would mitigate the evil or remove it altogether. If a fair representation of these facts is made to the governing authorities they will do their best to combat the evils which stare us in our face. Vikari is dreaded because there will be a conjunction of 6 planets in Scorpio the house of Mars, a planet indicative of war, plague, pestilence, fires and diseases of all kinds produced by excess of heat in the animal bodies. Mars or Kuja is a fiery planet, and controls physical energy. From the 14th October, 1898 till about the June of 1899 Mars will be moving in Cancer or Kataka backwards and forwards. It must be remembered that Kataka is the sign of the Zodiac where Mars is debilitated (Neecha) and as such he is capable of doing a good deal of mischief in the lines indicated above. This is called *Kujastambhana* or the stoppage of Mars for an abnormal period of nearly 8 months whereas his nanal stay in each sign of the Zodiac is only a month and a half or 45 days. There are other astronomers who consider that the conjunction of 8 planets takes place in the lunar month of Karthika of the year Vikari and also in the next month of Margasira of the same year. This unfortunate combination of 8 planets, 6 in Scorpio and 2 in Sagittarius, or 8 planets within 30 degrees of each other, is indicative of various evils which the world at large has to endure and to suffer. It is possible to overcome these evil results indicated beforehand by the extraordinary conjunction of 8 planets in one house, by resorting to such remedial measures as have been laid down for the deliverance of man by the Shastras, but these matters entirely rest with the rulers of the various nations where the calamities might befall. The exact positions of the planets have been calculated by Mr. Mallikarjuna Sastry and they are found to occupy the following houses and their divisions on the *midnight* of the *Amavasya* of the lunar month of *Kartika* in the coming year Vikari. The calculations are in accordance with *Suryasiddantha* the most wonderful and concise work we have now on astronomy and solar mathematics. The age of the present creation of the world is stated to be in *Suryasiddantha* as 1,955,885,000, years. The

Aharganas since creation of the present world are 714,404,123,154. calculating to Ravi or *Bhaganadi MadhyaRavi* (Sun) we have his position since creation in 1,955,885,060 years 7 Rasees, 19 Bhagas, 51 liptas and 35 viliptas. The years indicate the completed solar revolutions of the Zodiac as the Sun takes one revolution of the Zodiac in the course of 12 months.

Chundra 26147889726—8—2—57—32
Kuja... 1039893346—8—15—32—37
Buda Seeghrochha 8121024678—1—19—24—1
Guru .....164911026—7—7—42—46
Sukra Seegrochha 3179388862—9—13—39—33
Sani..... 66358831—7—27—47—54
Chundrocha 221034473-4-13—53—35.
Chundrapatha (*left*) 105146233—3—28—5—3
Ravimandochha 175—2—17—17—28
Kujamandochha... 92—4—10—2—42
Budamandochh...166—7—10—20—40
Gurumandochea...407—5—21—22—30
Sukramandochha 242—2—19—52—22
Sanimandochha ...17—7—26—37—34

Then we have the *Sputagrahas*. The above calculations show what are called the *Madhyagrahas* and the *Sputagrahas* give us better account of their own positions in the Zodical house and they are more correct.

Planets,	*Rasi,*	*Bhoga,*	*Lipta*	*Vilipta*	*Gati.*
Ravi	7	18	50	32	61–1
Chundra	7	8	28	24	812-50
Kuja	7	28	49	11	46-0
Buda	7	18	31	40	Vakra 64-56
Guru	7	6	37	44	14°20
Sukra	8	7	27	35	77-16
Sani	7	26	52	8	2-8
Rahu	8	1	54	54	3-11
Kethu	2	1	54	54	3-11

Thus it will be seen that there are 6 planets in Vrischika or Scorpio the 8th sign and they are Ravi, Chundra, Kuja, Buda, Guru, and Sani. Sukra and Rahu are literally in the 9th Rasee or Dhanus. But as has already been suggested, if the planetary positions are taken within 30 degrees of the zodiac whicl technically constitutes a house w find all the planets in conjunctio within that distance excepting Kethu who is in Mithuna. Combination o 8 planets within 30 degrees of th zodiac had been noticed in the begin ning of the great war of Mahabharat

or as the native astronomers are pleased tc say in the end and beginning of *Dwapara* and *Kaliyugas*, respectively. On the Amavasya of Margasira of the same Vikari also we have 6 planets joining together so that excepting Chundra who moves rapidly from sign to sign, we have all the rest of the planets congregating in one house, as it were, for over a month and these combinations portend evil. The results of this strange combination is thus stated by the same astronomer quoting from a famous work called Poosh pa Bandha. If five planets join together, they do injury to sovereigns, and there will be many deaths among them. If six planets combine, they destroy many countries, and when seven planets are in conjunction they affect the major portion of the Earth's surface. When eight planets are in conjunction, especially in an evil house like that of Mars, they will depopulate the world. But there are a large number of mitigating circumstances connected with this unprecedented conjunction of eight planets in one house which we shall notice in our next Magazine, and which will greatly counteract the evil influences thus indicated by the combinaton of these 8 planets. But as the combination is unfavourable from various points of view, it may be possible to have terrible losses of life, from wars, famines, excessive rains, fire burns, collisions on land and sea, earthquakes and volcanic eruptions, diseases of various descriptions, principally those which are due to excessive animal heat, sudden and unexpected deaths from apparently very slight causes. New forms of diseases, new sources of dangers and difficulties, new causes of distruction to life and property mark the combination of these eight planets in an evil sign, and we cannot but hope that all these deffi-culties and dangers to the nations of the Earth may be avoided by the adoption of early precautionary measures and by carefully studying the causes, arising from various planetary influences which directly and indirectly produce these undesirable effects. *Kujastambhana* in his *neecha* sign Kataka for 8 months may considerably disturb the equilibrium of the political arena of the worlds nations, and as he is styled the Commander-in-chief among the planetary bodies, his influence may set up many wars which will add to the misery of the nations. The present clouds in the political atmosphere in China, Africa, America and other countries are due to the influences of Kuja who commands all physical energy and under whom the worlds warriors are reared up,

Hindu Medicine & Bubonic Plague.

Mr. Tirumala Venkataraghavachar is a native Doctor of considerable skill and a good Sanscrit Pundit. His knowledge in Sanscrit Medicine is extensive and he has been a practising physician for over 30 years. He has been keenly watching the spreading of the plague and sends us the following information which may be found useful for the public as well as to the medical gentlemen now engaged in checking the progress of this fell disease. There are various medical works of great eminence among the Hindus and they may be named for the information of our readers. *Charaka* is a great original work and is of very ancient fame. *Susruta* is also a well known Medical book and has a very extensive reputation all over India. *Bhahata* or *Astanga-Hridyasamhita* is a work comprising more than a hundred Adhyas and is an elaborate work on Hindu Medicine. The author of this Vagbhatta was the court pundit or doctor of the Puncha Pandava Princes and the work, if so must have been as old as five or six thousand years. It commands great influence among the learned Hindu Medical Practitioners. *Vaidyachintamani* is a large medical publication compiled from ancient sources by Vallabhacharya a celebrated Hindu doctor and Sanscrit scholar. He is alleged to have received his instructions from Sushruta himself. *Madhava Nidana* is another excellent work on Medicine, written by the greatest of India pundits *Madhavacharya*, *Sayanacharya* or *Vidyaranya*, the famous commentator of the Vedas, and an extraordinary intellectual giant who is said to have written 1,800 works on various branches of knowledge comprising religion, morals, laws, mathematics, astronomy, astrology, medicine, palmistry, physics, chemistry botany, veternary, and others too numerous to be detailed. This medical work Madhava Nidana, must certainly be as old as Vidyaranya or about 600 years. *Bhaishajyakalpa*, *Bindunathyya*, *Chikichhasarasangraha*, *Nighantu Ratnakara*, *Sarangadharasamhita*, *Vaidyamruta*, and several other works are well known throughout the country and they all treat of Medicine in great detail. The greatest names in Hindu medicine, however are those of *Dhanvantri* and *Aswine Devatas*. The *Auyurveda* as the original medicine is styled is attributed to them and a knowledge of their works, is an indispensable necessity for the health and prolongation of life. None of these famous writers have discarded the knowledge of astrology, as without which they could never have succeeded to the extent they did in their special branches. The plague which first appeared in Honkong and then suddenly travelled to Bombay, where it committed such incalculable mischief and damage, has been mentioned in these works, and Mr. Venkataraghavachar has taken the trouble of comparing the symptoms of the

Bubonic plague with those whieh are mentioned in the Hindu Medical works. This fell disease is called *Visarpi* from the fact of its pervading through the body of man with great rapidity. It is divided into 7 varieties some of which are declared to be incurable while others are considered as curable. Medicines have also been prescribed, and the causes for its occurrence and spread are given succinctly in many of these medical books. We were shown the following books, containing references to this *Visarpi*, with the further assurance that other medical books which have been named also contain description of this undesirable epedemic. *Visarpi* is mentioned in Bahata 13th Adhyam in *Nidanastana*. *Nidanastana* apparently means the diagnosis of diseases. *Vaidyachintamani*. P. P. 631 to 639. Sarangadharasamhita-Poorva Khandam 7th Adhyam 83rd page.

Chikichhasaram—308 page.

Vaidyamrutam—3rd Alankaram 102 page.

Vaidyasarasangraham—346 page.

Madhava Nidana-and 2nd edition of Basavarajiyam.

In Vaidyachintamani, *Visarpi*, *Visphotaka* and *Masurika* closely follow each other and we would strongly urge upon our generous Government to give their attention to these facts and direct some of their Medical Subordinates to study these works, so that if really what our Acharyar says is true they may be able to pick up many useful hints, which, with the experiences they have practically acquired in their campaigns against the dire plague spreading almost all over India, may help them in combating with it successfully and thus enable them to earn the gratitude of the people, amidst whom it has been making its ravages. We would recur to this subject again in our next issue in greater detail.

The Government of Madras and the Astrological Magazine.

We are very thankful to the Government of Madras for kindly requesting us to despatch a copy of the Astrological Magazine to them regularly after the receipt of their order. We have been working hard and sincerely at the cause of Astrology for nearly 20 years and we were assured by many leading native and some European gentlemen, that the work we have undertaken is a grand one and will eventually bear good fruit if we persevered in our labours. We have very often announced in the columns of this Magazine that since Astrology was universully treated as a science by the greatest men of all nations and times it did not deserve the contemptuous treatment, that some of the modern gentlemen have been giving to it. We also pointed out that the Astrological principles have not been pro-

perly studied or understood, and that rejecting an ancient and time-honored science without giving it a fair trial was unreasonable and injudicious. We are sure that, when a fair trial is given to it, in the way in which it ought to be given, very good practical results will follow from the study and practice of astrology. The work we have been doing all along was one of a thankless duty, but we have been persistently working at it, not because it paid us, but because we knew that sooner or later our labours will bear their own good fruit. Unsolicited the Government of Madras has conferred on us a boon, that of giving us an opportunity of bringing all astrological matters to their notice and thus enabling us to place our labours before the highest local authority. Our business is to represent facts as they are and leave our readers to draw their own reasonable inferences. Some of the most practical results that flow from astrological predictions which would be useful from the government point of view would be to know beforehand, the state of the weather, seasons, general health and welfare of the people, plagues and famines, fall of rain &c. Our worthy Local Government have evinced great wisdom in trying to seek what light and help it could as regards the above out of astrological predictions, in addition to the information derived from Meteorological and other observations. We hope the good example set by our Local Government will be soon followed by other Governments by taking in copies of the Astrological Magazine, and judging for themselves as to the nature of the work we have been doing and the practical results which may follow from encouraging astrology as a science. His Excellency Sir Arthur Havelock, has been very much in touch with the nation who are placed under H. E's. charge, and this is amply borne out by the many expressions of sympathy which he has given utterance to in the course of his replies to the numerous addresses which have been presented to him as the representative of Her Most Gracious Majesty, Queen Victoria, Empress of India, and our beloved Sovereign for over 60 years.

NOTES.

While the telescope is essentially a *light gatherer* the spectrascope may be conveniently called the *light sifter*.

No arrangements seem to have been made in the optical instruments in their application to the heavenly bodies to check any inaccuracies which may be due to the presence of various atmospheric envelopes through which the light rays have to pass before they reach this globe.

No independent researches seem to have ever been made by the early European writers in the grand science of Astronomy. They borrowed all their ideas of the planetary movements from the Aryan Astronomers. Mathematics the certain foundation for all Astronomical calculations were hardly cultivated by the early European writers. Greek and Roman philosophers had their instructions from the Hindus and the writings of their greatest men contain nothing but the reflections of the sayings of the ancient Maharishis.

Moon or Chundra has several names in Sanscrit, and each of those names has a distinct physical signification. It is a curious matter that the great oriental scholars have not been properly interpreting the true purport of the sanscrit works. This is due to their ignorance of the existence of a higher civilisation based on principles which they can never understand unless they are properly initiated into their mysteries by competent Aryan scholars.

A knowledge of the future damps the spirit of the adventurous. This is at least the view which is largely entertained by the Western Gentlemen. They adduce no statistics and speak without authority. A knowledge of certain danger looming in the immediate future is on the other hand, found to be the best incentive for display of latent powers in man, and the careful perusal of the history of human discovery will amply bear out our statement.

Astrology seems to be intimately connected with the religious system of the Aryans. It is called a Vedanga and one who is ignorant of astrology knows but imperfectly the truths contained in the Vedas.

The influences of the planets are denied by some men who are ready to admit the truths of the Western scientists without the least attempt on their part to understand them. The wildest statement from them will be gospel while the veriest truth from us is doubted. This does not proceed from good or sound logic. If shears are applied, they must be applied equally to both.

Misrepresentation is the mother of ignorance and prejudice and does great mischief to the cause of truth. Prejudice plays an important part in the action of the individual, and high education is no guarantee to open the mind of the individual for fair play. It is really hard to give up what are usually termed national characteristics without much exertion,

161384

Scientific facts in Bible have been long ago exploded, while those in the religious works of the Aryans are receiving greater and greater confirmation from the latest discoveries and inventions of the science. This is a fact worth consideration at the hands of educated men.

Creation, protection and destruction are nothing but the recurring stages in the cycles of eternal time.

From the grovelling negro to the highest civilised man, the influence of the Sun has been recognised. Would it be absurd to say that we are influenced by him, and by his other planets who are reflecting his rays and who are dependent upon him? Astrology says that it is able to reduce these planetary influences to definite calculations, and make predictions about them. A trial would confer a great boon.

Plague and Sringeri Jagadguru.

We are very glad to observe that His Holiness Sri Sringari Jagadguru has commenced some propitiatory ceremonies against the impending Vikari evils and the present plague. His *Sankalpam* (object) that this portion of Bharatakandam should be benefitted by the performance of Durga, Saraswathi, Chundi, Navagraha, Rudra, Vishnu poojas in His Holinesses Matt & also his avowal that he would himself do some *thapas* towards this grand object of relieving human misery have laid the Indian public under a deep debt of gratitude. People derive much consolation by such worships and we hope that other well to do Matadipathis will follow the splendid example set by the Sri Jagadguru. The cermonies have already been commenced and will last for 48 days, a period of time having a peculiar efficacy in giving relief to the distress prevailing. We hope some real good will come out of this unprecedented but pious performance of Aryan worship. The Hindu mind is peculiarly susceptible and its faith in supernatural power is unbounded. If we are to believe in the influence of mind over body then any remedies which will give encouragement to mind, will be welcomed, not only because they give much consolation to the people at large but also will prepare them to fight with greater courage the fell disease—Bubonic Plague — which is causing such universal fright among the ignorant masses. All religions have uniformally held that dire calamities like the famine and plague are certain visitations of God to punish the people and where such sentiments prevail we certainly lose nothing by resorting to such recognised prayers as are held to be most efficacious in

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averting those evils. People naturally looked to the Sringari Jagadguru Swamy as representing the highest religious wisdom to take the initiatory step in this direction and we are glad His Holiness has commenced religious performances which have been specially laid down in the Aryan Sastras. It is a recognised fact, that we find the best religious works and religious thought in the important *Matams* which are scattered all over India and it is here that we should find examples of such national good and devotion as have been started by the Sri Jagadguru. The most important *Matams* we have in India are those which represent the various Brahmnical and other sects. The leaders of these Mutts should readily follow the noble example set by the Sringari Swami. *Purakala Mutt* in Mysore, Raghavendra Swami Mutt, Vyasaraya Mutt, Oottaradi Mutt, Ahobala Swami Mutt, Vana Mamali Mutt, Alagiri Manavali jiyar, Kumbaconum Mutt, Sivaganga Mutt, Pushpagiri Mutt, Virupaksha Mutt, Amini Mutt, Kudly Mutt, Murig Mutt, Mahant of Tirupati, Tharakeswar and other important religious Mutts and Institutions all over India should begin ceremonies to propitiate the enraged "Gods" and do all that lies in their power by legal and religious means to avert the surrounding dangers. Special prayers may also be offered to appease the evil planetary influences by the Christian and Mohomedan communities, and when the whole nation sincerely offer their prayers to God there is not the slightest doubt in getting some relief at least from His All Merciful Disposition. Such prayers are perfectly harmless and will, in addition to the splendid measures taken by our benevolent Government to check the disease, add confidence to the public who are much agitated at the sudden appearances of the plague in places far from the affected localities and avoiding all human measures taken for checking this disease. The history of Bubonic and other Epidemic plagues, is a matter for careful inquiry. The causes have not been properly analysed and very often the behaviour of these direful diseases is most unaccountable. No particular reasons could be given as the *causes* which produced them, or which would produce them. Dirty habits, bad air, and water, coarse and unripe food, excessive indulgence, irregular movements, constant exposure to the inclemencies of the weather are some of the causes ascribed for the prevalence of these epidemics. The influence of mind in these matters is of supreme account, & this branch of healing or resistence cannot be too carefully studied. Propitiatory ceremonies and special prayers have great efficacy in keeping off some forms of diseases and those which tend towards the comforts of the public ought not to be despised in such times of national calamity.

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EDITED BY

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Intellectuality of the Ancient Maharishies.

In no country of the world have we men similar to the Maharishis of India, and no country in the world presents so many striking peculiarities of physical features as we find in India. Favoured by climatic conditions and peo pled by the highest of intellectual men it soon rose to be the leader of the nations in the world, and showed signs of progress in the arts of civilised life such as no other nation either ancient or modern has done. There must surely have been causes of a far-reaching nature for this early development and unrivalled progress. Every country has its own great men, and they have swayed the fortunes of their countrymen as suited their own conveniences or as circumstances permitted them to do. Their work was one of natural facility and individual exertions. Nowhere do we find in the annals of the history of any nation a congress of its wisest men meeting together, advancing the spiritual interests of their country, examining the phenomena of the physical universe, attempting to peep beyond the known phenomena and holding direct communion with the great Final Cause. India presents peculiar facilities in this direction. A Committee of twenty four Maharishis sat to examine the whole physical Universe, the land favoured their researches, the climate was peculiarly agreeable, magnetic currents were suitable to their enterprise, the products of nature, without any labour on their part

facilitated their work and their own extraordinary *will-power* gave the finishing stroke for the completion of the examination of physical phenomena which they had undertaken with a view to find out the grand *Truth* which lay concealed behind the numberless forms in which they beheld with wonder its mysterious work. The result of their physical researches was the composition of the 12 lacs of sutras called the *Bhoutika sutras* or sutras on *Soudamini* kala. This only stimulated their dormant energies. They found out that the combind efforts they made only revealed to them the further higher work they had before them. They knew that all the natural phenomena was the result of a few powers or forces (*sakties*) which were working under well organised laws, and all their attempts in the examination of the physical phenomena ended in revealing to them the existance of Higher Powers which they had still to explore. But in the examination of the physical phenomena, with that uncommon determination which characterised all their actions, they were led into a series of results which showed them that the creation of man presented more difficulties than the external phenomenal world and that an attempt in the search after truth lay more in the direction of examining ones ownself in preference to any objective phenomena which one might find around him. It was clear to them that the higher self which was able to hold the examination, was a something about which these had not much information before them, and unless they were able to rightly understand the peculiarities in the optical nerves they would never be in a position to check the errors of visual powers. In the examination of the universal phenomena, it seems to have struck them that they had to examine the powers of man more than the external objective world. The subjective world presented them more difficulties and after the framing of 12 lacs of *soudamini* kala sutras they found out that they were still at the very threshold of their investigations and the object of their goal was as far removed from them as it was when they commenced their researches. In this state it forcebly seems to have struck them

that the examination of their own persons and the vast quantities of latent powers they had was more useful than the examination of the external objective world and with this view strengthened in their minds by actual observations and personal experiences, they went on to investigate the *Pindandam* in preference to the *Brahmandam*. It can never be denied that the examination of the external nature, will be of immense use to the examination of the inner self and those who are great scientists have very often felt that their examination of physical forces has simply led them to face greater difficulties which in their turn had to be investigated, but which they could not examine for want of proper knowledge to guide them. No machinary could be more wonderfully constructed than the physical body of man with the mysterious powers which go under the name of mind or intellect and with the still more mysterious soul or atma. Here of course we have to leave the readers to persue the course themselves. Having taken to the examination of these wonderful powers in man, the Maharishis achieved a greatness in the *yoga* line which is now the admiration of the western world inspite of the invention of the most delicate machinary by the greatest of them. We still are of opinion that the admiration of the western scientists is the admiration of the blind men who have not seen the object but who have simply heard of it by some perverted sources. It is clear that the *Yoga* and *Vedanta* systems of philosophy are unknown to the modern scientists and that the contentment and concentration of mind which the ordinary yogee or vedantist commands is a factor utterly unknown to the proffessors of physical sciences and cannot be conceived by them. They have found no machinary which would be their solace in life or which would be their solace in death. Their moral code is far inferior to the moral code of the Aryan Maharishis; their concentration is nothing when compared to the concentration of the Aryan Pundits. Their lives are certainly not comparable to the holy lives of the great sages. The vanities of the world take the greatest share of the attention of the leading scientists,

while the search after final Truth occupies a very unimportant position in their estimation. Witness the deaths of the greatest scientists and see whether they died a death which was enviable. Their doubts rose to the highest pitch and they exhibited their disappointment and mental distraction. In this they cannot cantradict us and we are amply corroborated in our views by the sayings of superficial Europeon readers of the Vedantha Philosophy who have really obtained no insight into the grand truths contained in the Aryan philosophical works. Vedas stand preeminently great and defy all attempts at understanding them unless properly initiated into their mysterious teachings by a properly informed *Guru*. We wonder whether professor Max Muller who takes credit for having translated the RigVeda has rightly understood one stanza out of it correctly. Here there is no mincing of matters. Facts must be told however untasteful they may appear to the hearers. The great sage Vidyaranya who wrote *Bhashya* for the Vedas, could not have done it, but for his initiation into the inner meanings of those grand works. The *Swara* or sound is everything there and it would be absurd to expect that a foreigner would do justice to a work which is hardly intelligible to the pundit of this land, even with the four shastras at his fingers ends. But something is better than nothing. The wonder of the Western oriental scholars from a glance at the exterior of the Vedanta philosophy is sufficient to rouse the attention of the intelligent world and we sincerly thank Max Muller and other eminent oriental scholars for their open hearted admiration of the Aryan philosophy and their unreserved praise. A few opinions of these great men regarding our Vedanta philosophy will not be out of place and they will tend to show that the greater the attention man directs towards Vedanta greater is the knowledge he drinks there from. Schopenhaver exclaims—"In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death." Max Muller says" If the words of Schoponhaver's required any endorsement, I should willingly give it, as the result of my own experience during a long life devoted to the study of many philosophies and many religions. If philosophy is meant to be a preparation for a happy death, I know of no better preparation for it than the Vedanta philosophy." Frederick Schlegel says "Even the loftiest philosophy of the Europeans, the idealism of reason as it is set forth by Greek philosophers, appears in comparison with the abundant light and oriental idealism, like a feeble Promethean Spark in the full flood of heavenly glory of the noonday sun — faltering and feeble and ever ready to be extinguished." Many more opinions might be quoted to show the value of the religious works which are even now found in the land of the Vedas. All these sacred books of India have manifold interpretations and it is here that room was presented for misrepresentation at the hands of the foreign and other ill educated scientists. Taking a superficial and prejudicial survey of the Aryan works they were able to largely supplement their illconceived ideas with the stores of their prejudiced imaginations and spread the world with opinions which could not stand for a minute when soberly examined by honest men. In spite of these vagaries, Truth has stood the ground and will stand its own place to the end of Time. The Maharishis whom we introduced first, took to yoga and Vedanta ways, examined psychological phenomena, achived surprising conquests over the powers of Nature and held communion with the Great Power from whom flows all *sakty* for creation, protection and destruction of the numberless worlds. These are the authors of the astrological sutras ; they are the exponents of the philosophies of the Aryans, they are the inventors of wonderful machinary which have yet to be learnt by the modern men and they are the sages, who attained to the *Astasiddhies* which could enable them to wield the forces of Nature with tramendous advantage. Are these to be condemned without a fair trial? Have they not a voice to be heard? and will their works sink to oblivion as do the works of the ordinary mortals?

Aryans must hear what *Dr. Paul Duessen* says. "And so the Vedanta in its unfalsified form is the strongest support of pure morality, is the greatest consolation in the sufferings of life and death. Indians keep to it." We have yet to understand the greatness of the Indian civilisation. Her sciences have been described in hundreds of thousands of sutras and her machinary have yet to be revived for the benefit of mankind. Unfavourable times gave a death blow for a time, but the moment has come when her superior knowledge will spread its mellifluous influence all round and revive India once more to its former intellectual grandeur and unrivalled mental progress. Misrepresentations can only live for a short time and sooner or later truth must come out. The cry against astrology, a *Vedanga* was once heard very loud, but the times are changing now; people are beginning to see that it is much abused and without reasonable grounds, and intelligent gentlemen are generally now convinced that a correct study of astrology would lead to the material prosperity of the world's nations. The value of time cannot be underrated. The influence of seasons cannot be rejected and the influence of planets is a patent fact. Some men even went to the extent of saying that the sun has no influence on us even when he was burning countries and these statements were believed as gospel truths by the ignorant classes. But a better state of scientific knowledge and the unmerited abuse of a noble science have resulted in the desired reaction and the pent up energies will rush with a force which will sweep off all trash which has been obstructing human progress in this direction and reveal to the wondering millions the true intellectuality of the ancient Maharishis the innumerable siddanthas they wrote for the benefit of mankind and the grand results which flow from their proper study.

A wrong attack on astrologers.

Is it astrology or astrologers against whom the attack of the modern scientists directed? This is an important point for settlement. From the perusal of a large number of paragraphs which have been appearing from time to time about astrology and astrologers we are led to believe that the faults of the advocates of astrology are visited upon the science itself. This is certainly wrong. A science, to be generally lasting, must possess some intrinsic merits about it. Astrology has stood its ground well for thousands of years and against a series of charges of a host of nonbelievers of every intellectual grade and position. Without a trial it has been condemned. The point of attack has almost always been directed more against the predictions of astrologers or their individual opinions, than against the internal fallacies, or the untenable principles of the science itself. Astrology, as any other science, is no doubt intimately bound to some extent by the declared opinions of its experts. But who are its experts? what are their qualifications? where have they derived their knowledge from? do they possess the necessary previous training which is expected of them? are we really bound by their views regarding the science of astrology? Since the dawn of history many bold predictions have been ventured and realized. Not a word of praise or recognition appears on this score. In fact these predictions which had been correctly fulfilled had been studiously omitted. Like good advocates, the scoffers of astrology forget all reference to their assailable points, and readily count upon the weakness of their opponents for their success. This is good policy though not just. But when this principle is carried to extremes, it certainly tells against improvement of all sciences and arts and is calculated to work immense mischief. If we take the *'kills"* of medical men of all grades and countries and omit all reference to their *"cures'* ' we dare say we may be able to spin out a pretty long list of failures, which may damn medicine as a science altogether. But that would be neither fair nor just with the recognised principles of human progress. We should have no personal grudge against sciences wherever they may be and whatever they may be. We need not laugh at them when we do not understand them. We have to establish our position as judges, and produce our credentials before we constitute ourselves as authorities to condem them. Could anybody come forward and show us a single paragraph from any scientist of note, ancient or modern who had carefully studied the subject of *Astrology proper* and who ventured to criticise the internal inconsistencies of that science? How then can anybody rave against astrology when he has no knowledge of it. We cannot use any milder language in this connection. A man who never visited India, but who is always seated on the peaks of the Snowdon in England will be as much justified in denouncing Indian manners and customs as the modern *scoffer* who never took even a single peep into the technicalities of the astrological

sciences, who never examined the correctness of its principles but who criticises them in the most violent language imaginable, Why should gentlemen of fair education and intelligence, show so much spite and personal ill-will to the cause of a science which at best they have not made attempts even to understand superficially. This is treating astrology with a vengeance, and ridiculing it without justifiable grounds. There may be very good reasons for their attacks against any of the astrologers, These unfortunate men pretend to possess a higher state of knowledge and profess to read the past, present and future of man, and thus have rightly or wrongly invited a challenge from the professors of other branches of knowledge. This profession of knowledge on the part of astrologers is too much for the men of science to swallow calmly, The attempts made by men of sciences to study the celestial phenomena, have not always been crowned with success. They have been starting theories and knocking them down on their heads. All possible tentative methods are adopted and renounced, when the results are unsuccessful, or when the effects cannot be properly explained in the light, of better and more subsequent discoveries. Instances of such failures could be adduced in large numbers. But these circumstances should not weigh against the value of the sciences themselves. False theories or opinions in physics or chemistry do not negative the existence of physical or chemical truths. Knowledge is considered progressive and therefore it may not be confined to recognised grooves of thought, A series of failures in astrological predictions cannot make the science of astrology false, The methods employed may be found wrong. There may be mistakes committed by its professors. Scientific facts may not have been properly understood or digested. The whole system of investigation might have been founded on a thoroughly false basis. But these and many other similar circumstances need not necessarily make the grand truths of the science untenable. Take for example the solar phenomena. The sun gives us light and heat. Theories regarding their orgin and work may not stand the tests of truth, Scientific men may be completely ignorant of the physical and chemical basis for the production of such splendid sources of energy from this gloriously illuminated body, but neverthless the fact that we get all the light and heat from the sun remains true all the same and it may have been founded on the adamantine rock of truth Nothing can shake its foundations. The attacks of ignorant or prejudiced men cannot take away the value of truth, Astrologers on the other hand are not also free from all blame. If modern scientific men have been guilty of prejudice and ill

will against astrology and its professors, the astrologers have equally to blame for fastening their personal shortcomings and errors of calculation on the science of astrology itself. Both parties have to modify a bit in their plan of attack and defence. If the one is unnecessarily hasty the other is equally stubborn. The criticisms of the one are as unjustifiable as the extollings of the other. The advocates of astrology have not made a clean representation of the truths they find, the doubts and defficulties which stare them in their face, and the unsatisfactory condition in which some of the astrological works have come to them.

(To be continued.)

Astrological Lectures by the Editor.

The Editor of the Astrological Magazine Mr. B. Suryanarain Row took a short trip to Gooty, Produttur and Alur. He delivered two lectures on Astrology and the subjects bearing upon it in the Sanscrit School Hall at Gooty. Mr. M. Kesava Pillai, the well known public spirited citizen of Gooty arranged for the lectures, and the chair was taken by Mr. S. Vasudeva Row B. A. Tahsildar on the 1st day and by Mr. Jangamakota Sreenivasa Row pleader and Theosophical Inspector on the 2nd day. The lectures were delivered in Telugu as the audience was a mixed one. Messrs. P. Sanibayya District Munsiff, T. Govindarajulu Moodaliar Inspector of Police, Rangareddy B. A. B. L, Thimmareddy, N, Chengal Row, M. Kesava Pillai, J. Sreenivasa Row, Bhujanga Row, N. Krista Row, K. Hanumanthacharlu, Pleaders; S. Krishna Iyyer, Sub-Magistrate, Sub-Registrar and the other intelligent public of the place were present. Mr. Suryanarain Row briefly pointed out the reasons in the light of the modern sciences for believing astrology as a science. He then stated that astrology when properly studied and understood will be of great practical help, in the multifarious duties of man's life and that, when once the fact of the influences of the planets is satisfactorily established there is no logic among the educated men to neglect it. The lectures were interesting and were highly appreciated by the audience and the learned Lecturer was heartily thanked by Mr. J. Sreenivasa Row for his able lectures and the instructive information he gave in the course of his speech. At Produttur, where he went at the invitation of a few friends the Editor received a most cordial reception and he is very thankful to them. Three lectures were arranged in the School Hall and the audience represented the pick of the Produttur public. Messrs G. Kodanda Ramanjulu Naidu B. A. B. L, District

Munsiff, A. Katchapeswara Iyer Thasildar, Parthasarthi Naidu Civil Apothecary, L. D. Venkata Ramiah B. C.E. Engineer, Y. Nagayya, A. Ramachar, J. B. H. Vencoba Row, G. Venkataramiah, V. Vasantha Row Pleaders, Sub-Registrar, School Masters, Vaidika Brahmins, and Merchants of the place were present.

The lecturer very aptly divided the subject into 3 divisions and pointed out that the knowledge of the ancients about the physical sciences was great; that the words which they selected to convey names and ideas clearly indicated the nature of the knowledge they possessed on these matters, that not only did they possess special powers in the subject of astrology, but that they were also great men in various departments of knowledge, that such able and disinterested Maharishis could not have seriously thought of writing 400,000 slokas about astrology specially when they knew that the subject was false, and as such was calculated to do the greatest possible mischief to all the succeeding generations of mankind; that the Karma theory so difficult to understand and to explain was really consistant with the principles of astrology, that the influences of all the important planets were demonstrable clearly in the light of the modern sciences, that a knowledge of astrological facts is not inconsistent with the responsibility of man for his actions; that the planets simply indicated the results of the previous actions of the persons concerned and did not interfere with his present independence or his own responsibility to counteract those influences, that certain remedies prescribed in the astrological works to avert evil influences were quite consonant with facts explained by the light of the modern sciences, that predictions based on Astrology have been made by very clever astrologers long before the events had happened and when the circumstances looked desperate enough, that necessity is the mother of inventions and that a certain knowledge of the future will place man in a better position to meet the dangers and difficulties which obstruct his progress and that all these facts have not been properly examined and carefully sifted by the scoffers of astrology simply because they are prejudiced in that cause before they have a right to do so. The lecturer also pointed out the present fallen position of the professors of astrology and the unjust way they are treated even by gentlemen of cultivation and social position.

He further said that if astrology is to be respected and useful the experts must have a decent education in the technicalities of the subject and must be actuated by the most disinterested motives possible in their calculations and predictions.

A high general education is also necessary and these qualifications are not generally found among the astrologers of the modern days. Mr. Y. Nagayya who occupied the the chair on these three lecture days concluded the meetings by supporting the lecturers views and the audience dispersed after a good intellectual treat. Letters given by the Produttur public about these lectures are published in the last issue and it will be seen there how the lectures were appreciated by them. An invitation from Alur took the Editor to that place and two lectures were delivered in the School Hall on the subject of astrology. Mr. Bhasker Row Sub Registrar of the place presided and Messrs. M. Sambasiva Row naidu Thasildar C.S.R. Saldanah Civil Apothecary V.Kamarazu Inspector of police B. H. Hanumantha Row Sheristadar Magistrate, Jeevan Row Head Master Post Master and many others were present. The lectures were very highly appreciated and lasted for 3 hours each day. The Chairman explained at some length about the usefulness of the science and the practical good which it is intended to effect if cultivated on the lines suggested by the lecturer. The Doctor, Thasildar, Sheristadar and the Police Inspector, were unanimously of opinion that they had not heard a lecture so intersting on that subject, and wished the lecturer and the cause he undertook every success. It must be said to the credit of the public of these places, that they evinced great interest in the matter and some of them practically showed their sympathy by donations and promises to become patrons. The Editor is highly thankful to the gentlemen of Gooty, Produttur and Alur, for the kind interest they took in arranging the lectures, bringing their friends to them, and showing all possible sympathy which the lecturer needed when he stayed in their places on his lecturing tour. Some of those who consulted with him about their horoscopes were satisfied with the predictions he made, and on the whole the lectures have done much good by rousing an interest in this much neglected science of astrology.

The Colors of Flowers.

Apart from the uses which the colors of the flowers may have in the great storehouse of Nature and her ever varying and wonderful phenomena it is assumed by the scientists that the colors of flowers as a whole are intended to attract insects in general and that particular colors are definitely intended to attract special kinds of insects. If we take a few examples out of hundreds which might be easily cited, the flowers which lay themselves out for reproduction by

miscellaneous small flies are almost always white, those which depend upon the beetles are usually yellow or yellowish while those which seek for the favour of bees and butterflies are generally purple red lilac or blue. Certain insects always visit one species of flower alone while others pass from blossom to blossom of one kind only during the course of a single day. It has been noticed by eminent naturalists that while bees form 75 *P.C.* of the insect visiting the very developed composites they form only 14 *PC* of those seeking umbelliferons plants, which have generally open, but by no means very showy flowers. Certain blossoms which lay themselves out to attract wasps are obviously adapted to a less emotional circle of visitors. There are some livid red flowers actually resembling in their color and odor decaying raw meat which thus induce bluebottle flies to visit them and so carry their pollen from head to head. This correlation of flowers to the tastes of their particular guests seems to hold good down to the minutest distinction between species of insects. There are some flowers which change color as they advance in development and it is a noteworthy fact recorded by scientists, that each kind of insect which visited such flowers stuck rigidly to its own favourite color waiting to pay its addresses until that color appeared. Bees display a marked preference for blue color over all other colors. It is asserted that the various pigments of bright petals are already contained in the ordinary tissues of the plant whose juices only need to be slightly modified in chemical constitutions in order to make them into the blue pinks and purples with which we are generally familiar. The colored substance in the petals are in the generality of cases appear to be exactly the same as those in the foliage from which chlorophyll has disappeared, so that the petals are often exactly like leaves which have turned yellow and red in autumn or the very yellow and red leaves of the early spring. The colour of many crimson pink and red flowers is due to the development of substances belonging to the erythrophyll group and not unfrequently to exactly the same kind as that so often found in leaves. The fact seems to indicate that these various substances may be due to an alteration of the normal constituents of leaves. So far it has been ascertained thier development seems as if related to extra-oxidisation modified by light and other varying physical conditions not yet well understood. The change of colors in the flowers has a definite course and it seems that it is always in the same direction-from yellow or white, through pink orange or red to purple or blue. These changes are not always visible in all the flowers but where they undergo these changes the order in colors here indicated always holds good for reasons which have yet to be explored.

(To be continued.)

Santhies or Propitiations.

A grand meeting of the Bellary public was held on the 18th of September last, attended by hundreds of people in Sri Lakshminarainswamy's temple premises for concerting remedial measures to prevent the spread of plague which is so rapidly extending in all parts of India. Brahmasri Hubli Samarayachar was voted to the chair and Mr. K. Ranga Rao Dt. Court Pleader proposed that Mr. B. Suryanarain Rao B. A. should explain the object of the meeting. Mr. B. Suryanarain Rao pointed out that the Bubonic plague is rapidly spreading, that the generous hearted British Government are doing their best to combat the evils arising from plagues and famines, that the cooperation of the public is also necessary, that remedial measures enjoined in the Vedas and Puranas in the shape of offering special prayers to the offended Dieties (Powers) may be safely resorted to in these direful times; that planetary influences are pointing to a still worse state of affairs in the immediate future, that propitiatory ceremonies must be performed by learned Brahmins of all sects to appease the enraged Sakties, that Mars will be stationary (Kujastambhana) in the sign of Cancer (Kataka) for 8 months; that this unusual stay is indicative of greater calamities to the nations of the world; that Mars enters Kataka on 14th October, and will stay till June 1899, that heavy loss of life from various causes will result from this, that about December of 1899 there will be a combination of 8 planets in Scorpio, and that these dire calamities ought to be averted by prayers to the Great Ruler of the Universe, that as the Bellary public are too poor to pay for such religious performances on a grand scale they may subscribe small amounts and give prayers specially to avert evil in and about Bellary for all classes and creeds. A strong committee of the most respectable men of the place with Mr. Penukonda Rama Rao Municipal Chairman, as Chairman was at once formed, and the ceremonies were commenced on a grand scale for 21 days. Without any hitch or break the learned pundits and sastries of Bellary performed their allotted portions and the whole ceremonies were concluded by the *Poornahuti* on the 13th, Procession and AvabritaSnanam on the same day and a grand feeding of the Brahmins about 2000 in number on the next day. Some are of opinion that such ceremonies should be kept up to the end of Vikari or April of 1900, and attempts are being made to carry-out the scheme. People came forward liberally and about 13 hundred rupees were spent in the

affair. Whatever may be the view taken by the nonbelievers there could be no harm in praying to God in the ways recommended in the time honored shastras. Bellary has set a splendid example and we hope the great Planets and Sakties which are governing the world under God's directions will make the rigours of plague and famine as little felt at Bellary as possible. We strongly recommend the same course to all considerate and religious men all over the world. Mr. Elewin, Collector of the District, seems to have remarked that the people may keep on saying these prayers for sometime more. This is very kind of him as a European officer sympathising with native religious performances.

How Astrology helps us in the choice of profession.

A double graduate and a learned friend of ours thus writes to the Astrological Magazine under date 1—10—1898,—

One of the burning questions of the day is "what is to become of all our graduates? and to what profession must they turn their thoughts to?" This question is a very important one and has a vital bearing on the future of young India. Rulers of the country very pertinently ask where are the openings for our modern graduates turnd out of our Indian Universities? It is also clear that Government service can absorb but a very small percentage of these large numbers of educated men. It is sometimes complained by Statesmen that such of the graduates as fail to get into government service or secure other lucrative modes of employment become as it were a set of disappointed men who are ever on the alert as so much inflammable material to do mischief to the ruling power in times of danger and trouble. Leaving the matter alone from the point of view of responsible rulers of the country, the question what is to become of one in life, calls for an equally pressing answer from the parents standpoint. Various solutions are suggested. One eminent man would have all our graduates turn agriculturists. The gentleman in question generally proposes that Government should let out so much land per head to graduates on easy terms and induce them to take to agriculture. It must be stated at once that this is no certain *Palladium* that would cover all cases. Agriculture is a very good thing, a very innocent thing, where man can have Nature for his companion and become a particiapator in her bounties first hand. Agriculture now a days has its own difficulties and disadvantages equally in common with other

callings. The almost proverbial uncertainty of our annual rains, the further uncertainty about fixity of land tenure, as observed in the frequent changes, made by the Revenue Settlement Department about the reclassification of soils and the re-adjustment of values and rates etc. are among other reasons sufficiently grave and weighty to scare away the would be-graduate-land-cultivator. The above attempted solution yet again overlooks another very important principle of psychology viz about any given man's special aptitude or leanings towards particular branches of industry. In fact our whole modern system of education is grounded on the principle that every person must be taught what he or she has the best liking for; so that in every case all our efforts in education must run in the same direction as Nature and never proceed counter to the latter. In fact we must assist and supplement Nature in all our studies so as to ensure good and successful results. It must not be supposed for one moment that I am against any one selecting agriculture as a profession. My sole question is is he fit for it, and are there indications of his being so fit? If he is he must and should adopt agriculture as his profession and none other.

It will thus be seen that the great and true skill of the teacher or the parent consists in finding out by close observation etc. in what particular direction a young man's bent of mind is and shape his education accordingly. This mode of observation is called in to our aid in teaching. We also welcome any hints we may derive from the doctrine of heridity. If light could be thrown upon this momentous question by the much neglected astrology why should we not call into requisition such light instead of treating its teachings with disdain and contempt. Men skilled in interpreting astrological truths would be able to say with as much certainty as it is possible in human affairs for mortal man to foresee and foretell, what would be the means of living of any living being, what would be the different ways in which he may expect moneys etc etc. If for instance, astrology declares a person to be destined for good musical training where is the fun or sense or the wisdom of bringing such a one, say to agriculture, so that he may "waste his sweetness upon the desert air" as it were? Is it not so much waste of time, labour, money and every thing valuable if the voice of Nature as revealed in astrological truths be left unheeded. In fact by not listening to such truths would we not be making the egregious blunder of putting a square man in a round hole and perchance discover our initial mistake if at all, and that only when it has become too late to mend. I may men-

tion in this connection that in Varahamihira's celebrated work Brihatjataka, the whole chapter X headed *Karmajivadhaya* is devoted to the consideration of this very important question. Other eminent writers on astrology have also expatiated on this matter. I shall in my next letter propose to offer for the consideration of the enquiring public some of the salient points regarding the nature of the profession best suited in any given person's case. The subject seems to be a very important one and I trust Mr. Editor you will find space for a consideration of it in your valuable Journal and advocate its cause with your powerful pen.

Important Lessons in Astrology

(*Collected from the best astrological original works in Sanskrit,*)

LESSON I

We propose to translate into English the best Principles of Astrology from the most eminent works on the subject in Sanskrit, and trust that the readers of our Magazine will find them highly instructive and useful. The art of predicting future events in the horoscope of a nation or individual largely depends upon the knowledge of minute details which a person possesses in the subject and the skilful way in which such knowledge is brought to bear upon the application of theoretical knowledge to practical events of man's life. Those who despise the regular steps of a ladder are sure to go down and never reach the summit of wisdom which is founded on a higher level. Knowledge is the property of those who, possessing a fair share of intelligence bring in steady and close application to support and secure it. The Principles of astrology which would be explained here will form a series of lessons, which we propose to give in the interest of our readers, and they are further assured that every care will be taken to procure the best illustrations from the most prominent works of the ancient Maharishis. None of the later writers on astrology ever pretended any originality in the science, and whatever they have stated in their works they derive their sole authority from the renowned Maharishis from whom they have borrowed their ideas and who flourished and did so much for the progress of the world. Eminent scholars like Varahamihira, and his splendid commentator Bhattotpala and even the Great Aryabhatta, have distinctly confessed that their literary attempts were always directed to simplify scientific facts which have been already recorded by the Maharishis and that when they did not find

cases or illustrations mentioned in the older works exemplified in the physical phenomena during their own times, they reverentially narrated them with the remark that such combinations might have happened during the earlier periods of the world's existence. A careful perusal of the history of the world in all its branches of life, will clearly show that the animal, vegetable and mineral kingdoms of the earth are undergoing thorough changes and the combinations of the planets must equally be so, as otherwise we cannot logically say that the same causes produce different phenomena under the same physical conditions. The noble sayings of the Aryan Rishis could never be untrue. It is undoubtedly to such works that the covered name of *Siddanthas* was given and that none deserved to be called a *Siddanthi* who could not by his *superior sight* see the past, present, and future of the subject he was dealing with. This unbounded confidence among the greatest writers of the modern times, in the truths contained in the works of the ancient Maharishis even in cases where some of them ceased to exist could not have been the result of simple mythology or reverence for the *Gurus* so strongly recommended in the Aryan religion, but seems clearly to have been the result—the only natural result——of a series of investigations and researches by the later writers, and the complete confirmation of the results as predicted by the ancients when their works were rightly interpreted by the subsequent writers. Those old Rishis wrote for all ages and for all times. We shall arrange the lessons in easy gradations and the *Phalam* described here will be found to be correct when the *pros* and *cons* have been carefully weighed and predictions ventured after this balancing of recorded evidence. In many books on astrology no results are predicted on the birth of a child as regards the date, weekday, thithi, season, months dark and bright half of the lunar months and the various technicalities through which the astrological student has to pass. We shall therefore give all these clearly for the information of our readers.

(*To be continued.*)

Kuja's influence on the fate of Sovereigns.

Kuja [Mars]is the *Netha* or Commander-in-chief among the planetary bodies. He also represents all physical energy and martial valour and those who are born under his special influence or care will be possessed of warlike spirit and will be fond of battles and adventurous undertakings. In sanskrit astrology the word *Karaka* is very extensively used and when

translated it means we believe, one who causes or one who makes. Ravi is said to be *Pitrukaraka* or the planet who makes father [successful, long-lived etc]. Remembering this special signification attached to the word *Karaka* we shall examine what are all the things which may be attributed to Kuja or which Kuja specially influences and controls. The increase or decrease of those various objects or events indicated by Kuja depends upon his position in the zodiac, his occupation of the rasee, the friendship or enmity he bears to the lord of that sign, the sources of strength he commands, the conjunction of other planets he has and the various aspects to which he is himself subjected. The astrologer well versed in all these technicalities should be careful in the balancing of good and bad indicated by the various positions named above and then predict such events as are foretold by the Maharishis in the astrological works. We should be well educated and conversant with astrological matters before we venture into the predictive regions. In this year *Vilambi* the King is Buda a mild planet no doubt, but one who is credited as possessing very little individuality or determination of character as he becomes bad with evil planets and good with auspicious planets. Kuja is the Prime Minister for this year and he is a strong planet who represents the high military power, and who is always given to cause violent deeds and dreadful and virulent forms of diseases. If we are guided by analogies we see that any given Government will be moulded after the personal character of the strong headed minister, when the king or emperor is a weak-headed sovereign. Buda's permanent position is only a *Yuva Rajaship* but Kuja is a *pucca* commander-in-chief and all the planets excepting *Ravi* and *Chandra* when in conjunction with him will be defeated in *grahayud-dham* or planetary fight by Kuja. This means in conjunction with Mars other planets exercise little or no influence of their own. Thus we have a war-like minister who is given to violent deeds and a weak headed ruler to control him. This means bad for the world. Wars and famines, great national agitations, want of rains and excessive rains, fevers and plagues cholera and other severe epidemic forms of diseases, earthquakes and inundations of the sea, eruptions of volcanoes and spread of poisonous and highly dangerous gases, all over the world, varying in intensity with the rays of Kuja and Buda will be affecting the different nations of the world in different degrees at different times. Destruction of life and property from these sources will be great. Fires and wars will carry off large numbers while larger numbers fall an easy prey to various heat diseases which will rage from one corner of the globe to the other. As Kuja is the highest in power during the year *Vilambi* he causes quite

a havoc among the crowned heads of the Earth. Since the commencement of Vilambi great personages have died in large numbers. Gladstone, Bismark, Empress of Austria, Queen of Denmark. Emperor of China and others have paid their last debt to Nature and many others will follow them in a short times. We shall explain at greater length in our next issue the various has of the mischief which will be caused to the world by the evil influences of the planet Mars.

CORRESPONDANCE.

Sri Sankaracharya's Horoscope.

To

M. R. Ry.

B. SURYANARAIN ROW GARU,

Editor of the Astrological Magazine

Bellary.

DEAR SIR,

1. Several scholars, Indian as well as European have expended a great deal of learning in unraveling the exact date of the birth of Sri Sankaracharya. But they have arrived at no unanimity of opinion on the question.

2 The foremost of the ancient Indian authorities on the subject is Sri Vidyaranya's Sankara Digvijaya. It refers to Sankar's birth in verse 71 of chapter V which is " Lagne Sashe subhayute sushavekumaram "Sriparvati sujanani subhavikshiecha; Jayasati sivagurornijatunga samsthe suryakuje ravisutecha guruncha kendre."

3 It is interpreted by Dhanapathi Suri as "Surye meshathe, bhaume, makarasthe, ravisute mande, tulasthe gurancha, kendra chaturthatriyanyatamarasisthe". (see book No. 21 page 54 Anandasrama series Poona.)

4 In the recent work of "Sankara Mandara Sourabha" by Nilakanthabhat of Hospet is given the date in a verse which is "Prasata sishye saradamati yatavatya. ekadasastika tato nachatussahasram." Bhatta Yegnaswara of Surat quotes this with approval in his Arya Vidya Sudhakara and understands Koliyuga after the verse. Pandit Sivadatta of Jeyapoor identifies the date given with A. D. 783 of the Christian Era.

5 A traditional recital gives the same date in greater detail in the following couplet.–

"Nidhinagabhavanyabde, vibhava Masi Madhavi."

"Sukle thithou dasamyancha Sankararyodayasmritah."

It refers to the year Vibhava, month Visakha, 10th of the bright fortnight.

6 The late Mr. Justice Telang of the Bombay High Court has dealt with the question at length in his learned introduction to the English translation of the Bhagavadgita etc. (Sacred Books of the East) as well in an able article in the early volumes of the "Theosophist." As I have not the reference with me now I cannot give his conclusions or reasons for the same difinitely. But

I have a faint recollection that he gives the 9th or the 8th century A.D.

7. The learned European orientalists from Colebrook and Wilson downwards have bestowed considerable attention on the subject and given different dates varying from the 4th to the 9th century A. D.

8. Their opinions have, however successfully been combated as being based on insufficient data and fanciful surmises in a lucid and exhaustive article in the Theosophist of 1883 by the late Mr. T. Subba Row of the Madras High Court and Theosophic fame. It occupies 22 pages from 140 to 162 in the collection of his esoteric works. He takes Vidyaranya's biography as authoratative on the matter, coming as it does from a highly learned and vastly read Sanyasi who is in every way expected to know the truth about the date of Sankara the hero of his work. He also accepts the correctness of the pedigree of Pitadhipathies kept in Sringeri. The verse quoted above from Vidyaranya has not however been so much as referred to in the article. This pedigree, if I remember right shows that Sureswaracharya the immediate successor of Sankara to the Sringeri Mutt, is stated to have lived for 700 years. This period of longevity is too hard a nut for the modern sceptical mind to crack much less to swallow.

9. The talented writer also refers to the invitations of Sankara, into the order of sanyasi by Govinda Thirtha as the main if not the sole point, in determining the date of Sankara. He quotes chapter and verse, from Vidyaranya for supporting his view that Govinda Thirtha is but another name of Patanjali the great commentator on Panini Sutras of Grammer after he has taken *Sanyasa Asrama* from his Guru Govindapadacharya who it is said lived shortly before the age of Budha. The writer concludes on the authority of Tibetan and Indian initiates by making a startling assertion that Sankaracharya was born in B. C. 510 (51 years and two months after the date of Budha's Nirvana). He also assures the world that his revelation of the date of the great reformers birth gains abundant evidence from the inscriptions at Kanjeevaram, Sringeri, Jaganath, Benarese and Cashmere.

10. I shall feel greatly obliged if any astronomer calculates the exact date of Sankaras birth as given above by Vidyaranya and other writers and publishes it to the world through the columns of your valuable Journal. I shall also feel thankful if further light is thrown on this vexed question by reference to any inscriptions now extant in India as well as to the age of king *Sudhanva* who is said to have materially helped the propoganda of Sankara's religion.

Narayana.
21-9-1898. } Siva.

We have made arrangements for the calculations of Sri Sankaracharya's horoscope on Vidyaranya's authority. Coilbrooks' and Wilsons' guesses cannot interpret facts. Mathematical calculations always lead to definite results. We have got the calculations ready and will publish them in our next issue.

Ed. As. Mg.

Forecast of the state of Public health in Bellary and the Madras Presidency.

To

THE EDITOR OF THE
ASTROLOGICAL MAGAZINE
BELLARY.

Sir

Please publish in your Magazine the following.

Hitherto the Bubonic plague was confined chiefly to the Bombay Presidency. Its invasion to Bangalore and visits to villages in the North Arcot and Salem Districts created such panic that it has become the subject of talk in every household. It afforded ample food for News paper Editors to fill in their columns with statistics of mortality from this cause and descriptions of feelings of inhabitants of places visited by this disease and the steps taken by the authorities to stamp out the plague. So far as the Bellary Dt. is concerned specially Hadagali and Harpnahalli which have extensive trade with Hubli and Dharwar every day's mail brings mournful news of the losses of friends and relations from plague and severities of exposure etc. At such a crisis any information as to the direction the fell disease will take in its progress will be welcome to the public to prepare themselves to meet the dreaded foe, by taking such preventive measures as would suit their convenience and caste principles. The Sanitary Commissioner of Madras has already notified from a sanitary point of view that it is almost certain that plague will establish itself in Madras and other large towns by the end of November. From the articles in the papers it would appear that plague in Banglore is not invariably attended with glandular swellings and the majority of deaths are due to simple fever, and that the word *Bubonic* is not always applicable. It is not known what other novel forms the disease will assume. Calculated on the Hindu Astrological principles Dr. King's prophecy unfortunately seems to turn out approximately too true. The following are evil days for large villages in Bellary, Madras, and Nilgiris. According to astrological calculations commencing from these dates the mortality among men and cattle will increase, and judging from the results

in the sister Presidencies (the cause of mortality being plague principally) it has to be presumed that the undermentioned places will be affected by the terrible plague. Fever and cholera will also have a share. Alur and Adoni will begin to be seriously effected in November 1898 and mortality will continue till November 1899 with slight falls in the interim. Bellary, Hospet and other Taluks catch the infection in January 1899 Harpnahalli will be least affected. December and January following will be most critical-being commencement of evil days for this District. The public will do well to adopt immediate preventive measures by the erection of sheds and inoculation and have a stich in time to save *nine*. The authorities may direct mortuary returns during those months.

BEGINNING OF EVIL DAYS.

Alur, Adoni,	About 27th Nov.1898 and will last for a year	great mortality
Hospet Bellary Raidrug Hadagali	11th January 1899 to Nov. 1899	mild attacks.
Kudligi Kampli Kuditani	20th Feb to Nov 1899.	severe attack.
Harpanahalli Kothur	24th Jay. to Nov. 1899	slight attack
Siraguppa Narayanadevarkeray	11th Feb. to Nov. 1899	

Yemmiganoor–7th Mar. to Nov. 1899.

In the interests of European population, calculations have been made and the results arrived at show that the Nilgiris will be affected in Dec. 1898 and Madras in Jay. 1899 and by Nov. 99 Madras will have been considerably affected. Sudden fires and accidents also occur here and there. I hope I will not be considered as an alarmist by giving publicity to the above. These results have been arrived at by reference to certain planetary combinations and changes in the atmosphere coupled with the experienced sayings of ancient Sages and on certain principles. In the interest of the public it is fervently prayed that the above will turn out to be entirely false. But it is always better to be prepared for the worst before hoping for the best. If the predictions are verified a further forecast will be published about the important towns throughout the Presidency.

N. B.

A week's margin is claimed for errors in calculation — C.Baboo Row, C.Venkata Row, Ag. Tq. Sheristadar, Harpanahalli

31—10—1898

We are personally acquainted with Messrs. Baboo Row and Venkata Row the father and son. Mr. Venkat Row is an intelligent undergraduate and has studied well astrology and kindred subjects It would be better if he gave authorities for his forecast, as then he will be enabling the public to corroborate or contradict his predictions. As he himself says we hope fervently for the falsification but the combinations are too strong for these simple hopes. Instead of spending his time about small places like Kuditini, Sirguppa etc. Mr. C. Venkata Row would do well to study the horoscopes of the most important towns in India, and say somethng about them as the interests involved in large and rich cities are immense. However charity should begin at home and Mr. C. Venkata-Row is quite right in venturing predictions in and about the places he is living now. We request him to speak authoratively in his next letter and give us the reasons, astrological and shastraic -which enabled him to make these predictions. Many of his rain prediction turned out to be true.

Ed. of the Astrological Magazine.

NOTES.

We are very thankful to the Editor of the Hindu Organ of Jaffna Ceylon, for the kind words he has spoken of us. We intend taking a trip to Ceylon and Burma as several gentlemen are anxious to know the grand truths contained in the astrological sciences. In the dissemination of knowledge no means are so efficacious as addresses delivered in learned assemblies by competent men who have carefully studied the subjects they treat of and we shall follow this precept as early as we can.

All ancient nations who professed any traces of civilization were great adepts in astrology. In their case at least astrology did not stand in the way of their material progress. Will facts have no weight with us in our arguments?

Whatever does not agree with the modern man or his refined views he sets it aside as absurd or superstitious. He however forgets that very soon after he sets aside his own individuality as he finds that all his ideas were antizipated by the ancients. How painful is this situation?

Ancient civilisation for Europeans meant the conditions of life as they obtained in Greece aud subsequently in Rome. But older and more stupendous works of the Hindus have no place in the records of their history.

If the Indian sepoys who accompanied the expedition to Abssynia found their own temples and ruins similar to

those national relics, they were justified in thinking that the arts of life were borrowed from the Hindus by the Egyptians.

A description of Sani (Saturn) is very interesting. He is the most distant planet who exercises a powerful influence on the terrestrial phenomena and as black color from time immemorial represents death and misfortune, it is very likely the black colored rays might have been taken from the globe of Saturn.

Oils of various seeds, have their special peculiarties, which can be observed when we burn lamps using them separately. These color differences have a very lasting effect on the atmosphere where these lamps are burnt. Human sight is very much affected by the use of the various oils, and the times during which they are used. Colors therefore have a primary influence in moulding human character and disposition and we owe these colors to the different compositions of the planetary bodies.

The color of the waxing Moon is now greenish rather than pure white. We ave been observing it for the last 10 or12 days (from 16th October) and find th at the light seems to have undergone a change. Moon simply reflects solar light and this change in the color seems to be due to magnetic disturbances in the solar disc. This portends loss of life and property to the nations at large and we shall be glad to hear something about the observations of the learned scientists on this matter.

When the planet Mercury is visible there is injury to the world. The Sanscrit Text says *Bhudu Prakaso Jagadaprakasaka*. So long as the planet Mercury is invisible from his nearness constantly to the Sun-world is safe, but when Buda is visible, he brings ruination to the globe and all those who live upon its surface.

It is alleged now that the planet Mercury—Buda-is becoming slightly visible. It is to be presaged from this fact that there is great danger to the terrestrial tenants. We must be prepared for the worst always and hope for the best.

Kuja is not a particular friend of Sani. Kuja represents Martial Valour, while Sani represents human sorrow. When these two join together they inflict severe troubles on that part of the world which is governed by them.

There are ten different states deleniated for the planets, and these have a strong influence on the destiny of the individuals.

THE

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B. SURYANARAIN ROW, B. A.,

Member of the Asiatic Society of Bengal.

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Man The Best Machine.

I

We have often said elsewhere that the best study for Man would be his *Ownself.* This splendid idea of self-examination and study never occurred to any of the most enlightened nations of the present day. Why? we shall not pause to argue. The study of *Pindandam,* says the Aryan Philosophy, is more valuable than the study of *Brahmandam.* What is it which looks at the world; observes the events going on, notes their occurrences and system, ascribes causes to effects and effects to causes, suggests various original ideas to men in matters concerning their progress, prompts him to work for his own or for others weal, and in fact performs a variety of work, which no pen can succinctly describe or no tongue proclaim. If we take away the ancient philosophy of the Greeks and Romans upon which the present Europeans have built their fabric of modern philosophy and science, we may hardly leave anything which they can call their own and to which they can lay claim as original. All the scientific ideas of the modern philosophers are clearly anticipated by the ancients or expressed by them in language which from the concise nature of the expression remains unintelligible untill a better state of knowledge steps in to supply the want. Plato, Socrates, Aristotle, Zeno, Diogenes and a host of others are too well known to require any praise from us. The expression ancient philosophers as used in the

European works is confined to the restricted sense of Greek and Roman wisdom. No reference has been made in any of the European books to the high state of intellectual advancement which the Aryans had made at a very early stage of existence in the land of Aryavarta. It is right that the European scientists should acknowledge the good they derived from their immediate benefactors and these happen to be Greeks and Romans. Cadmus first brought the alphabet from Egypt. Egypt is now a barbarous country and it is an unpleasant fact for an enlightened nation to be told of its humble origin. Those Greeks and Romans were surely uncivilised 3 or 4 thousand years ago, when the EasternEmpires of Babylon and Ninevha flourished. The Persians found the Greeks in a barbarous state. Some of the ideas in the Grecian authors are either mystic or unintelligible. Such philosophical passages are termed mystic from the fact that they are not intelligible. Why? These Philosophers borrowed them from the Hindu Maharishis whom they partly understood, but which knowledge could not easily be interpreted to their less educated brethern. When they went to the East to learn at the feet of the contemplative and serene yogee, seated under a broad banyan, with nothing to cover his nakedness, and braving the elements with supreme contempt the lesson those Grecian and Roman philosophers learnt was "Man know thyself". The yogees scorned all luxuries, renounced all worldly concerns, and commanded unbounded respect among the ruling sovereigns. There was surely something in all this which the keen sighted Western philosophers at once grasped, and having learnt the secret of studying the most wonderful Machine *Man*, they came back, and established schools which were the wonder of the ancient times. The rules guiding the initiation were very strict and did not permit them to admit anybody into their confidence. Knowledge was not thrown before the illiterate public. It had an object and its promoters had certainly the sense to know how to distribute their knowledge and amongst whom. They needed no lessons from the uninitiated classes. Seeing certain

nings and not being able to describe them, the philosophers passed from the plain regions to those of mysticism and imagination. So at least the uninitiated thought and they were perfectly justified as were the initiated to keep the real knowledge from the worthless but proud men who were content to roll in the perishable concerns of this world. When the study of self was seriously pursued all external objects began to command little or no attention, and the world called those yogees mad, while they in their superior knowledge laughed within their sleeves at the folly of men who were immersed in worldly affairs and to whom material progress alone appeared as the sum total of all existence. Thus a wide breach was caused, and this has not been covered up by modern sincerity or modern inventive and discovering genius. The internal constitution of man affords the largest scope for research and meditation. The theories about Soul, Atma, Jeeva etc. are floated on a large scale, but who have got the key to this wonderfull machine which set in motion all the objective and subjective phenomena? Sciences have been making large guesses about these, but they have not got the truth. They cannot account for the simple life of a yogee, his object in renouncing the worldly pleasures, the extraordinary powers of concentration which he commands and the wonderful powers which he possesses. The simple fact is the yogee has examined in his own body and found what the sciences have faild to meet in the external phenomena. The solar ray which lights up all objective world, also lights up the subjective world. The *Chidakasa* so highly spoken of presents heavenly phenomena for which we could find no equal in the phenominal world.

A Wrong attack on Astrologers.

(*Continued from page 108*)

Their own previous training is not such as to give a guarantee that they are men of honesty, that their qulifications would suffice to give them a deep insight into the technicalities of the subject, and that fair results would fallow when the scientific calculations are entrusted to their care. Their work is done by fits and starts. An astrologer crops up in the East, makes wonderful predictions and disappears. Another does the same in the other

cardinal directions. No systematic attempts are adopted, and the cleverness of the individual astrologer dies with him, without its being bequeathed to his worthy successors. These spasmodic attempts are highly injurious and greatly add to the difficulties which already beset the path of the astrological student. If they fail in their predictions, they may readily acknowledge their faults, go over the reasoning which prompted them to venture the predictions and correct the sources of error so that they may not repeat the same mistake often. But this is not done. They consider it a great disgrace to admit a mistake or avow an error; proceeding on this false basis, not conversant with the deeper technicalities of the subject, and not prompted by decent remuneration to undertake the astrological work, they get confused, they confuse others, and thus confound the whole thing and make a muddle of it. Many of them then commence to quibble and prevaricate. They do not frankly admit their ignorance of astrological principles. Selfishness, which is at the root of all these evils stands in the way of their doing honest work. All these are undesirable in the interests of astrology and astrologers. They gain the deserved contempt and ridicule but they bring in undeserving discredit upon the science of astrology whose elementary principles they hardly understand. All this could be avoided for their own sake and to serve their own interests. They very often try to g credit for their science which it wou scoff to receive as adding any value t its intrinsic merits. They sometime assume powers which they know ful well they do not possess and which their science does not warrant. Credit not founded on real intellectual worth is a bubble which may burst at any moment. It gives no profit to the possessor, and makes those who give it to the person to throw subsequently greater dirt on his name than he really deserves. So there seems to have been a well contested battle since the beginning of recorded history between the so called non-believers and the believers in astrology. The science has stood aloof. Not one of these gentlemen has brought a single invention or discovery which would add to or take away from the merits of the science itself. The fight seems to be raging round the possession of predictive powers in man on the one hand and their denial on the other. In this unhappy fight between the traducers and admirers of astrology, the public have been generally at a loss to know the real merits of the science and the value they may attach to its principles. The strife between the two parties has been kept too long a time to make it desirable to be prolonged any further and we would earnestly solicit in the name of human progress both parties to come to some definite terms, and find out truth wherever it may be found. There is one solution which

as been shown by both the parties nd which may have been used with nuch advantage for the determination of this highly useful issue. Most of the modern nations are rallying back to the andard of the astrological cause, while there are still a large number of determined veterans who oppose its progressive march. Instead of the cause being taken up as pertaining to a science, which deserves the combined energies of both the parties the combitants have been inventing all possible methods for venting personal feelings, and crying down each other as declared enemies of progress on the one side and obstruction on the other. It is high time that we should understand each other better and unite our energies in furthering the cause of humanity in the improvement of its science. If after a fair and impartial trial given to astrology as in the case of other sciences, the results should be found unsatisfactory and mischievous, by all means we shall be the foremost to renounce astrology and all its parapharnalia as utterly unworthy of our pursuit; but if on the other hand should the results be encouraging and useful to human progress let us spare no pains to understand the astrological principles thoroughly and make them more useful than what they have been hitherto. Let us not attack wrong points and decide false issues. Let there be no animosity between the believers and non-believers in astrology. Let there be no ill-founded condemnation on the one side and equally ill-founded admiration on the other side. Let all intelligent and educated gentlemen join hands in finding out the truths of astrology and thus do a great service to their country and also to the cause of the human progress. This is the simplest but the most effective remedy we can suggest to our readers and all those who are concerned in the affair. Let astrology be as tolerantly tried as the other sciences are by the educated classes and then they will soon be in a position to find out the value of astrology as a science in guiding their careers. A knowledge of the past, present and future is highly useful, and absolutely indispensable and where it can be procured, no stone should be left unturned to get it. Division of energy is injurious but a combination of it is always useful. This is so well known that we need hardly speak much about it. Let us forget our mutual jealousies in the improvement of a national and common science very instructive and highly useful to all mankind.

A word of advice to Correspondents.

We are glad to note, that of late, we have been getting very good letters from our correspondents and we hope all those educated and intelligent gentlemen who could spare a few minutes every day or a few hours every month,

may be good enough to send us contributions which need not necessarily be in support of astrology. We intend honestly discussing the *pros* and *cons* of astrology and we welcome the sceptical views of gentlemen against astrology as eagerly as we do those which support it. In fact if a choice is left to us we would like to have all doubts about astrology to find a prominent place in our Magazine in preference to statements and facts in support of it. All that we desire is a fair and impartial discussion of the subject, before it is rejected or accepted. Our own views need not be thrust upon the intelligent public. We want more their views regarding astrological sciences. We would earnestly request our contributors to quote their authorities whenever they are able to do so, as that will not only support their own views, but also will enable others to check any inaccuracies which might creep into their articles. This will also help us to some extent. We have never pretended that our knowledge of astrology is complete or that we have in our possession all works of reference in these sciences. Therefore when a bare statement is made in an article, which does not agree with the facts known to us it would be better that the correspondents should give us the places whence we could find authority for what they have stated before we may express our disagreement with their views. We will give an example. Suppose a correspondent says that Sani is a royal planet if we are not acquainted with such information before we could contradict him it would be better that we should be enabled to compare our authorities. Vernacular astrological literature is very cheap and very often misleading. When facts are mentioned there, they very often go against those which are countenanced by original works of recognised authority. It would be safer for both to know exactly the sources of information and this kind of definite knowledge has very splendid advantage as aginst undigested and ill-founded stuff coming from incompetent or useless writers. We would request Messrs. J. H Stoddard and Viswanathayyar to quote their authorities when they can conveniently do so for their statements-Mr. Stoddard has always been supporting his statements by references, and where predictions are ventured or recorded he would do well to quote rules by the light of which such predictions could be made by the student. Mr. T Viswanathayyar has quoted no authority at all and we would earnestly draw his attention to this important omission. This might put the gentlemen concerned to a little more trouble but the knowledge gained from this source will be highly valuable and authoritative both to himself and his readers. We are always

willing to hold back the names of contributors from publication unless they ask us to publish them and those gentlemen who have sent us contributions will do well to refer to authorities wherever and whenever they could do so. Mr. C. Venkata Row in his forecast of the plague progress quotes no authority. It would be venturing in the dark without knowledge which is undesirable. As this humble suggestion is made in the interests of the science of astrology we hope our worthy correspondents will not misunderstand our request and do their best to make their knowledge as authoritative as they possibly could. Contributions are very cordially invited and all letters will be heartily welcomed.

Doubts and difficulties in Astrology.

21st October

A highly educated double graduate writes to us a very sensible letter, which we cannot but quote in its entirety.

He says —"I am not one of those who dogmatically assert that astrology is a string of lies—brought into existence by a clever and designing priesthood. My views with regard to this subject are still unsettled. I have some honest doubts about the truth and possibility of the science and these must be cleared before I can believe in it. The following are some of the important questions that have been troubling me. Can planets really influence our affairs in this world? and if so can we find out their influences beforehand? Is every event that happens in this world and every action performed by a human being due to previous planetary influences? what is the relation of astrology to the doctrine of KARMA and what is its effect on the question of free will? Then again granting that planets do influence us in this world why should their position at the time of birth determine their attitude for the whole lifetime of the individual? In other words why should their prejudices at the time of birth be allowed to affect the whole of their subsequent conduct? I have not been able to solve these questions for myself. I know you have been trying your very best to solve these difficult and interesting problems, and to present the solutions in a lucid and convincing way before the general public. Being a man so to speak up-to-date in his knowledge of all the recent scientific discoveries you seem to be pre-eminently fitted to perform creditably your selfimposed task. In the Introduction to the Astrological Self Instructor you have thrown some highly useful hints on some of the points mooted above. But your explanations therein are not complete and conclusive. I am quite sure you would have expounded the complete solution of the problems in some of your

subsequent pamphlets and lectures. But not being in possession of any such I am still in the dark.

Pending the result of this scientific discussion it occurred to me that the truth of Astrology might meanwhile be subjected to a practical test. So I commenced to study the subject in all its details. I have now gone over the following text books; Jatakachundrika, Brihatjatakam, Dasabukti Phala chundrika, Sarwarthachintamani, Satayogamanjare, Jataka parijatam, Oodoodasapradipika, and Gopala Ratnakaram. I have very recently perch used Jaimini sutras with Nilakantas commentary, and Jataka sarwaswam which purports to be a compilation from 21 standard books on horoscopy. I have yet to read those two latter. I have experienced numerous difficulties in correctly understanding some parts of the subject. These books do not give complete information on certain points, while as to other points they often contradict themselves and each other. A good deal of patience and ingenuity will be required to reconcile these discrepancies. Let me refer to a single instance. With regard to the formation of Oottamamsa, Gopuramsa Simhamsa and so forth by the combination of 3, 4, 5, or more of *subha-vergas*, there are material differences between Sarwarthachintamani, Jataka-parijatam, etc, and the Astrological Self Instructor. Both the former speak of 13 vergas, but they differ as to what the vergas should be. On the other hand the Self Instructor speaks only of 10 vergas, and in enumerating them mentions planets as being in quadrants and in trines, in exalted houses, in Moolathrikonas in their own houses and in friendly houses, in Swanavamsas and in Adhimitra Navamsas. Now it is clear that the two vergas of any of the four sets named above, can never be co-existent. So according to Self Instructor a combination of 6 vergas is the utmost thing possible. Combinations of 7–8–9–& 10 are impossible. So it is useless to talk of the ideal Vaiseshikamsa. On this point for instance, I wood like to have the opinion of some practical astrologer like yourself as to which of these three versions is the preferrable one. And there are many points of this sort on which I have not been able to satisfy myself. All the books with me treat of horoscopy only. I have not come across a single treatise which treats of the wider branch of astrology which relates to nations and countries in general. Of course in the Panchanga for every year I find planets described as ruling various departments of Nature. Also one planet is described as the king for that year, another as the prime minister, a third as Commander-in-chief and so on. The effects of these various appointments are described as well. But where from this information is got I do not know. I shall thank you very much if you can direct me to the chief authoritative text books on this branch of knowledge. Again it seems to me that a knowledge of practical astronomy is also indispensible for correctly fixing the positions of planets at the time of birth as well as for a few other purposes. The determination of the successful planet, in a planetary fight seems to me a riddle. I do not know if it is ever done in practice. Any how it seems to go within the range of astronomy proper. The determination of Dwadasamsa, Thrimsamsa, and Shastiamsa cannot be done with the help of a panchanga. In a matter of this kind the strictest accuracy is certainly desirable. To attain this an astrologer must also be an astronomer. I am afraid I have inflicted a very long letter upon you already. Anyhow I wish to draw one more point to your notice and then I am done. Though the general principles of astrology may be accepted as correct, there are, therefore certain parts of it which seem to be worthless trash. For instance how can you imagine any reasonable man to assent without considerable hesitation and misgiving to the theory of grahasamayams, which play such an important part in assigning *Phalams* to the grahams. Again Brihatjatakam and authoratative text books, profess to determine the number of female attendants and among them widows and non-widows present at a childbirth as well as the state of oil in the lamp in the delivery chamber. Such trifles as these seem to be a mere matter of chance, and hence our doubts. Now sir, I must really beg your pardon, for taking up so much of your time. Of course I dont expect you to write to me a detailed answer, clearing up all my doubts, only I shall feel highly obliged if you can give me some practical and useful directions as to the course of my future study. I have commenced to study the subject in earnest and am determined to do it thoroughly. Having graduated in Mathematics, astronomy is not new to me, so that if necessary I am prepared to study that also. Any practical help of this kind would be of great service to me.

The letter contains many doubts in astrology which an honest and sincere educated student would feel under simliar circumstances. We ourselves had all these and many more doubts. Nor do we pretend now to have reached the other shore of the sea of astrological knowledge where doubts are no more. But from discussions we constantly had with learned men of all descriptions and nationalities on astrology and other sciences many of these have been cleared. We shall try to solve them in our future Magazines giving in the meanwhile a chance to our educated subscribers to clear them by explanations if they chose to do so. A large number of these doubts have however been already cleared up in the first two volumes of our Astrological Magazine which if perused by our worthy correspondent, would give him much matter for contemplation and comparison.

Editor Astrological Magazine.

The colors of flowers.

(*Continued from page 113*)

The highest developed of all the flowers are those whose tabulor corolla has been turned to one side thus combining the united petals with the irregular shape and these are almost invariably purple or blue. It is a grand mistake to suppose that the chemical or physical knowledge of man has enabled him to develope the species of flowers or fruits into the highest varieties or produce them in an advanced stage, but on the other hand it has been found by careful observations that it is easy enough to make any blossoms vary within their own natural limits and to revert to any earlier form or color through which they have previously passed, but it is difficult or impossible to make them take a step which they have never yet naturally taken. Florists generally find the most developed flowers being most variable and plastic in color. Every where in nature spots and eyes of color appear on the most highly modified parts and this rule is most noticeable in the case of petals. In the highly developed orchids the variagated flower patterns are often quaint and startling in the extraordinary richness of fancy and apparent capriciousness of design. Their adaptations to insects are more intimate and more marvellous than those of any other flowers whatsoever. The special colors of the various flowers are due to no mere spontaneous accident neither are they due to the meaningless caprice of the fertilising insects. They seem to be due in their inception to a regular law of progressive modification. These various colors appear to be the simple chemical outcome of certain extremely complex biological changes. The nice selection made by insects is a constant source for the propogation and continuance of the colors they most like and there seems to be a special attraction on the part of particular species of insects to particular flowers. The chemical changes effected in these colors and the attraction of the colors to particular kinds of insects are facts which require a thorough investigation at the hands of the scientists, and we need hardly say that all these changes an attractions are only possible under the influence of the solar ray and its one thousand and one modifications. It is a well known fact that the white solar ray which we see all around us is really composed of various colors of which we can readily recognise and distinguish seven principally, namely, Violet, Indigo, Blue, Green, Orange, Yellow and Red. The rays of the sun are refracted at the slightest unevenness of the surface on which they fall, and this fact explains why and how several different colors are brought into prominence under apparently the same kind of influence. It may also be possible that particular colors have a strong tendency to attract each other, while others may be conceived to exhibit mutual dislike and repulsions. The chemical action of the solar ray when it comes in contact with living and dead surfaces is not yet definitely understood, and there are many difficulties in the way of investigating the delicate and the highly complex work which is performed by it. The attraction of the colors is irresistable and this is well illustrated in the affinity which human races feel towards each other and towards the nations. The sexual attractions are primarily connected with the colors of the parties concerned, and the colors of the feathers of the birds play a prominent part in the attachments they form towards each other. Flowers indicate certain physical conditions of the plants, trees and shrubs. The appearance or nonappearance of particular colors in them mark certain stages of their physical development. Bright colors indicate healthy growth while faded or faint colors show want of proper nourishment to the plant.

(*To be continued.*)

Important Lessons in Astrology.

LESSON II.

(*Continued from page 219 Vol.III*)

GOLA PHALAM.

There are two *Golas* (globes) *Ottara-gola* and *Dukshinagola* North and South. When Ravi is in Mesha Vrishabha, Mithuna, Kataka Simha & Kanya he is said to be in the Northern *gola*. When he is in Thula, Vrischika, Dhanas, Makara, Kumbha, and Meena, Ravi is said to be in the Southern *gola*.

One born in *Ottara gola* will have wealth, education, children and grand children, and will be respected by the rulers and influential classes.

One born in *Dakshina gola* will have unhappiness, poverty, deformity and will be given to lying, immoral and irreligious work.

There are 6 *Ruthus* or seasons—Sasira, Vasanta, Grishma, Versha Sarat, and Himantha. *Ruthus* depend upon lunations of the Moon and therefore do not exactly correspond to the English months. Each *Ruthu* has two lunar months and Vasantha commences usually towards the latter portion of March and extends over April and part of May. Therefore we may roughly say that April & May form Vasanta. June and July Grishma, August and September Varsha October & November Sarat; December, and January Himantha and February and March Sasira.

Vasanta may be interpreted roughly as spring or sprouting season.

Grishma—Windy

Varsha—Rainy

Sarat—Drying

Himantha—Cold

Sasira—Leaves falling

One born in—

Vasanta— enterprising, skilfull, industrious, and active observing and independent.

Grishma—undertaking many works patient, hungry, passionate, stubborn, intelligent and clean.

Varsha—good, luxurious, respected conquorer of passions, dexterous, eloquent.

Sarat—fond of agriculture, and merchandise, rich, intelligent, respected by many.

Himant—many diseases, dull and not prone to work, nervous, unpleasant words, short and plumpy, timid and easily frightened.

Sasira — handsome and strong, revengeful, avaricious, surrounded by good men, fond of women.

The results of birth in the 12 months.—

The months are also lunar and they are:-

(1) Chaitra — good sight, proud, possessing excellent qualities, red eyes irritable, fond of women.

(2) Vaisakha— happy, rich, good-hearted, angry, fascinating eyes, fair form, and adulterous.

(3) Jaista—fond of travelling, good mind, wealthy, long-life, high intelligence, employing fair means to get wealth.

(4) Ashadha—children and large family, charitable, troubled by loss of funds, fair complexion, not very happy.

(5) Sravana—bearing happiness and misery alike, taking losses and gains with indifference, corpulent, fair.

(6) Bhadrapada—ever joyful, highly talkative, children, happy, polite words, kind-hearted,

(7) Auswija— handsome, happy, author, cleanly, good, fond of women.

(8) Kartika-rich-passionate, drunkard; cruel-hearted; fond of buying and selling, mean.

(9) Margasira—polite, rich, generous, many friends, courageous and obliging,

(10) Pooshya bold, cruel not caring elders, father, priests and god, wealthy.

(11) Magha—intelligent-rich-courageous, harsh speech, fond of women and bold in war.

(12) Phalguna—fair, obliging educated, happy, rich, fond of travelling.

There are two *Pakshas* for a month. The *Sukla* or the brigt half and the *Krishna* or the darkhalf of the lunar months.

Sukla—handsome and charming wealthy active and enterprising, conversant in many sciences, skilful, blessed with *Gnana* or moral sense.

Government Attitude towards Astrology.

(Continued from page 60 Vol. III.)

Nothing could be done without it and they always consulted experts in astrology in all that they said or did. The Hindus flourished in spite of their complete belief in *Joytisha* and their strict adherence to its principles. Their material prosperity increased with it and they became great and wise among the nations of the earth. Without of course deviating from our subject proper we may come directly to the conquest of India by the English. The attitude of the British Goverment have always been one of free toleration and generous encouragement to all that is noble and useful in the Aryan civilisation. The Government has given frequently practical proofs of its willingness to support all that is found to be useful, interesting or instructive among the native industries, native arts and native sciences. Religions liberty of the highest order prevails in India now under the auspices of the English Government and the people are left free to follow whatever avocations they like in their varied lives. Let us take in detail what the British Government have done; how they have been treating the conquered Indians and what sort of help we may expect at their hands in future? A fair and impartial review of the attitude of the British Raj towards our native religion, manners, customs, arts and sciences will be of the greatest importance and interest to us in as much as we can safely entertain hopes of encouragement in future from what has been done to us in the past by the generous British Government. All human actions are judged in this way and we are rarely disappointed in our inferences when they proceed from actual personal experiences. The religion of the conquerors is Christian while that of the conquered is Aryanism or Brahminism. There may be a few natives who do not profess to follow the Brahmin supremacy, but when carefully scrutinised their differences are found to be evanescent and imaginary. Very few of the Hindus could be called non Brahminical followers. But even such people are not neglecting Astrology and they do largely consult astrological experts in all that they do. Therefore they also become our followers in a limited sense. Christianity as understood and followed at present by the European nations is radically opposed to Brahminism as it as practised. This sentence must be specially noted. If the Government had been narrowminded or moved by bigoted principles of religion there would have been constant persecutions and demolishing of Hindu places of worship on the score of religious frenzy. But what is actually found in India today is really

the reverse of bigotry and narrowmindedness. Temples of all descriptions are untouched and if at all they are touched, the Government does it for repairing them; processions of all religious bodies are freely tolerated, protected and allowed to passin all reasonable places. Car festivals and other religious ceremonies connected with them are under the special protection of the noble minded Government. Priests of all grades and sects are not disturbed in their worship or in the honor which they expect from their worshippers or devotees. Grand collection of pilgrims in different centres are specially protected by the Government Officers and every precaution is taken to ensure the safety of their persons and properties. Special arrangements are made to keep those places clean and healthy and every facility is given to the public to visit their sacred shrines and secure their passes undisturbed to heaven or other states which are supposed to be attained by attending such places of pilgrimage. We cannot certainly expect anything better than this even if our own rulers were holding the supreme power in the land. There are large sums of money—inams and religious endowments—which are regularly collected every year, and which the Government, had it been a despotic and avaricious one could have utilised for its own political purposes without reference to the objects of the endowments. No one will deny that a foreign Government is watched and criticised with greater bitterness than the native Governments by the civilised world. This is after all, what we should expect from human nature. Acts of the stepmother with the best intention on her part, will be severely criticised while those of the natural mother though more cruel and tyrannical, will be tolerated and even condoned. It is not in the act itself that the mind finds food for its judgment on men or matters but in the sentiment and prejudices which surround it and on which more or less human judgments are mostly based. It is absurd and illogical to hold out empty threats to a powerful and well established Government like the British, that when the religious institutions are interfered with there will be unrest. Before a conquest of a country is effected there must and will be unrest, rebellion, war, and all its paraphernalia. But those who have got the muscle and nerve to conquer a country can also be credited with might to conquer it completely. A decisive blow might have been struck by the Government which would have destroyed all hopes of progress or even bare existence to the Hindu nation as an individual one. It was in the power of the British Government to have subdued all troublesome tribes and imported a large number of Europeans who as colonists might have almost ex irpa

ted the present inhabitants of the land and made the country entirely their own. This would have been more profitable and a sounder policy as the Government could then have commanded larger sympathy from their own countrymen in times of need and trouble than they could do now with a handful of their countrymen. Any body can easily see the force of these observations. But as an enlightened, far sighted and moral Government, the British have very wisely in the best interests of the people of this country refrained from such a ruinous course of action and have been doing everything they possibly can to improve the condition of the subjected races-heterogenous sects collected under one name the Hindus even at the risk of occasional disturbances to make the rulers of the Empire anxious about the safety of the Government. This single circumstance ought to have taught the clamouring people the undoubted fact that the British Government have the best intentions towards the people of this country and their material and moral progress.

(To be continued.)

Unfortunate Combinations or misfortune.

(Continued from page 66 of Vol. III)

Combinations for early death are called *Balaristayogas*. We cannot treat of this branch exhaustively as the number of combinations given is immense. But we shall state some which are most important and which send the children born under their influences to an early grave. The planet Chundra seems to play an important part in this connection and we hope such of our readers as have some knowledge in astrology, will kindly come forward and explain why Chundra plays a prominent part in killing children at an early age.

Combination (1):—If a child is born in the *Sandhikalam* (two ghatikas before sun rise and two ghatikas after sunset are called *Sandhis*) when Chundra's hora is rising and with evil planets in the last *Navamsas* of any sign there will be Balarista and the child will die very soon.

Combination (2):—If the quadrants-*viz.* 1st, 4th, 7th, and 10th houses are occupied by evil planets and Chundra, there will be early death. Here the three evil planets intended are Ravi, Sani and Kuja, and the weak moon. The four quadrants must be occupied by these four planets and then death may be predicted.

Combination (3):—If evil planets occupy 12th, 2nd, 6th and 8th houses without a conjunction of auspicious planets or their powerfull aspect the child will die.

Combination (4):—If one evil planet occupies birth and another evil planet occupies 7th, and Chundra in any house joins with a cruel planet the child dies soon.

Combination (5):—If weak Moon occupies 12th, with evil planets in the birth and 8th houses without benefics occu-

pying the Kendras the infants seeks an early grave.

Combination (6):–If Chundra with evil planets occupies 1st, 7th, 8th ,or 12th houses, and is not aspected by benefics occupying other than quadrants, the child dies very soon. Here it is to be presumed that if the auspicious planets occupy the Kendras they prevent death.

Combination (7):–If Chundra occupies 6th or 8th house aspected by evil planets and not aspected by good planets the child dies within one month.

Combination(8):–If Chundra occupies 6th or 8th house and not aspected by good or evil planets the child dies within one year.

Combination (9):–If the lord of the birth sign is defeated in the planetary fight and occupies the 7th without favourable planets the infant expires within a month.

Combination (10):–If week Moon occupies birth, and the 8th and the Kendras—1st, 4th, 7th, and 10th– are occupied by evil planets the child dies soon.

Combination(11):–If Chundra occupies 4th, 7th, or 8th house, between two evil planets the child dies soon. Here there will be 3 separate combinations (a)If Chundra is in the 8th with evil planets in the 7th and 9th *ie.* the 2nd and 12th houses from the 8th this is one combination. (b)If Chundra is in the 7th with evil planets in the 8th and 6th; this will be one combination. (c)If Chundra occupies the 4th house with evil planets in the 3rd and 5th houses, this will be one combination. Thus we have three separate combinations for early death.

Combination(12):–If Chundra without the aspect of *good* planets occupies birth with evil planets in the 2nd and 12th houses and evil planets in the 7th and 8th houses, the child as well as the mother will die soon. If good planets aspect Chundra then there will ill health for both, but no danger to life.

Horoscope of Her majesty The Queen Victoria

Empress of India

BY

Mr. T. Viswanatha Iyar

L, F. Overseer and Astrologer Produttur.

(*Continued from page 87 Vol. III*)

In the above rules if the soul of a *Bhavam* be governed by a *benefic* and the body by a *malefic* planet both being equal in powers or friends to each other, that Bhavam will be neither good nor bad but neutral or moderate, If one be a friend and the other his enemy that Bhavam will be good for sometime and then will become bad.

(2) If soul and body be governed by two benefic planets, both of them being mutual enemies, there will be prosperity for the Bhavam for sometime and then it will end miserably.

(3) If both planets be Benefics and have mutual friendships, then that Bhavam will prosper throughout the life of the native.

(4) If both of the soul and body representing planets be malefics and are mutual friends that Bhavam will be partly good.

(5) If both of those planets are enemies to each other that Bhavam will suffer at once.

(6) If the ruler of the soul and body be a single Benefic planet and well associated that Bhavam will be in a flourishing condition for ever.

(7) If the ruler of the soul and body be a single malefic planet and be well associated that Bhavam will be good, and if he is in a bad position the Bhavam will end badly.

There is some beauty in this horoscope which could not be found even in one out of hundreds of thousands, that is the owner of the Vrishabha where Chundra and Ravi are located is in the 12th from that house, and the owner of that house Mesham is in the 12th house from that house and the owner of that house Meena is in the 12th house from it, and the owner of that Kumbham Ravi is in the 9th trine from it. Hence the planets Guru, Kuja and Sukra being about to enter their houses with pleasure, give much strength to other planets who are put up in those places.

Moreover all auspicious planets except Sukra are in their ascending powers, while all the evil planets are in their descending powers. This is very good for a nativity to get on well in this world. The Lagnathypathy Chundra (lord of birth)is in a part of his sign which is called *Paramocham* in the 11th house of Rasi Diagram, and Kuja, Ravi and Buda are in their exaltation houses in the Navamsa Diagram. In the *Sothiam* of *Sarwastakavargam* 19 Bindus (ciphers) are left in the places of 1, 2, 8, 9, 10, and 11th houses from birth house (lagnam) and this fact of finding such a large number of *Sothiam Bindus* in those houses could not be dreampt of to be found in many horoscopes.

Therefore as I have explained all the necessary things and rules pertaining to the judgment of this horoscope I will begin to point out all the past events first from the above diagram. The birth of Her Majesty took place in the 2nd padam of krittika; the past time in the 2nd padam is 2–30 ghatikas and the remaining period of Ravi Dasa at the time of birth is as follows:— Ravi Dasa the lord of 2nd house is years 4, months 3 and days 3. Her Majesty was born on 24—5—1819 and Ravi Dasa lasted up to 27—8—1823. The birth of the child took place in Ravi Dasa

Rahu Bhukthy and Sukra Antharam. According to the Lagna Diagram, the Lagnathipathy Chundra being associated by a royal planet Ravi and being aspected by a Royal planet Sani with a Royal planet Kuja, and the owner of the 9th being a Royal planet, and that 9th house being governed by two malefic Royal planets Sani and Kuja the birth of the child was caused in a Royal family.

QUEEN'S HOROSCOPE

By

J. H. STODDARD ESQ.,

DT. SUPERINTENDENT OF POLICE

MANGALORE.

(*Continued from page 83 Vol. III.*)

It is worthy of remark that Zadkeil foretold the treaty with China in the face of a general belief that the war might last for years in the following words—"The Queen will enjoy honor and happiness and some famous treaty which I deem to be with China will bid the nation rejoice." This treaty then opened five additional ports to European traders. The war in Scind ending in the annexation of that province was also foretold. The death of the Queen's Uncle the Duke of Sussex which took place on the 21st April 1843 marked the influence of Sun quartile Saturn by direction.

The year 1845 witnessed fresh struggles for supremacy in India and especially with the Sikhs, who were reduced for the time in three great battles at Moodki, Ferozesha, and Sobroon "war, grievous battles and much loss of men" were foretold in Zadkeils Almanak for 1845. The following directions were then operating:—

Moon conjunction Mars Zodiac converse ... ... 25°–58
Moon semi-quartile sun Zodiac converse ... ... 26—20
Moon sextile jupiter Zodiac converse ... ... 26—29
Midheaven time moon mundo converse ... ... 26—45
Moon sextile Venus Zodiac direct Sine lat... ... 27—1
Sun Parallel Venus Zodiac converse ... ... 27—1
Ascendant conjunction Mars Zodiac converse ... 27—8

By a treaty concluded March 9th 1846, the Cis-Sutlez district and the Jallunder Doab were annexed to the British Territory, the province of Cashmere, the highlands of Jummoo were to be given up for the expense of the war. Sir Robert Peel carried the repeal of the corn duties in the Summer of 1846. The year 1848 was a critical one for the monarchs of Europe. England had her own troubles arising from bad harvests (foretold by Zadkeil I) and great commercial and financial depression

The Chartist agitation caused great larm until its final suppression and the Court left London hurriedly for the Isle of Wight. These troubles and anxieties arose under the operation of the following train of evil directions.

Sun cojunction Mars mundo converse 28o–3
Moon parallel Mars Zodiac do. 28—17
Sun parallel Uranus Zodiac Direct ... ... 28—29
Ascendant parallel Zodiac converse ... ... 28—34
Sun semi quartile Moon Zodiac converse ... ... 29—5
Moon quartile Saturn Zodiac Direct, sine lat ... 29—21
Midheaven quartile Sun Zodiac Direct ... 29—27

A fresh war with the Sikhs was closed by the Victory of Gujarath 6th Feb. 1849, and the annexation of the Punjab followed on the 29 March 1849 under the following directions:–

Sun conjunction Mars Zodiac converse ... 29—46
Midheaven trine Mars Zodiac converse ... 29—56
Sun sextile Jupiter Zodiac converse ... 30—16

war was declared by England and France against Russia in March 1851, the battles of Alma, Balaclava, and Inkerman, were fought in the autumn, the fall of Sevastopul took place in Sept. 1855 and peace was made with Russia in the spring of 1856, under the following influences:—

Moon parallel Saturn Zodiac converse ... 34—43
Ascendant conjunction Saturn Zodiac converse ... 35—11
Midheaven Parallel Venus Zodiac Direct ... 35—17
Sun sextile Mercury Zodiac Direct ... 35—25
Midheaven sextile Mercury Zodiac Direct ... 35—52
Midheaven quartile Saturn Zodiac converse ... 36—0
Midheaven trine Mercury mundo converse ... 36—25
Midheaven sextile Sun Mundo Direct ... 36—41

In May 1857 the Indian Mutiny broke out at Meerut as foretold in Zodkeils Almanac for that year and Canton was captured in war with the Chinese in December of the same year, under the Directional influence of:—

Midheaven Parallel uranus Zodiac converse ... 37—56
Sun parallel Saturn Zodiac converse ... 38—4
Midheaven trine Venus Zodiac converse ... 38—44

The Indian Mutiny was finally suppressed by August 1858, and the Indian Empire was annexed to the crown under these direction: ——

Sun trine Jupiter mundo direct ... 39—18
Ascendant sextile Mars mundo direct ... 39—34
Sun sextile Moon Zodiac converse ... 39—54

By direction, the Sun was coming to the place of Saturn and Uranus was attaining the parallel declination of the great luminus

Measurement Of Time.

It is not always possible to have sunlight to measure the time. In cloudy weather we may have a faint shadow but when the clouds are thick and dark even this may not be possible. In the nights, when we can have no solar light, it is difficult to find the exact time. And this is really so with the Western classes. But with the Hindus all these are obviated by the existence of simple formulas which have been bequeathed to them by the ancient Maharishis in whose intellectual achievements and greatness they have even to this day much confidence. The measurement of the sunshade by the *Dwajastambhas* in their temples—and there is no village however insignificant it may be which has not a temple of its own—during the day gives them a correct measurement by which they find out the number of ghatikas which have passed since the sunrise, and this recording of time in this barbarous fasshion as the English would call it. will be of immense value to the astrologers who are able to deduce their own inferences and draw up a correct horoscope on the strength of this simple data. During nights when the sky is clear they have a splendid system of calculation by which they can easily find out the number of ghatikas which have passed since the sunset. The almanacks or Panchangas give the necessary information. The earlier Pial school education gives them elementary knowledge of all these. We have what are called *Oocha Nakshatras* or the constellations which are found in the Zenith. *Oocha* simply means the highest, that is over our head. The Panchangam gives them the constellation and the padam of the star in which the sun is found to travel on the day and this enables the amateur astrologer, by the formulas which he knows by heart, to find out how many ghatikas the night has passed since sunset of that day. Simple instruments for measurement of time were also in use before the advent of these watches and one of the formost which we distinctly remember having seen in our youth was a brass cup of a known dimensions floated on water with a small whole in it to get water through. The cup was put into a large basin of water and every time it sank after being filled, another would be substituted or it would be replaced again after being emptied. Business was conducted satisfactorily and horascopes were cast with great accuracy. There were several checks for any irregularities in the measurements of these times marked by the

above simple instruments. Sometime a cup would be afloat which was called the *Yama* cup or one which could show 3 hours. But the most infallible and the least costly was the consultations of the Sun and Moon as well as the stars. So long as there was sunlight, the person could judge of the hour by measuring the shadow but in its absence, and when the night was dark and cloudy, there was some difficulty. A machine called Thrikprasnadhikara Yantram, has been mentioned in Suryasiddantham and those who were familiar with it were certainly in a position to know the Kala-time, the Dik-direction and Desa —country. They were therefore able to very easily find out the *three prasnas* or questions of time place and direction. The *Ghatika Yantra* recommended in the ancient works was also of much use, and another important factor in the measurement of time is the strict habit which the learned astrologers were recommended to have and that was early rising at 4 A.M. It may surprise many of our readers but nevertheless it is a fact which we cannot pass over that when we once train ourselves into regular habits, we can give out the time as correctly as if we had our regular watches set correct to the gunfire or Railway time. Many of the appendages which belong to the modern fashionable circles may be dispensed with provided we train ourselves to the particular methods of life recommended for the particular branches of knowledge. The animals and birds were another source of information on this head and this has been mostly neglected during the present times. Where the simplicity answers all the purposes of a complex machinery without its trouble and cost, it is but natural that we should adopt the former in preference to the latter both on account of economy and also on the score of easy comprehension and ready use to which it may be applied even by the ordinary classes of mankind. We do not mean that by this that high proficiency should be discorded or complex machinery should be given up.

To

The Editor of the Astrological Magazine

Bellary.

Sir,

I have persued with much pleasure your remarks on the *Forecast of public health* published under the joint signatures of my father and myself. Since you have asked us to quote the authorities for arriving at the conclusions noted in the forecast I note below the method on which the calculations were based. Everything in this world, animate and inanimate has a time of its own for rise and fall or in other words a birth and death.

Stones lying useless in waste lands are carved and cut and deified. On the other hand fine granites forming the foundation stones of palaces often turn to dust. A useless horse not infrequently gets admission into the king's stables while large animals fall to a poor master's lot and famish for want of norishment. Examples can be multiplied. Countries are no exception to this rule. Any one who professes a knowledge in astrology does not require to be told that the fates of cities and towns have to be calculated in the same way as human destinies, but the methods of calculation in the case of countries are not so easy to acquire as in the case of *men*. In the latter case we have well written horoscopes or at least we know the hour of birth from which we can write a horoscope but it is not so in the case of countries. We had to have recourse to the method by which the fates of persons who have no horoscopes are calculated *viz.* that described in Brihatjataka Nasta Jatakadhaya and the Cheppanna Prasna Sastra. In so calculating we have framed the horoscopes of the towns mentioned in the forecast as noted below, the lagnam varying as shown in the margin for the various towns.

Alur—Simha.
Adoni—Mesha.
Bellary—Vrischika.
Hadagali—Makara.
Kudligi—Mesha.
Harapanahalli—Kumbha.
Rayadrug—Kanya.
Hospet—Vrischika.

For these horoscopes the dasas have been calculated under various methods described in Kalachakram. Parasaryam and other books with the results already published. Calculations of this sort are not of such mathematical accuracy as may be expected from horoscopes but closely correspond to the predictions made by means of Prasna. Where the interests of a community are involved the results are generally judged by the destinies of the leader or headman. Every astrological book giving out the results of Dasas abound with the version "*Swaprabhostu Mahat Sukham* or *Bhayam*– meaning thereby that the master will be exalted or will get some calamity and that the native's fate depends upon his master. In the same analogy the fate of a district has to be judged with reference to the fate of the Headquarters and calculating on the principle above stated we ventured to publish that December & January are the most critical months for the District and that the evil days will last till the close of Vikari. Similarly the results for the Headquarters of the other Taluqs and smaller areas have been calculated. It has been an ancient custom among the Hindus to always send a pupil or even a novice in any special branch of study to open a debate technically termed *Poorva Pakshm* and his learned Gurus follow him and decide the question. So has it been the case with us apart from the accuracy of the predictions. We would be extremely thankful if any astrologer takes it into his head to teach us a better and surer way of making such predictions. We have received letters from Vellore and Salem to make calcalutions for those districts, but we have refrained from taking action till we make ourselves sure that we are proceeding in the right direction.

As some misapprehensions seem to exist about the appendage of official designation I wish to say before closing this that the object in putting the designation is not to give any validity to the publication under an official garb but simply to facilitate ourselves for the receipt of any correspondence from persons wishing to communicate any criticisms or remarks of their own. We wish it also to be clearly understood that the forecast does not pretened to assert that the towns will be visited by plague itself. All that is intended is that commencing from the date noted the Taluqs will be ruled by evil planets and that heavy mortality may cause restlessness and troubles to the inhabitants in general. This is ofcourse only a prediction and may be taken for what it is worth.

C. Venkata Row.

NOTES.

The present system of education is faulty. Students are tempted to dwell in doubts and deffieulties, and the so called liberty of speech and action has been a great deathblow to sound education. Instead of studying well and understanding the subject, the student begins to doubt first and then study. Whereas the proper course ought to be to study well and then begin to clear doubts.

Man thinks that events are under his control, and events think that he is under their control. Perhaps both have a mutual influence on each other.

The East reached a hight state of civilisation long before the West opened its eyes to it. This is as it ought to be. The glorious Sun rises in the East and sets in the West. He made the Eastern nations first civilised because he shed his glorious rays first there. His light means energy and energy means power and civilisation.

Saturn is the son of Ravi or the Sun. The Sun represents glory and that which is born of it is darkness, for it is a term of relativity.

To handle astrology successfully the man must have superior general education and special moral charcter. The Power of concentration of mind must be extremely strong. Then he will be successful.

Every one thinks that Sani is bad But when he is exalted or is occupying favourable position he does much good and gives splendid success.

Planets are indicators rather than makers of fortune. The Karma thoery has a close relation with the astrological knowledge. A dry planetary influence theory does not suffice for all practical purposes.

The Maharishis seem to have studied, the Astrological sciences more for spiritual than for temporal purposes.

The longevity of man is an important question which none of the known Western sciences has attempted to solve. This does not speak perfection in thought.

Knowledge beyond the grave is too high for the present intellectual pigmies to reach. They should grow higher and nobler if they mean to improve.

The European system of astrology is short and dry, as it is entirely borrowed from the Arabians and Greeks, who obtained it from the Hindus many centuries before the dawn of modern history.

Men produce more carbonic acid in a given time than women. The amount consumed in man rises at puberty to nearly twice the quantity of that which is consumed in women. One result of this marked sexual difference is that woman have a less need of air than men. When men and women are exposed to charcoal fumes women having less oxygen poss-ss a greater chance of surviving than men.

The sun affects the sense of sight and also the sense of touch.

All the greatest discoveries and inventions of the modern times are chiefly due to the powers of the *eye*. What the telescope and spectroscope taught men have been really taught by the eye and through its medium. Even the far wider expansion of knowledge arising from legitimate inference has been attained only by a process of sampling carried on by the eye with its power enhanced and multiplied.

THE

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Sexual Differences.

(*Continued from page 66 Vol. III*)

The age at which first menses may appear in a girl may greatly vary in different constitutions in the same country but whatever that may be there is a clear exhibition of a physical phenomenon among the females for which we find no parallel in the history of masculine development. Menstruation marks a definite physical arrangement among women and after the appearance of menses we see remarkable changes in the whole behaviour of the girl. There is no sudden physical development among the males which produces any such physical or mental development by which the whole tenor of the boy's life is thus materially affected. From the time of puberty and upwards the development of the body and mind among the females is very rapid and marked, and the periodical appearances of menses in them has an everlasting effect both on their minds and also on their health. The female development of mind and body is much quicker than that of the male after puberty. Many diseases which have their origin in the irregularities of the appearances of menses among women are of course utterly unknown to men, and many diseases which are peculiar to male constitutions are not known among the females. These facts have their advantages and disadvantages on the constitutions and their study is both interesting and highly useful. The pains, of parturition are not known to men, and cannot be properly con-

ceived by them. These pains, whatever they may be, must leave peculiar influences on the mental equilibrium of the feminine species. The love of children and the fondness with which they are reared up by their mothers are remarkable characteristics which may have no counterpart among masculine species. There are many such traits of character exhibiting sexual differences in men and women which we need not detail here, but with which we are all more or less familiar. Have the planets any influences on these peculiarities of male and female sections of our society? and is it possible, if so, to know them more intimately than what we have already known? Could astrology explain all these phenomena with reference to its well known principles?. Horoscopes are put into our hands, and we are asked to explain whether the natives are males or females. There are peculiar combinations for male and female characters and the determination of the sex of the *native* depends upon the peculiarity of the combinations and the apparent genders of the planets which govern them. Then again a child's horoscope is put into our hands, and whether it is male or female, the parents may ask us to write down the significations of all the twelve signs, and whether the child will have issues, and if so how many males and how many females. The question of issues involves the question of marriage beforehand and this must be also determined long before the infant knows anything about the marital responsibilities. The astrologer must also determine, after finding out the sex of the native, if it is a female, the time of marriage, the time of attainment of her age, the length of life of herself as also that of her husband, whether she will marry or live in concubinage, the number of issues, male and female she will have and other particulars connected with their lives and prospects; on the other hand if the horoscope belongs to a male, the time of marriage, of nuptials and of the number of issues and other particulars mentioned in the case of a female's horoscope have also to be predicted by the astrological

adept. In the examination of these horoscopes we really therefore determine the sexes of the would-be-born children long before the parties are married or are in a state fit for the reproductinon of their species. In the case of the examination of a female's horoscope, the 5th, 7th and 8th houses, their lords, and the planets which occupy those houses have to be consulted for marriage, children and longevity of husband. Planets Jupiter and Venus, *Guru* and *Sukra* have also to be carefully examined for finding out the capabilities of the husband, the length of marital bliss, the number of of issues and the general welfare of the family. In the case of the horoscopes of males, 2nd, 5th and 7th houses are to be examined, the planets which occupy them, the aspects those houses have and the lords who are in conjunciton with Guru and Sukra have also to be consulted for issues, marital bliss and general welfare of the person in his domestic concerns. Sukra represents the health and happiness of the wife in a male's horoscope, and the length of marital bliss in the horoscope of a female. Guru and the 5th house represent children and 5th house shows delivery in a woman's horoscope. Certain combinations, peculiar to females, indicate barrenness while different combinations peculiar to men show want of progeny. Potency and impotency are also shown both by the lords of the 7th house and Sukra as well as the lord of the birth. Buda and Sani are considered as impotent planets and their strong influences produce various degrees of impotency. Venus and Moon or Sukra and Chundra are declared as female planets while the rest Guru, Kuja and Ravi or Jupiter, Mars and the Sun are classed as masculine planets. Menses in a female are indicated by Chundra and Kuja watery and fiery planets and they are peculiar to female constitutions. These are explained at considerable length in the higher astrological works. Deeper knowledge in any branch of science means greater difficulties and the student who fears to tread the threshold of the domain of knowledge is quite unfit to proceed any further. The earlier stage

of knowledge is always a work of labour and strong determination alone can help a man in making progress in it. But should a man advance a little further and get a footing in the regions of science, he will then begin to take a peculiar pleasure which keeps him on in his troublesome onward march. What combinations of planets are needed to produce males and females, how beforehand the astrologer can determine the sexes of the children yet to be born and what is the meaning of sexes among the planets, will be explained in our future issue. Hindu astrology prescribes remedies for counteracting the influences of the planets and this forms a most important portion of it.

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The Destruction of the World.

If anybody has made any progress in the world it is the so called "modern scientist". The word *Modern scientist* is a worldwide term and includes professors of all other branches of knowledge than the followers of the astrological studies, Astronomers, mathematicians, chemists, geologists and physicists are ranked as scientists of the foremost importance and their sceinces are generally considered to be such as could be easily demonstrated. The physicist can send an electric shock through the nervous centre of a person and make him feel the force of his science at once. The chemist can produce a poisonous compound and show its deadly effects on any daring individual, the mathematician can draw up his figures and illustrate their value in the daily transactions of our life, the geologist can explain by the different strata composing the earth, what were the stages of vegetable and animal life which tenanted the globe we inhabit now, and the astronomer shows clearly enough the eclipses of the Sun and Moon, retrogrades of the other planets and their immense velocities. These are matters which can be easily verified. Nobody can lift up his finger and say that there are fallacies in these *Noble* sciences, without provoking a sharp downpour of abuse on his head which their professors are ever ready to spare to be hurled against their less fortunate opponents. The world is sufficiently old and preplexing. The geologist and the astronomer might differ in their methods of calculations about the relative ages of the world with a difference of one or two hundred millions of years, which is a mere trifle for them

in their calculations. The physicist and the chemist may not be one in saying that the number of elements is constant or uniform but whatever their calculations may be we are sure that the globe we inhabit is old and very old indeed. If it is really so and was created in the beginning, these scientific men naturally ask, when will the world come to an end? are we to imagine that it will last for ever and ever against all known laws of nature and its vast phenomena? These are simple and easy questions to ask, but they are not so easily comprehensible, and cannot generally be answered by the ordinary run of mankind. Each scientist makes his own "careful calculations" and comes to a startling conclusion, very reasonable in his own way, but which when propounded, sends a thrill of horror into the hearts of many of his opponets. These wild speculators are, no doubt, men of some sincerity and this fact adds much additional value to their calculations and predictions. Many predictions about the destruction of the world have been made by mathematicians, astronomers, chemists and physicists about the end of the world, on various hypothesis but in spite of these predictions, the world is still going on and will probably go on for longer periods than they expect it to do. Many eminent scientists have ventured predictions about the end of the world after deliberate and careful calculations and some of these predictions now and then give much unrest to the scientific world, for the confidence they place in such systematic and logical conclusions is unbounded and implicit. Others there were who laughed at them, and considered in their innermost hearts that these predictions about the end of the world were the outpourings of so many mad brains, which starting from wrong premises, made calculations and drew inference which were doomed to end in disappointment. These gloomy predictions, as far as we are acquainted with them, refer to three important subjects and they are.

(1) That the Earth as a globe will be shattered to pieces by its coming in contact with huge comets and some inferior planets whose velocity is so great that their rush against the surface of the earth must inevitably end in dire disaster to the world we live in.

(2) That various comets are supposed to rush constantly to and from the sun with tremendous velocities and in their numerous wanderings about the planetary space they brush away the surface of our globe and destroy all phenomena over it.

(3) That at the rate at which the human species is multiplying in numbers and industries, the necessary elements, which are needed for the maintenance and continuation of them, are being consumed or wasted away

much faster than they could be reproduced in nature and thus the world must come to an end, though not as a separate entity, but still in the loss of the remarkable creatures which are now tenanting its various regions.

These speculations are of course supported by a series of calculations which have all the glitter of scientific reasoning and truth about them. People have already grown indifferent about such calculations and predictions as they have been invariably failing, although announced by men of great learning and much scientific fame. We have to make reference to some of these predictions and see whether they have any foundation in truth. Professor Corrigan, Director of the Carleton University has published an article in the *Popular Astronomy* about the destruction of the world by the rushing of a planet against the earth. The planet is said to have been detatched already from the sun and is likely to produce a terrific explosion which will smash the earth, destroying of course all animal life both on land and in the waters. This will be a real catastrophe should it ever happen to the earth but we can console ourselves since this lucid and learned writer lays down no definite date on which this catastrophe is likely to happen, his knowledge fortunately on that subject being quite shaky. He is however not content with announcing this prediction but says that" a similar detatchment of solar matter by the same means is known by scientists to have occurred twenty three millions of years ago, a period simultaneous with the *Paleozoic* age at which time all animal and vegetable life then existing on the face of the earth was completely crushed out. "He is an advocate of the nebular theory and says that the Law of the series of planetary development from the primitive, condensing, gaseous nebula which I have found and through which I have derived the mean distances of the bodies aforesaid, indicates that between the mean distance 0.0713 and the present surface of the Sun there are four more possible orbits in which planets may move, but it is probable that if such intra-mercurial bodies do exist their dimensions are much less than those of the smallest of the three above described and it is even probable that the great intensity of the solar radiation in the immediate vicinity of the sun may have prevented the agglomerations of the solar matter there detached into planetary bodies and caused it to be diffused in space."

In the speculations ventured here, there are a series of assumptions which have themselves to be definitely proved, before we can accept his statements. The writer goes on begging the question which requires an explanation. Of course he is a Professor and holds a decent intellectual position. He must be respected, and should his predictions about the end of the world be proved false, the error will be mildly attributed to some miscalculation the learned Professor might have committed. We have no record of the existence of human and animal species 23 millions of years ago, and the fact of the age of the world itself is a bone of contention for scientists in all ages. There are many differenses of opinion about the existing physical conditions of the earth and their duration and this must be proved clearly before the learned writer is justified in assuming his facts. The nebular theory presents very many difficulties which we have occasionally hinted in our Magazine and when all these require substantial and corroborative facts, it would be simply absurd to enter into the wild regions of our imagination and make reckless statements regarding events about which it is so very extremely difficult to obtain facts.

Dr. Falbe of Austria has gone a step further and says definitely that the end of the world may be expected od 13th November 1899 at 3-3 *a.m.* This perhaps refers to Vienna Time. But whatever it may be, he does not clearly show his authority for the statement he makes, and we might assure our readers that no planetary combinations have been found at that time to bring about such a huge catastrophe on this earth and its millions of creatures. In Cassels Magazine for May, John Munro's article on Lord Kelvins prediction about the speedy termination of the human race in this world is both interesting and instructive to show how the learned Lord can startle the world with his illfounded and madly conceived ideas. He says all life must be extinct within four hundred years from want of oxygen, the sweeper of life and the principal element so essential to our existence.

Each writer of course gives his own reasons for the statement he makes and expects his readers to agree with him in the views he takes. He says that" when first the earth cooled down from a red hot state it was surrounded by an atmosphere of steam, nitrogen and carbonic acid gas. Evidently it contained little or no free oxygen as none has been found in cavities of the primitive rocks-granite. It follows that all or nearly all the free oxygen in the atmosphere today has been produced by vegetation which under the action of sunlight, has the power of liberating oxygen from water and carbonic acid. Thus oxygen would pass into the atmosphere and in course of time plants and trees which grow in the soil would continue the preparation of air for the support of breathing animals. In so doing the vegetation stored up carbon in the form of wood and foliage and much of this was preserved as coal, peat or petroluem

oil". He then goes on saying that the stock of oxygen at present is Over a 1000 billion tons and our stock of fuel is about 400 billions of tons. Lord Kelvin bases his calculations on the existing rate of increase in the population and development of industries requiring fuel and comes to the illfounded conclusion that the fuel cannot last for more than 500 years to come. In the burning of this supply the learned Lord says that oxygen of the atmosphere will be consumed, and the corbonic acid gas formed by these processes unfits the atmosphere for the existence of animal species a century earlier than the supply of fuel could last. This is indeed a frightful picture, and if true must make men seriously think about the welfare of their future generations. In all such wild predictions the authors are unhappily inconsistent.

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Treatment of Astrologers.

Astrologers are the property of every one and any one. Every person thinks that in the interests of the science of Astrology, the man who professes to know that subject is bound to consult his horoscope, make long and laborious calculations and give out correct predictions. But the question of remuneration has no weight whatever with the person who consults the Astrologer. He does not care to know how the astrologer manages to live or die. Medicine is gospel to the educated man. It is encouraged by the state and even when the results of treatment are unfavourable ending sometimes in danger to himself or death to his friends or relations, he takes it cooly and attributes it to his own misfortune and to the faults of the doctors. But he dare not renounce medicine as a false science. This seems to hold good all over the world and perhaps we may find some exceptions to this ill-founded theory among the barbarous and the rude nations of the Earth. But the case of astrology is very different Mental processes undergo a peculiar change. If the predictions of an astrologer fail, the mind at once loses its balance and without the slightest consideration the blame is thrown upon the science of astrology, while the astrologers of course come in for their full share of merciless abuse. This is reasoning and logic with a vengeance. Great men are generally devoid of common sense, and they very often fall into the same mistakes which they strongly condemn when they are found in others. The name astrologer can easily be assumed by any street beggar, quack or illiterate fool, and there is no properly constituted authority to check such impostures. There is no special college established for the instruction of

astrologer. There are no Institutions where the study of astrology is encouraged or paid. There is no Central Agency which could be held responsible for the mistakes of the astrologers or which could control their vagaries. Government have not recognised the science of astrology or the work of its adepts and this neglect on the part of the ruling authorities has made it worse than what it would have been had there been a proper check and sense of responsibility on the professors of astrology. Very few men really take to it seriously as a subject. The treatment given to even the best of the astrologers is far from being dignifying or remunerative, and does not tempt any sane man to profess a knowledge in astrology without seriously inconveniencing him in the circumstances of his worldly career. People are very anxious to know their future and the future of all those who are dear and near to them. They are all attention and anxiety so long as the astrologer is engaged in the art of calculations and predictions about horoscopes submitted by them but when the question of remuneration comes to be broached before them, the mental processes of the consulter assume a different attitude, the previous anxiety giving room to disgust, belief to scepticism, and selfishness to philonthropy. Self respect, which is the grand basis for all literary and scientific encouragement and progress, is sadly wanting among many of our educated gentlemen and this is much to be regreted when we remember the fact that we are a poor nation and combination alone could give us regeneration in the matter of literary and scientific advancement. We have no critics who command any respect; who are worthy of that name; who have studied any of the astrological sciences and on whom reliance could be placed for a careful review of the published works on astrology and kindred sciences. Any quantity of irresponsible astrological literature may be published without the slightest fear of being exposed or ridiculed. Many of the present compilers of Panchangas or Native almanacks are men of no reputation and education and, beyond their names being noticed in their works we know absolutely nothing about them. These irresponsible men are doing a world of mischief both to astrology and its adepts. These are really circumstances which have to be taken into our consideration in judging of astrology and its predictions. Astrological progress is chiefly obstructed by the quacks who profess a knowledge in it, and by the heartless gentlemen who consult the astrologers and never think of paying them decently for the work they expect them to do. The result of all these causes is the spread of a low class of astrologers, who hardly spend a couple of months for its study, who are generally igno-

rant of the elementary education in other branches of knowledge, and who have lost all feelings of self respect which would prevent them from persistently lying for the sake of a few copper coins. The consulters of such men, knowing them to be what they are, cannot also be acquitted of all blame in the matter. They perfectly know the cheap stuff they have before them, they are not willing to pay decently for a really clever man in the subject, and still, they would like to have an inkling into their futurity as if it is the easiest thing in the world they could do by paying a few copper coins to the so called professors in astrology. The consulters and the astrologers are not on the best of the terms. Each tries to outwit the other. With a full consciousness that his knowledge of astrology is extremely limited, the astrologer wishes to pass off for a great *Daivagnya*, one who is able to read clearly the past, present, and the future of man, and resorts to all sorts of tricks which would, in his opinion give him a temporary triumph. He knows he will be ill paid but for his doubtful dealings, and he squares up his conscience by the satisfaction that the" cheap things, have been nastily paid". The consulter does not behave much better. He knows that the"professor of astrology" is a man of straw, that his education is all that is undesirable, that his whereabouts cannot be subsequently found out after his consultations are over and that he would be consulted because, he may still know something of astrology and may give him an insight into his very bright future. He determines that his payment should be as low as possible and that as the remuneration is a few copper coins he would not loose much by having some fun about consultations of his and his family's horoscopes. These are very unfortunate conditions which are obtaining at the present time almost all over the world with regard to astrological sciences and its professors. Hundreds and thousands of educated gentlemen wanted to consult as, but when we made a frank admission that high education and proffeiency required adequate payment, they first began to murmur, next they showed their disbelief, thirdly they attributed all sorts of selfish motives to us and lastly they denounced us as having wasted our precious time, and as being engaged in the pursuit of a worthless branch of knowledge. These are the diffsrent phases of the educated mind. Before payment every thing looked honey, but when suitable payment was demanded for honest work all this suddenly became poison and unpalatable. Subterfuges draw large crowds, attract decent sums and ruin the reputation of the professor and his science. Honest confession of one's own

abilities and the quantity of work that one could turn out, are the most ill paying concerns which a man can adopt. Like all the wisemen, who were ordered by an ancient king to fill a large vessel with milk suddenly in the dead of night on a certain day and who filled the same with pure water thinking that the deception practised by each man would not be discovered by the king as one pot of water out of 20 pots of milk mixed wonderfully well, the present educated gentlemen consider, that the profficient in astrology might attend to the horoscopes of themselves and those of their family members expecting "milk" pots of course to flow from others like themselves. But when the balance, after work, is struck we shall not have a drop of milk on which we could safely rely, and we are required to live on water, a process which is admitted as possible in the" Yoga Shastras" but to the extent of that eminence in Yoga we have unfortunately not yet attained. The value of time is not unknown to them. The value of the science is also known to them. But want of self respect sits heavily on their hearts and makes them behave in a very mean spirit when astrology and its adepts are concerned. We certainly do not mean offence to many honorable gentlemen who have never asked others to do what they would not or could not pay for. We have been making very great exertions to search for the truths contained in the astrological sciences. If we are helped in the smallest degree by our educated classes, we certainly ought to be above want, with ample time at our command to devote to the study and researches of astrology. We have to study many works before we can boldly assert the invaluable truths in astrology. Able assistants are urgently wanted to systematise the studies and pick out the gems from the thousands of stanzas amidst which they seem to have been scattered about. Competent teachers are also wanted and the many valuable works on astrology which are now lying scattered all over India, must be assiduously searched and collected. All these mean money. We must live first and pay others from whom we expect any work. Machinary and books require money to be purchased. The maintenance of an establishment means money and all these are preliminary expenses which must be met from some source. This is a national and Vedic science, and every educated Hindu is bound in duty to support any movement which has for its object the study and thorough examination of astrology with the rules of which the Hindu life is so intimately connected, and without which he cannot proceed in his ceremonies even for a day. When so many disadvantages are staring us in our face, is it not

our duty to try and do what little we can to develop a central astrological institution, which could be looked to with confidence for explanation of astrological formulas and wherein we could collect all that is useful and great in the department of astrology.

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THE ALMANACK SHEET.

Showing the positions of the important planets during the year Vilambi or 1898 and 1899 & Vikari or 99&900

Many have written to us after reading our books and Magazines that we have not given them instructions in English how to fix planets at the time of birth, how to find out their several divisions and how to calculate their periods and subperiods. We have not published any Panchanga which would enable them to find out where the planets are at any given time and as the above information is practically useless, when they do not know how they can fix the planets in a horoscope, we have thought it our duty to try to obviate this difficulty by publishing in our Astrological Magazine regularly the positions of the nine important planets for whose influences we have shastras laying down rules for our calculations and predictions. Unfortunately for us there are no gentlemen who could come forward and publish English almanacks after the Aryan fashion and we doubt very much whether if it is published they would be intelligable and understandable. But whatever that may be, we have arranged to give the planetary positions from the current Hindu year Vilambi and we shall make arrangments to publish the planetary positions of the previous years as we go on with our Astrological Magazine. In this work every care has been taken to see to the correctnesss of the positions of planets.

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Prejudice against Astrology.

A worthy gentleman from New York, America, who has been taking a great deal of interest in our publications, and who is a practical sympathiser of our attempts at placing the science on a better footing, thus writes to us under date 28 Dec. 1898.—

"I endeavoured to secure a notice of your worthy Magazine from one of our leading Newspapers but did not succeed in doing so. I sent copies of your circulars, Magazines & to the office of the Newspaper but failed to obtain public notice. The Editor simply recognised the receipt of the enclosures in an indirect and non-commital way by sending a copy of his news paper to my address. Here as elsewhere, there is an unwarranted prejudice against astrology. Occasionally the Daily Newspapers publish astrological articles upon subjects that for the time being happen to deeply interest the public. As a rule however they avoid astrological topics for fear of compromising their papers as they think with the public. Thoughtless and uninformed people, some of whom are also called educated people treat astrology and its votaries with levity, derision or commiseration. Notwithstanding this untoward condition of affairs astrology is slowly but surely gaining ground in this country and compelling recognition on its merits. It appears to be popular with the masses and unpopular with the Ruling Powers, who have classed its practical propagations among misdemeanours and have even obstructed its use of the mails in some instances. Still the science is forcing itself slowy into favour with many people. At times it suffers through the individual mistakes of students, but this is to be expected. Infallibility is not to be found nor should it be expected, in any field of human endeavour. Lawyers, Doctors, Judges, Engineers, Etc. err at times. Is it reasonable to expect that astrologers shall be exempted from the operation of the Law of human fallibility?

The above speaks volumes in favour of the prevailing erroneous ideas which are entertained both in India and in other countries. The Americans who are the most advanced in thought and action, are not free from prejudices. But we have one assurance from the worthy gentleman, that the masses in America are taking a sounder view than the so called educated public. The prejudices of the educated public are greater and affect the world's progress more than those of the ordinary masses. It very often happens that while the educated man takes an incorrect view of a phenomenon, the ordinary man takes a common sense and naturally correct view. In India we have several Anglo Indian Papers, which are conducted by men of no extraordinary abilities, but these editors put on airs of intellectuality, which they really do not possess. It is now the fashion to laugh at astrology. Those worthies laugh because they do not understand it, and because some heirbrained scientist said that astrology could not be true. Planets cannot influence men. God never intended that man should know his future. Belief in astrology leads to predestination and grovelling superstition. People get despirited and lazy. These and many more stale sayings have already been met by the adepts in astrology. When the scientists know by what processes we are not told that God never intended that men should know their future, could we not say by the same logic that the same sources of knowledge revealed to us that God

did intend that man by reading the stars should know his future. Beyond a strong tinge of prejudice, we see no more sense in the so called educated people. Astrology has stood ages of oppression, and will stand volumes of ridicule. Those who laugh at the idea of planets exercising influence on terrestrial affairs laugh at the very rudiments of physical sciences and the depth of their brains, cannot be very far from the excrescence on their heads. There seems to be much astrological activity among the American cities, and the Magazines we have received clearly indicate that the science of astrology has fallen into very able hands. We are working all alone and some of our nobles we regret to say see greater wisdom and use in subscribing liberally to the college at *Khartum* than by helping a scientific cause with which the lives of the whole Indian population are intimately connected. When our own men are plunged into the sea of prejudice we need not much grudge to see others floating on its surface. The noble land of the Aryans-India-counts few supporters to astrology although all its children believe in it. What reason have we then to find fault with those who approach it with a neutral mind and who wish to wait until public opinion takes a more favourable turn.

Origin of Plague.

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We have received the first instalment of the contribution promised by Sirman T. Soobbaraya Sastryar the well know expounder of the Sanskrit Physical sciences. He gives the origin of the plague and its development and quotes Sanskrit authorities in their support on the work with his own explanations. The subject is shortly introduced by the learned gentleman thus. The renowned Maharishi Agastyar received his knowledge of *Parasakti* from *Hyagreeva*. For the benefit of the world Agastya Maharishi, composed a work called *Sakti Tantra* or a treatise on the Natural forces. The work is divided into 12 parts and each part is again subdivided into several chapters. We shall give the names of the 12 parts here and try to give out their purport in our next issue.

The 1st part is called *Sristi Tantra*, the second goes under the name of *Yoga Tantra*, the third is called *Kriya Tantra*, the fourth is entitled *Kala Tantra*, the fifth received the name of *Sandhana Tantra*, the sixth goes under the name of *Sabara Tantra*, the seventh is called *Leela Tantra*, the eigth is entitled *Hrudbhada Tantra* the ninth goes after the name of *Yakshini Tantra*, the tenth received the name of *Iyandra jala Tantra*, the eleventh is called *Oopasamhara Tantra* and the twelfth goes under the name of *Gnyana Tantra*.

(To be continued.)

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Astronomical Studies.

The Hindu nations as a whole have much confidence in the splendid powers of their ancient Maharishis and if a careful examination of the grounds on which their confidence is based is made they do not seem to be much mistaken. If Indian History and the details of the ancient and vast civilisation are properly perused the reader will find much food for contemplation. The Maharishis were great men in all the departments of knowledge. Their powers were extraordinary and they used them to splendid advantage. Under their advice and guidance the kings prospered well and the people at large were happy. Justice was well administered and sciences and arts were highly progressing. There is no exaggeration in these statements. The study of astrology formed a part of their existence and all the ritualistic and political ceremonies had astrological sanction. They spent much time over it and made correct and faithful predictions. They were splendid mathematicians and the existence of astronomical works of the highest value even to this day proves the vast knowledge they had acquired about the celestial spheres. Gargi, Badarayana, Marichi, Mathanga, Haritha, Gobila Parasara, Vasista, Narada, Mandavya, Mayasura, Jeevasarma, Chanikya, Soubhari, Vatsayana, Sakti, Satyacharya, Varahamihiracharya, Maya, Manitha, and Madhavacharya are some of the eminent men who have written on astrology. They considered the study of Jotisha as indispensable to the very existence of man,

they wrote hundreds of thousands of stanzas, they explained in succinct language the good and evil which happened to man under the planetary combinations and aspects and enjoined every one to study it and know at least the most elementary principles. They did not consider the study of astrology as derogatory or useless either to themselves or to the nations it large. They do not even hint once that the study of astrology would damp the spirit of their nation and would make them inactive and fatalistic. Not only did they frame rules for the study of the heavens but they also gave sutras to explain to us the different results which would follow from those planetary states and aspects. They further developed a sound theory of remedies to overcome the evils which may be predicted from the calculation of the planetary combinations. Here lies their preeminence. If they had simply explained to us the ordinary results of the planetary combinations and the evils therefrom without suggesting the means to overcome those evils or augment the good predicted by such combinations and aspects we might with very good reason have declined to study that science which reveals to us the future dangers without enabling us to arm ourselves to overcome those predicted future evils. The science would then have had no sympathy with us and there would have been much justification for mankind to reject it as perfectly useless. But it is not so. The study of astronomy is very ennobling. It reveals to us much delightful information which has no counterpart in any department of knowledge excepting the science of the contemplation of God and when astronomy is recommended, we do so with great deliberation and purpose. The study of astronomy opens to us grand celestial sciences and it is impossible to rise from their contemplation without a strong sense of the dignity and high interest of the subject. The limits of the astronomical studies are apparently immeasurable. The most superficial observer comprehends that the objects of the science of astronomy are the study of the laws of a superior administration of a Being whom we may call by any name but whose power and government have been recognised

by every intelligent nation in the world. The considerations of what passes daily in our lives, generally prepares us to receive the grand truths of astronomy and the hopes held out by the astrological formulas are still more inviting and instructive from the fact that we will be able to acquire knowledge by means of which we can safely dive into the deep ocean of futurity and bring out for our benefit the secret treasures which lie concealed in its depths. The first general acquaintance with the facts of astronomy satisfies a reflecting mind that its principles are of a nature too grand for human comprehension and observation. We will be called upon there to consider millions of miles in distances, dimensions and velocities, to think of planets floating in space millions of miles distant from us, to conceive velocities thousands of times greater than the swiftest motion which human art or science can produce for our benefit or enjoyment, to think of endless and boundless space in which millions of millions of miles are but as mere points in comparison, to imagine periods of time far distant from the present for us to conceive and to picture to ourselves if possible of a never ending but everlasting duration. Progress in the astronomical studies is really delightful and its natural effects are truly beneficial and ennobling on the human mind. The immeasurable character of the Universe partly becomes evident to us on the first inquiry we begin to make. The mind is deeply engaged by the beautiful order of the arrangement and regularity of the movements of celestial spheres, their influences strike the careless observer and an irresistable conviction succeeds in our minds as we progress in those studies, that the harmonious operation of the whole Heavens is effected under the unchangeable government of general laws emanating from a Higher Intelligence. In every part of the creation of the world there are circumstances to proclaim the glorious powers of the Almighty but in the study and contemplation of the luminaries of the heavens more than in any other department of knowledge that the attributes and manifestations of God are most illustriously displayed. The mind here entirely deals with bodies full of lusture, and

it is possible that constant contemplation of these glorious bodies may influence the intellect to a deeper study of the Great First Light, from whom came all the minor lights which decorate the skies and whose study is so highly recommended. Constant communion with objects has a tendency to impart their influence on the mind and if that be a fact may we not reasonably say that constant communion with the luminous heavenly bodies, gives much light to our understanding, makes us see things much better with such additional light, and finally drives away the traces of darkness which overcloud and dim the lustre of our natural intellect. A careful study of astronomy when coupled with a desire to study the wonderful influences of these heavenly bodies will invariably lead the reader to adopt the conclusions of astrology; for the grand astronomer will at once see if he is not otherwise blinded by race or national prejudices, that these luminious bodies could not go on continually revolving, and still produce no results on those who are directly placed under their farreaching influences. The conclusions are irresistable and consistent and every sane man cannot but agree with us when we say that we are directly and indirectly influenced by all the planets who shine over our heads and who are so many representations of the Great Final Source.

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Government attitude towards Astrology.

(*Continued from P. 139 Vol. III*)

Suppose colonisation went on in the way Europeans did in America, the result would then have been similar and the East Indians (Hindus) like the West Indians would have rapidly decreased, and perhaps would have almost disappeared from their native land. This nonappearance of the Hindus and their present increase on the other hand, and their national peace and progress and liberty are entirely due to the noble generosity of the British conquerors, and those worthy statesmen who followed them successively. Have not the British Government been spending much money for the maintenance of the Hindu Temples and religious institutions? It must be said to the credit of the enlightened British Government, that the amount spent by them on Christian Churches and charitable Institutions is comparatively little. This speaks volumes

about the British spirit of toleration and direct encouragement to Hindu religion and customs. Caste system is a unique institution in India and has been a constant source of anxiety to the ruling authorities. Processions and meetings connected with them have always been watched, controlled and protected by the government. Considering the vast extent of the territory over which these castes have spread the cost of maintaining peace and order, where there are disturbing elements of castes may easily be imagined. All this would have been quite unnecessary if the government had turned a deaf ear to the considerations of caste and its numerous customs and, followed the policy of simple conquerors. India presents a large field for archeological researches and this is a great drain upon the government which has any consideration for the antiquities of a conquered nation. A Lac of rupees spent upon preserving a dilapidated temple, tottering in its old age is, we believe a waste of money if the government was for plunder and for plunder alone. They could have easily pocketed the amount and allowed the old building to find its own level. How many old temples and other interesting architectural buildings have been preserved in good condition from the destructive hands of time through the generosity of the present government? When a nation conquers another, the laws administered must necessarily be those of the conqueror. What have we got on the other hand in India The elaborate and complicated system of Hindu law and code of morals had to be studied and understood by British officers receiving high pay and special pundits had to be employed at a great cost to expound the principles of the old Indian legislators.

(to be continued.)

REVIEWS.

Vikari Nirbhaya Phala Bodhini.

We have received a copy of this small pamphlet compiled by Mr. Gundikota Soobramany Joiser Mint Street Madras. The author Soobramanya joiser is personally known to us and is a man of great intelligence and considerable insight in the subject of astrology. The pamphlet before us comprising of half a dozen pages of worthless information not supported by the Shastras or astrological principles, with erroneous quotations, and full of linguistic and typical errors, is quite unworthy of the gentleman who is supposed to have produced it. The very perusal of this little trealise made us imagine that the author wrote it in a careless moment or it was the production of his dreamy moments. It is supposed to explain that the combination of the eight planets in the sign of scorpio in *Vikari* produces no real danger and that people need not be much afraid of the same. As it is a fearless and

quite unworthy production of the intelligent author,we need say nothing further about it. We would strongly recommend the author to be more careful in the future *in affixing his name to* such useless publications.

English translation of the Sanskrit Mahi Bharata—

We have been requested by the Editor to *review* the prospectus of the above work which is to be issued from March 1899, and edited by S. C. Mukhopadhaya, M. A. Editor *Light of the East, New Age,* and author of the *Imitation of Sreekrishna.* It is an admitted fact that the *Mahabharata* of the Aryans, compiled by *Veda Vysa* and containing 100,000 Slokas, is one of those classical intellectual achievements on which any enlightened nation might take its bold stand, and send a challenge to the world, to show a similar literary production either in the ancient or modern times. About the intrinsic merits of the Sanskrit work itself and its extreme usefulness to the public we can add very little to the praise which has already been bestowed upon it by men of greater intellectual calibre. *Veda-Vysa* stands tallest among the intellectual giants both in the variety of works he has composed and in the wonderful facility, with which he animates his narrations by the introduction of facts which relate to the terrestrial as well as to the celestial phenomena in Gods creation. Continental orientalists could never do justice to such advanced intellectual works by the poor translations they have been offering to the public. We have very often pointed out in the issues of this Magazine that educated Hindus, well versed in the Sanskrit language, and possessing the necessary intelligence and patience could alone do justice to works of translation from the sanskrit into English. We have already got 2 or 3 English translations of the *Mahabharata* and it may be seriously questioned whether there is any further necessity to waste the huge energies which the present editor Mr. S. C. Mukhopudyaya possesses on a work which has already been fairly executed by other scholars. Protap Chunder Roy was the first in the field but he had the greatest difficulties in the execution of his work. His translation, while to the foreigners, whose knowledge in Sanskrit is quite superficial, useful, falls really insipid before the educated Hindus who have got an insight into the beauties of the Sanskrit tongue. Manmath Nath Dutt, M. A. has been bringing out a translation. We had the honor of seeing him personally in our Editorial Office in Bellary, and to confess the truth we had very poor opinion for his knowledge of Sanskrit, as in the intellectual discussion we had with him along with another local sanskrit Pundit of great ability, he cut a very sorry figure indeed. We do not mean any offence to his intellectual powers. Sanskrit is such a difficult and extensive language, that he apparently was at sea, when we asked him to give all the interpretations, which could be given for the 1st Sloka of Ramayana he was then translating and in search of subscribers for which he had come to this part of India. We shall not name any European Scholars, with reference to their translations of Mahabharata, for it is an open secret, that what they pass off as theirs is really the production of Native Pundits, without whose help, not a single orientalist—we challenge—could produce a simple work. There are some complacent writers who, though not able to pronounce properly the simple name of the work they have translated, still assume all the airs of original translators, and in this branch we have a host of prominent men and women, whose names are familiar to the public by their intelligence in other departments of knowledge. The English translation of *Bhagavadgita* by the well known Mrs. Annie Besant of the Theosophical fame is an illustration of what we mean. We have heard her "learned lectures" and witnessed her private discussions. Almost iguorant of sanskrit she wants the world to believe, that she has translated the most important portion of the *Mahabharata*-viz-*Bhagavadgita* from the original sanskrit. We mean no disparagement to her splendid powers of eloquence in English, and her great abilities in the modern sciences, but being ignorant of sanskrit she ought simply to have announced to the public, collection of her notes which she was able to take from the Hindu Pandits with whom she came in contact. In the English Translation of Ramayana Mr. Griffith shows what his knowledge of sanskrit is. Professor Max Muller has attempted the translation of the Rig Veda. We have not personally seen this greatest orientalist as he rightly deserves to be called. But we have very serious doubts, about the worthy Professor's capacity to take a *Rick* from the original sanskrit, give the *Padam, Kramam, Jata* and its *Nirukta* and explain off hand as does a native Pundit its real meaning to a native audience. We saw Dr. Burnel in the Niligiris. And the in discussions extending over a month, the worthy Dr. showed a great deal of original thinking, had a great collection of valuable notes from the Tanjore and Madura Pundits, where he had been a Judge but he did not show any signs of that profficiency in the original sanskrit which we find among the Hindu Pundits. It is very plain that sanskrit, which commands the largest literature, religion, and sciences—real or imaginary as you are pleased to call them—begins to obey only to him who spends the greatest time over its studies. The complications of its grammer, logic, tantras, mantras, Chandas (Prosody and Versification) its roots and their derivations, its astrology and astronomy, its Vedas and Vedanthas, its Pooranas and Smrities ,require each a life long study and unless the Pundit is an adept in the four *Shastras* he will never be able to explain satisfactorily what are

the "priceless treasures" which are found in them, The present Editor S. C. Mukhopadhaya is a Master of Arts, has been editing a very highly instructive and learned journal and seems to be well versed in the original sanskrit from which he has necessarily to make his translation if he really means to sustain the reputation he has already secured by his able original articles in his papers. We have been carefully reading his publications, and they breath a thorough familiarity on his part with the different, but difficult systems of oriental philosophy. He is a Native and does not labour under the disadvantages which stand in the way of alien translators, whose tongues could never be brought, in the course of one generation, to pronounce successfully the difficult Sanskrit compound words. He seems therefore, from the facts enumerated above eminently fitted to undertake this immense responsibility of representing the highest Indian wisdom in the English language in a form suitable to the tastes of English readers, but not betraying the noble spirit of *Veda Vysa* in the voluminous work which is rightly called the *Fifth Veda* as it embodies the grandest secrets of Nature, and takes the truly inquiring man into Her confidence to lead him to a continued state of future Bliss. We hope Mr. Mukhopadhaya will get the necessary initiation into the inner meanings of this great work if he has not already got it, before he undertakes the translation of the Vedantic portions which are numerous in the poem and which alone give it the stamp of a grand work. One must feel the force of the original author, and understand it thoroughly before one will be able to represent the same to ones readers. And in the English translations of original sanskrit works, the difficulties, we need hardly say, are many and almost insurmountable. The work is offered for almost a nominal price, and we hope many of our countrymen will realize their religious duty to the mother country, and patronise to the best of their power such grand undertakings. But we have our own misgivings in this line as many of our nobles, see more sense and utility in subscribing funds towards the establishment of a college at Khartum or Timbucktoo than in encouraging works which would dispel the ignorance prevailing among all classes in the Indian millions. We shall refer to the work again when we get the first issue of the Mahabharata. We wish all success to the learned author, and as expounding the astrological sciences, we hope the blessings of the Great Planets will add strength to our sincere wishes.

Longevity.

We have elsewhere stated that astrological activity prevails both in Europe and also on the American soil. It is really absurd to think that a practical science like astrology could stand for a day if there had been no truths in it. The prejudiced men have jaundiced eyes and no real facts will cure that incurable malady. In one of the issues of the Penny Magazine published in New York, America, under the heading" Some Notes on Longevity' Sheppard Homans gives some interesting information, which the Europeans would consider as quite original and brought to light by Buffon, M. Flourens, Hufeland, Dr. Farr, and others. These are great authorities in the estimation of the European scientists and they carry much weight in the information they lay before the public. What would they say if we point out that the statistics collected by them were stale and forgotten information to the learned Hindus. The author of Brihatjataka Varahamihiracharya a celebrated astronomer, mathematician and astrologer, who is said to be at least 2000 years old, gives in Chapter VII, Verse 5, an account of the different terms of life which man and other well known animals are said to enjoy.

His list runs thus—

Man and Elephant	120 yrs & 5days.
Horse & its varieties	32 do
Donkeys and Camels	25 do
Cows, Bulls & Buffaloes	24 years.
Dogs & the canine tribes including Lions, Tigers	12 years.
Sheep &, Goats	16 do

The Naturalists give the following list.

Man grows 20 years and this multiplied by 5 generally expresses the extreme limit to which such body can manage to live	100 years.
Camel	40
Horse	25
Ox	20
Lion	20
Dog	10
Cat	7,1/2
Hare	5

Here certain facts are assumed, which have to be proved. Buffon says that the natural life of all animals has a certain relation to the periods of their growth. And this period is defined by the union of the bones with their epiphysis. M. Flourens acting on this ingenious theory determined that the natural limit of life in all animals is about five times the period of growth. Buffon says that the "man who does not die of accident or disease lives to 90 or 100 years". Hufeland observes" that necessarly all those deaths which take place before the hundredth year, are brought on artificially by disease or accident". In the 16th Annual Report of the Registrar General of England, Dr. Farr remarks that" the natural term of human life appears to be 100 years". It is also observed by Naturalists that the extreme limit of the life seems to be about twice the natural limit. Men have been known to live for nearly 200 years and Buffon gives the history of a horse which lived 50 years. Many of those writers, however happened also to be believers in Christianism, and this is the way, that these scientists try to reconcile the Biblical ages of Adam and Eve, and their children with those of the facts which they found by observation and scientific reasoning. They say that science and religion (Christian) have both,

divine authority. Professor Hensler comes to their relief. He says that the year till the time of Abraham, probably consisted of 3 months only and it was extended to 12 months during the time of Joseph. Hufeland corroborates this statement by the fact that some of the Eastern Nations still reckon only 3 months to the year. These matters are swallowed as if they are so many gospels about which no doubt exists. We have simply to draw the attention of the readers to facts. Who are those Eastern nations who reckon their 3 months to the year?. Now if these greatmen have the kindness to mention their names we shall be obliged. Difficulties cannot be bridged over so easily. None of the Eastern nations who has any literary pretentions ever reckoned its year by 3 months. Hindus the most advanced of the Eastern nations reckon 12 months to the year. The Chinese, Arabians, Persians, and the Chaldeans did so and are still doing so. The year has got well marked seasons occuring regularly and no nation could overlook this simple fact unless its pretentions to intellectual progress were of the humblest kind. We ourselves have seen several horses living over 30 years and men more than a hundred years. The growth of the animal on which the relation of the life is based varies in various countries and in various constitutions and the surroundings, such as food, clothing, associations, mental and moral instruction, have a good deal of influence in the union of bones with their epiphyses. The Vedic Blessing *Satamanam* 100 years, is well known to the Aryan readers. In *Skandapuranam, Malayachalakhandam* it is clearly laid down that there are two kinds of *Mrityus* (deaths) one called *Auguntaka* or *Apamrityu* and the other *Kala Mrityu*. In the life of man 100 *Apa Mrityus* are usually found and when he does not fall a prey to these *Kala Mrityu* comes after the 100th year and takes him and never before. The life then must yield to the *Kala Mrityu* after the 100th year. But even this is not necessary. The body of man is composed of the important five *Bhootas*, which are *Prithvi, Apas, Theja, Vayoe* and *Akasa* and when death intervenes it seems to disconnect the life threads binding the *Bhootas*, and remove them to other spheres of action. *Kala Mrityu* separates them after the 100th year. But in the commentaries to *Brahma Sutras* we have it said that when the *Agni* (Fire) of *Yoga* is introduced into these Bhootas, the disintegrating processes are stopped, and the life principle obeys the developed Willpower. Hence both in Brihatjataka and other astrological works, the planetary combinations for *Aparamitayoordaya Yogas* are given, and they act only under certain circumstances. The portrait given by Hufeland of men who live to long life explains the planetary combinations although unconsciously he is supporting the well known truths of astrological literature. He observes—a and proper well proportioned stature man the must not be too tall.

He must be middle sized and thickset with a complexion not too florid. Much ruddiness in youth is seldom a sign of longevity. Hair rather fair than black with skin strong but not rough. A moderate head, with large veins at the extremeties and shoulders more round than flat. His neck, is not too long, his abdomen not projecting, his hands large, but not too deeply cleft. His foot is rather thick than long with legs firm and round. A broad arched chest, strong voice, and the faculty of holding his breath for a long time without difficulty are his principal characteristics. There is a general harmony in all his parts. His senses are good without being too delicate, his pulse is slow and regular, his stomach is excellent, his appetite good, and his digestion is easy. The Joys of the table are of importance to him, and they tune his mind to serenity and his soul partakes to the pleasure which they communicate. He does not eat merely for the sake of eating but each meal is an hour of daily festivity, a kind of delight attended with this advantage with regard to others and it does not make him poorer but richer. He eats slowly and has not too much thirst. Too great thirst is always a sign of rapid self consumption. In general he is serene, loquacious, active susceptible of joy love and hope, but insensible to the impressions of hatred, anger, and avarice. His passions never become too violent or destructive. If he ever gives way to anger he experiences rather an useful glow of warmth, an artificial and gentle fever, without an overflowing of the bile. He is also fond of enjoyment particularly calm meditation and agreeable speculation, he is an optimist. a friend to nature and domestic felicity, and has no thirst after honor or riches and banishes all thoughts of tomorrow. We have not quoted all that he has stated at length, but the principal points be considers essential, have strictly been enjoined on the Yogee by the Hindu Shastras. The physique and the mind reflect nothing but the characteristics of Benefics. We shall again recur to this subject later on.

(Continued from our last.)

Important Lessons in Astrology.

Krishna Paksha-harsh words-angry, hating women. dull-full of enemies, fond of company.

There are 30 Thithies for a lunar month, 15 for Sukla and 15 for Krishnapaksha. The results of birth during the days are.

1 *Pratipat*-fond of cruel hearted men, poor, causing misery to his caste, melancholy.

2 *Dwithiya*-loving others wives lying, unclean, thief, friendless.

3 *Thrutiya*-weak, unsteady, poor, revengeful.

4 *Chaturthi*-luxurious, liberal fond of friends, sensible, children, wealthy.

5 *Panchami*-diplomatic and shrewd

appreciating character, protector of parents, good eater, lean, joyful, contented, liberal.

6 *Shasty*–travelling far and wide, quarrelsome. stomacheache.

7 *Saptami*–easily contented, skillful, children and grand children and good character, wealthy,

8 *Astami*–pious, truthful liberal, enjoying, fond of others, good, clever in all work.

9 *Navami*–worshipping god, daughters, fond of women wealth, and sciences.

10 *Dasami*–discriminator of right and wrong-fond of worship, performer of good deads and sacrifices-intelligent, happy.

11 *Ekadasi*–contented petted by Kings-cleanly, wealthy, children-intelligent.

12 *Dwadasi*–cavuricious wandering emaciated, fond of travelling.

13 *Thriodasi*–Siddha Purusha or one who attains much spiritual wisdom, highly intelligent, fond of shastras, chaste, fond of doing others work.

14 *Chaturdasi*–wealthy virtuous, courageous, carrying out good advice respected by men in high power, famous.

15 *Pournami*–wealthy, intelligent, good appetite and fond of rich meals, enterprising, fond of others wives.

16 *Amavasya*–opposing works of a permanent nature-crooked minded, cruel stubborn-courageous, mischievous-intelligent.

Thus it will be seen that those who are born in the Thithies of Sukla will have the results noted against them above. In the Krishna Paksha, they have to be modified a little with reference to the *Paksha Phalam* already explained.

NOTES.

We have received a copy of the *Twentieth Century Astrologer* from America, and also a copy of the *Penny Magazine*. The first contains some very interesting information, and the discussions and lectures held at the Astrological society, take the reader over a variety of subjects which have an interest peculiar in their own way. The western astrologers would do well to try to learn the difficult theory of Karma, and the ritualistic which have been prescribed for overcoming the results of Karmaic laws. This will thoroughly revolutionize their present ideas and would land them into the real ocean of the astrological knowledge.

——:o:——

The Modern Astrology, published in London by Alan Leo is a worthy journal which ought to find its way to this land more extensively than it seems to be doing now. Mr. Alan Leo is an intelligent an energetic writer, and he has complete belief in the *Karmaic Theory*. The little leaflet he published, under the title "why I became an astrologer" shows what sincerity the Editor possesses and what sacrifices he is capable of making for his honest convictions. The London

Astrological Society as well as that of New York, America, ought to invite the Indian adepts in astrology to join their societies and incorporate the extensive Hindu astronomical and astrological knowledge with the meagre fund of information they have now through the Grecian and Arabian sources. Mutual cooperation and assistance will produce much practical good and we hope our worthy Editors will take up our advice, and act on it in future.

——:o:——

The *StarLore* was an interesting astrological publication, edited by the publisher of Zadkiels Almanack, and we are sorry to see that we have not been getting any copies of it of late. If it should be discontinued for want of encouragement, it speaks much to the prejudice which still clings to the better classes in England for matters relating to astrology. We hope the glorious Sun will shine through their dark intellects and brighten them up to receive the grand truths of the astrological knowledge. This will be to his own advantage if we can use such an expression about the great Luminary.

——:o:——

We addressed a long letter to Sir Norman Lockeyer of the Solar Physics Observatory Kensington, and we are very thankful to the great astronomer for his kind reply and reference to the Astronomer Royal of Greenwich. We shall say more about this in our future issues.

——:o:——

We are extremely grateful to the Providence for sending Lord Curzon as our Viceroy and we are equally grateful to His Excellency for the sympathetic expressions he has been using whenever reference is made to Indian arts, sciences and literature. We only request his Excellency to have the strength of mind to act up to his convicteons and not be prejudiced about Aryan sciences, during the time of his Viceroyalty. A little sympathy on the part of a great ruler carries a good deal of weight and will be highly beneficial to the cause, which chances to get it.

——:o:——

If light is wisdom and darkness is ignorance, there is much sense in our contemplation of bodies which send tremendous quantities of light. The principal planets are the sources from which we get our light. and long familiarity with their studies must necessarily remove much of our intellectual darkness. Can the study of planets, then be unsafe ?

——:o:——

There is marked sympathy between the magnetic disturbances of the Jovian globe and those of the Earth we live. Do we want a greater demonstration of the illustration of planetary influences on our earth ?

——:o:——

The electric currents are purer and more frequent on the tops of the high mountains than they are on the plains. Can this be a reason for selection of

elevated mountain peaks by the Maharishis for their intellectual meditations.

——:o:——

Saturu is the most important planet as be rules our life, means of livelihood and death.

——:o:——

Saturnian rays take a sharp bend when they approach the 3rd and 10th houses and they are deeply concentrated in those houses influencing the ouse's as well as the planets who occupy them.

——;o;——

The *Dasa* of Sukra is the longest being 20 years while the Dasa of Ravi is the smallest being only 6 years in duration. SukraDasa gives the best temporal results when it is well aspected while the Dasa of Guru is the best for spiritual matters. We are justified in saying that Guru is Deva while Sukra is Rakshasa Instructor.

——:o:——

Of the 12 Zodiacal signs *Kumbha* is the worst while *Vrishabha* is the best. The former is governed by *Sani* while the latter is governed by Sukra.

——:o:——

Kuja when exalted plunges a man into military tastes and adventurous deeds, and though his Dasa is short, it is eminently characteristic.

——:o:——

In any horoscope if Chundra is in conjunction with Sani, the native becomes melancholy, when Chundra joins Ravi the man will hav much taste for scientific experiment and specially those devoted to chemistry

——:o:——

Chundra with Kuja makes a man suffer from heat complaints.

——:o:——

The combination of Sukra with Sun or Kuja makes a man eminently voluptuous. Sukra and Sani also lead him to drunkenness.

——:o:——

The fourth house when aspected by evil planets, and also occupied by them, makes a man liable to frequent accidents from carriage and horse-falls, or falls from high places.

——:o:——

Varahamihira the author of Brihat jataka seems to have flourished in Oojein. In his earlier days he was a native of *Kapitha* a village in the Malavadesa previously called *Avantika*.

——:o:——

Vararuchi was a great astronomer and astrologer and his short and sweet *Vakyas* are the wonder of the modern astrological readers.

——:o:——

Jaimini was the great desciple of Vysa. His *Sutras* on astrology are very good and contain a world of information.

——:o:——

Yavanaswara mentioned by Varahamihira seems to have been a monarch of Cabul who learnt Hindu Astrology and wrote splendid treatises in Sanskrit on the subject.

——:o:——

Yavanacharya was a great (Greecian or Persian) astrologer, who has written the famous work called *Yavanatachika*.

NOTES.

——:o:——

Vriddhagargi Sambita or his treatise on astrology and physical sciences is a very rare and splendid work and has not been found in its entirety anywhere in India. It is a precious gem which if recovered would add much value to the existing astrological sciences.

——:o:——

Surya Siddantha is the oldest astronomical work extant in the world. Its age cannot be determined with any show of reasoning at this distance of time and its formulas are the most concise.

——:o:——

Motions developed in gross matter must come from the matter of space They cannot be created out of nothing.

——:o:——

An eminent scientist says that "to assert beforehand that science is entirely free from superstition would be at least a very rash statement".

——:o:——

Ether is supposed to be subtle matter universally diffused in space and this great Physical Agent is credited with extraordinary powers of

——:o:——

Ether represents the whole energy we get from the Sun in the shape of light, heat, magnetism, electricity etc. and is regarded as the most important and most influencial of all physical agents concerned in the various molecular movements, affecting the earthly phenomena.

——:o:——

Unlucky days are well known to us. Unseen forces are apparently working in this world. Time seems to indicate their arrangement and work. When no attention is paid to time and its golden or iron influence enterprises fail and cause a large destruction to life and property. If we can avoid such misfortunes by reading the effects of time in the light of astrological sciences, why should we not take advantage of the existing knowledge, bequeathed to us by the ancient Maharishis ?

——:o:——

The influence of Mars or Kuja, and the influence of Sani now found in the house of Mars, Scorpio have already been predicted. Deaths among the exalted persons of the world will be many and will cause considerable anxiety to their respective nations during the ensuing year.

—:o:—

We have received a copy of "Light" published in London a journal devoted to psychical, occult and mystical research. It contains some very curious and highly interesting articles and will be of great use for those who have a philosophical turn of mind.

—:o:—

Europeans have an advantage over the ordinary Hindu in the matter of philological research. A European generally comes, well educated in one or two branches of learning and therefore may be said to approach the study of the Sanskrit language from a raised intellectual level. This has many advantages while the disadvantages, are not also a few or insignificant. He approaches the subject with greater learning but with also a greater prejudice. Their researches are worthy but must not be taken to be complete or truthful.

—:o:—

The work of translation and collection by the orientalists presents all the airs of originality to the western admirers, while it falls flat on the taste of the learned Hindu, who sees the errors of his western brother in every line of the latters work.

—:o:—

The philological inferences are sometimes very misleading and really destructive to the cause of truth. Todds Rajasthan contains a lot of illustrations of what we mean.

—:o:—

There are some orientalists, who confound seriously between *Upala* and *Ootpala*. The one means a stone while the other represents a flower and the name of the famous commentator of the Brihatjataka of Varahamihiracharya.

—:o:—

If an orientalist and a Hindu Pundit meet in one place, the orientalist will fare very poorly, as he has to depend entirely upon his collection of *Notes* taken from the Native Pundits. The Hindu has his huge library in his head, and can go on quoting freely on all subjects with which he is familiar. The European can hardly repeat a sloka. The Hindu Pundit generally keeps all that he knows in himself, he does not depend upon notes, books or translations and his memory is the most systematic and splendid that humanity could exhibit. In fact the greatest Pundits we have met with were gentlemen very simple in their lives who never troubled themselves with papers, pencils or books and whose ready memory of

the vast extent of knowledge they controlled was *simply wonderful*.

—:o:—

The Nativity of Sumangala, the high priest of Ceylon published in the Modern Astrology is well worth a perusal by the astrological student. The Western system of astrology is identified as the *Yavana* system by the later Sanskrit astronomers.

—:o:—

The Months February and March or Magha and Phalguna are not auspicious for investiture of thread or marriage ceremonies and we would strongly advice parents to postpone those ceremonies to Chaitra and Vaisakha.

—:o:—

Flowers form an important part in the life of man. They are sometimes used as food, sometimes as ornaments, sometimes as remedies for human ills, sometimes as scents and sometimes as possessing special attractive powers. The uses they are subjected to are really many and we shall not here trouble our readers with long facts. They are produced generally at the ends of plants and branches and represent the masculine and feminine genders in the plant classes. Heat and light are the two chief agencies which produce flowers and without them they can never flourish or develope. Sun is the fountain head for all heat and light energies and his influence gives us pleasure and pain.

—:o:—

Colors of flowers have special functions and they form a very useful study for the beginner in botany and agriculture.

—:o:—

The modern discovery of the X rays has been trumpeted over the world as one of the greatest of the recent discoveries but the mischief those rays are capable of doing has not been considered. These rays however are not able to penetrate certain metallic covers. Brass is chiefly impervious. A knowledge of these rays was possessed by the ancients and the fact of their wearing brazen helmets to keep away the solar effects is a good illustration of their familiarity with this principle.

—:o:—

in the world,

The greatest wonde is the glorious if properly examinedorning and the appearance of the , we know the least evening Sun. B major portion of the about him. Thfic knowledge being present scie wild and greatly tenmore or le
tative.

COMETS.

The subject of comets has engaged the careful attention of the modern astronomers and they have been devoting much of their time to its origin development and functions in the celestial spheres and especially with reference to the energy coming out of the great solar body. Webester describes a comet thus—one of those members of the solar system which usually move in very eccentric orbits approaching very near to the sun in their perihelion and receding to a very great distance from it at their aphelion. A comet commonly consists of three parts, the nucleus, the envelope or coma and the tail. But one or more of these parts is frequently wanting. Sir John Heschel, a great name in the astronomical societies says thus about comets—comets consist for the most part of a large and more or less splendid but ill defined nebulous mass of light called the head which is usuly much brighter towards its centre and appearance of a vivid nucleus, like a star or planet. From the head and in a direction opposite to that in which the Sun is situated from the comet, appear to diverse two streams of light which grow broader and more diffused at a distance from the head and which most commonly [illegible] and unite at a little distance [illegible] but sometimes continue distinct [illegible] great part of their course, producing an effect like that of the trains left by some bright meteors or like the diverging fire of a sky rocket (only without sparks or perceptible motion). This is the tail. This magnificent appendage attains occasionally an immense apparent length. The tail is however by no means an invariable appendage of comets. Many of the brightest have been observed to have short and feeble tails and a few great comets have been entirely without them. The smaller comets seem to present no nucleus or anything which seems entitled to be considered as a solid body. Even those larger comets which have presented the appearance of a nucleus have yet exhibited no phases. though we connot doubt that they shine by the reflected solar light. It follows that even these can only be regarded as great masses of thin vapour susceptible of being penetrated through their whole substance by the sunbeams and reflecting them alike from their interior parts and from their surfaces. The movements of comets are most irregular and capricious. Sometimes they remain in sight only for a few days and sometimes they remain for months together. Some comets move with extreme slowness while others move with extraordinary velocity. Sometimes the same comet exhibits the two extremes of apparent speed and slowness. Some Comets pursue a direct course, while others assume a retrograde motion.

(To be continued)

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Sexual difference.

In numbers nine and ten of Volume three of the Astrological Magazine and the previous issues we pointed out that the science of astrology professes to determine the sexes of the infants yet to be born long before their birth and we have to examine what are the formulas which enable the astrologers to do so and whether the results predicted by them are unalterable and fixed or whether those results can be modified by astrological knowledge to our advantage. The question is a very intricate, but at the same time a very necessary one and any amount of information thrown upon it will not be labour uselessly spent. We have all along maintained that the questions of astrology seem to be intimately connected with and are based upon the *Karma Theory*. To introduce the readers to the most difficult portions of the Karma Theory and to attempt to offer explanations which would bring home its important rules to the majority of our readers, are tasks which we cannot easily undertake, and the difficulties of want of time and space, are some among the many obstructions which cannot be easily overcome. Years of intelligent and devout study and constant discussions with learned persons who are thoroughly acquainted with the complicated theories of Karma may enable the readers to grasp the subject to some extent, and therefore no attempts made to place facts before the educated public ought to be considered as worthless, provided they add light to

their enlightenment. Theories, whether scientific or religious which propound that the various phenomena of the world are suddenly called into their present shape and existence and will disappear from the earth to appear no more in those or in their modified forms, determined by their previous acts and environments at any future time are very crude and do not stand the test of actual experience and observation. The work of creation, protection and destruction, is too difficult and complicated to be easily understood or explained in short articles like these. The theory of to day *viz* of *Evolution* only started and developed by the scientists of the present day, shows that the present order of things has been going on for a long series of centuries, and that the wordly phenomena could not have been the result of sudden action on the part of Nature, God or Material Forces. *The workings of brain*, the most wonderful phenomena the world presents for the study of man, are themselves too complicated to be easily comprehended and the advanced intellectual centres of the present day are not one about their explanations. Knowledge too various and comprehensive cannot be acquired in one generation or in the course of one century; thousands of centuries have been passing and yet the workings of mind remain as mysterious and as difficult to understand as ever. All these surely point to on irresistable conclusion, *viz* that none of the objects we see around us could have taken this present existence or shape suddenly without any previous existence or arrangement or could simply have been the work of blind chance. Men are acquiring knowledge day after day, month after month and year after year, century after century but such knowledge obeying certain inscrutable laws suddenly disappears during the hours of sleep, makes men appear as if they are unconscious or inanimate, and throws the living and observing intellect into the difficult and inexplicable position of not knowing the exact whereabouts of the accumulated information of the sleeping mind, makes him seriously to think that the connecting link between the waking and the sleeping hours has yet to be explored and found out, and that the present fund of stored up scientific knowledge offers but very poor consolation to the really inquiring mind. We are conscious that the sleeping man has not lost the stock of information he possessed, that when he awoke again he would remember all the previous knowledge which had been acquired by him before he went to sleep, that he would add some more information during the waking hours, that again when he went to sleep, he would present a similar phenomenon but that the accumulated knowledge would be carefully locked up and that this state of fresh acquisition of knowledge would continue for some years until the reaction began, when the person begins to lose instead of gain knowledge every time he awakes after sleep and that the splendid intellectual powers stored up in him will have almost disappeared in the extreme old age which is rightly characterised as a second infancy, where everything is wanting. This phenomenon is repeated every day by every man and the phenomenon should show us that there are arrangements made by which previous results are constantly kept up either in an increasing or in a decreasing order for various periods of time, ruled in the main by the laws of Karma and subjected to the present volitional influences of the human beings. Man is not suddenly made as he is, and sent off as suddenly to the regions of utter annihilation from which there is no likelihood of any further return. In this interesting field of investigation and discussion, the present wonderfully developed sciences of the West offer but very few suggestions or observations to enable us to grapple with the difficult problem which is before us. They are mainly dealing with the results as observed by man but not with their causes which should or could have produced those results. Their religion is almost blank in this important particular. The subtilities of the Aryan philosophy and religion are so many hard nuts for the modern scientist to crack that he easily changes his attitude and when he does not understand them, calls them as so many superstitions and prejudices with which no scientific and well regulated mind should seriously trouble itself. This summary

way of disposing of the most difficult problem the world has ever seen, clearly indicates the shallowness of the brains, which have only one sided expansion and which dabble in the results of Causes but which cannot approach the higher level of the Causes themselves. Mind or *Manas* controls the body and the Mind is itself controlled by an invisible Power, whose existence in man is strongly felt, but about the nature and power of which different nations have given different versions. If there are any means by which a knowledge of this invisible *Power* which controls the mind can be secured, such means ought not to be neglected, as their cultivation enables man to regulate his *mind*, on the expansion and success of which his whole future prospects apparently depend. Planets indicate previous *Karmaic* acts and the results which are likely to flow from them if not otherwise interfered with. But the existence of a Higher Power in man to overcome or modify such results of the previous Karma, has been admitted in the Aryan sciences and this fact entirely removes astrology and kindred sciences from the category of fatalistic and worthless subjects which are condemned by the modern scientists, without the slightest reference to truth or the services which may be expected to be rendered from a careful study of astrology. If we have a series of existences, no matter under what rules or regulations they were brought about, it is certainly our duty to know them and improve our position by such means as may be known by the study of sacred sciences. If the present physical conditions of the earth are not suddenly called into existence, we have some justification in trying to know, what was our condition before we had this birth and what would be our condition after our present existence comes to a close. To treat sciences as utterly distinct from religion, is in our humble opinion, a very false idea, and where the object of study is *man and his inner and outer life*, we have no justification to reject such sources of knowledge as would help us in the elucidation of man's past, present and future states of existence. If, by a knowledge of the past, we are reliably informed as

to what are likely to happen to us in this life, we must call all our knowledge to our help to overcome such of the results as are not suitable to us or such as would work against our interests. Our state here and our state hereafter are the most important points which should engage our serious attention, and knowledge which helps us in throwing light on these two states of existence is certainly the knowledge after which we have to strive our best to obtain it. Planetary positions show the previous results of our actions and our present acts will be a combination of those previous acts, with those of the present deeds, which are partly influenced by our Karmaic laws and partly by a series of mysterious laws which have their origin in our *Will* or *Mind*. If by a knowledge of astrology, we could effect a change in the sexes of our infants who are yet to be born, that will certainly be a great boon to mankind where great families are ruined for want of proper heirs and where other families are unnecessarily increased to the detriment of their progress or comforts. The planets indicate the sexes by their positions in the horoscopes. But they do not lay down imperatively that they must be obeyed. It is in the power of man to allow matters to take their own course or to develope the inner powers in him to modify the planetary influences indicated by the previous Karma to suit his own convenience and comfort. If he neglects this power, he is himself responsible for his folly and ignorance and cannot blame the planets who never stand in his way of progress or mental elevation.

(to be continued.)

English Translatons.

Anent our review of the English translation of the Mahabharata on page 170 of Vol. III. Mr. M. Venkata Row of Molkalmuru writes thus—" your long article on the incapacity of the orientalists to render the translation of the Sanskrit works into English is highly interesting and rightly proved. The formation of the language and its elastic nature to serve the demands of the intellectual people in all stages of life, do not fall under the grasp of the ordinary run of mankind, and unless a

man possesses a fair knowledge of its immense number of dictionaries and various sciences connected with it, each of which as you rightly say requires a life long study, the mind of the author cannot really comprehend them at all. Moreover the idiom of the English language is so very different from that of the Sanskrit that the translation will be anything but satisfactory to the European society, while as a matter of fact the ideas of the author will be ever hidden from the majority of the readers and almost all of the translators. Sanskrit as a rule is not confined to the limits of either countable words or one sided interpretations. Its extent is immense, and no one meaning could be attached to the sublime expressions clothing the authors ideas in such works as the Ramayana and the Mahabharata. We have now in English good many translations of these works and the genuineness of these works as you say, is to be seriously doubted. You have referred to the English translations of the *Bhagavadgita* by Mrs. Annie Besant in this connection and have shown that it is but the collection of notes from the Hindu Pundits, with whom she came in contact. To claim to have translated such an important work from the notes taken from the custodians of the original language now and then, seems rather a discouraging remark against her, and we are to seriously doubt its genuineness. The little book in the English dress is consumed by the English educated people, who have no knowledge of sanskrit and I am led to believe that they are committing a great blunder in taking it up as a faithful translation disclosing the sublime ideas of the original author. You would therefore be doing immense good if you point out all discrepancies in the translation and explain the truth on the lines adopted by the original author. Criticism on a general scale is not beneficial to the cause of *truth* which should certainly not be misrepresented, and your duty as a son of the soil, possessing a thorough knowledge of the past, present, and the future will be to uplift your countrymen from their present state of degradation."

The writer has apparently misunderstood our article and the remarks we passed against Mrs. Annie Besant and other European translators of sanskrit works. We did not mean that her translation of the Bhagavadgita contains many discrepancies. We simply pointed out that the European scholars as a rule cannot generally undertake English translations of original sanskrit works without the help of Hindu Pundits who are really the custodians of the ancient *Brahma Vidya* and on which so many ramifications have been spring-

ing up through the attempts which have been made from time immemorial by men of various intellectual attainments. These are termed the different schools of philosophy which are thoroughly reconcilable in the end, but which are ever confusing in the commencement. Critics are not generally expected to be the original writers or translators. Our correspondent apparently confounds one with the other. If we found fault with European writers in their English translations of original sanskrit works, it does not mean that we ourselves could do ample justice to the work of translation. The work of translation is difficult-extremely difficulty for anybody; and they must be undertaken by men who have received a high English education and a higher Aryan education. Competent sons of the soil could do better justice than the aliens as the numerous ceremonies of the Hindu religion—apparently at variance, but really one in essence-could not be easily comprehended by the Western gentlemen. Words for *Satwa, Rajas, Thamas, Sama, Dama, Santy Gnyana, Moksha* and so forth can never be found in the Western languages. The religious and philosophical systems of the East and West are radically different and unity could only be expected when the weaker merges into the stronger. *Bhagavadgita Gnanayoga* and *Karmayoga* canot be explained by persons who were never initiated into the mysteries of Karma or *Gnana*. Pride may make some of the orientalists to say that they have received the initiation and that they are Mahatmas who could understand all philosophy without initiation. We only say, that such *conceptions* are the results of their heated imaginations and that they are far from the doors of Truth. The concluding sentence of each of the 18 chapters of the Bhagavadgita clearly shows, who is able to understand it, who ought to read it and who could translate it. The words "Sri *Bhagavadgitasupanishatsu Brahma Vidyayam, Yogasastray*" ought to open the eyes of every student. Is it possible to explain *in* words what has to be shown to us in person, with the developement of a superior sense? The delicious tastes of the various fruits of the world could never be brought home to a student clearly by verbal explanations alone unless and until he is afforded an opportunity of tasting the fruits in question. Here ends all discussion.

Editor.

Marriage Astrologically Analysed.

There has been constant fighting about Hindu Marriages (among the superior classes) among the various schools of social reformers and those of the orthodox community. Early marriages are condemned on sanitary and physical

principles, and the world is mad after settling this much vexed but most important question. Much no doubt depends upon the representation of the counsel and if the eloquence and erudition are really superior, instances have not been wanting where *black* has been represented as *white* and *vice versa*. But facts are stubborn matters which deserve the attention of every business man whether in trade, politics, religion or sciences. Special pleading may take us to some extent, but the gloss soon wears out and the rust of the inner baser metals shows really of what stuff they are made. Societies and sciences have to be examined on far nobler principles than individuals and isolated facts. The combining cords of a society which has to live for ages together require stronger fibre and greater power to resist the inroads of time than those which bind the individuals. The elements of food which keep up an individual must necessarily be different from those which must be supplied to the body(Society) which has a longer life. The question of marriage and nuptials and the host of ceremonies recommended in the Aryan religion and astrological sciences is a vexed but very interesting and extremely useful question, in the solution of which every nation is equally interested if it is not blinded by racial or national prejudices. In fact the law of population, sexual intercourse, and the multifarious duties which the children and the parents have to do towards each other, is one over which any amount of information, may be gathered with great advantage and in which will be found the keys to social and moral, happiness or misery. Mr. C. Vencata Row promises to send us a series of contributions which will be specially directed towards the explanation of this defficult problem, and as his astrological and religious knowledge give him a special advantage, our readers may safely expect some fine intellectual treats, which may be highly cherished by them. Mr. Vencata Row is an intelligent and well read man, and the way in which he has handled this vexed question shows that he possesses elements of originality which only require encouragement and patronage for further development. We may not agree with some of the tenets which he wishes his readers to accept as proved, but our variance with some does not mean that we cry him down. For intellectual progress we must be thinking independently and acting differently. Our readers will find ample food for contemplation in his interesting articles and we request them to carefully note and digest them. Those who differ radically from him or who do not agree with him, may send us their views so that the publication of those views through the columns of our Magazine may help Mr. C. Vencata Row to explain such points with greater precision. As we have only fragments of his contributions we shall spare our own remarks until we see his contributions through. Mr. C. Vencata Row's preface begins thus—

The fertility of the people of India has always been a question of great interest. The steady increase of the population in every decade, the recuperative power of the nation in this respect notwithstanding the enormous number of deaths from famine, and diseases, and the poverty of the country caused by the increase in the population have always been attracting the attention of government and not unfrequently been the subject of much hot discussion among the public bodies—*Soi-disant* social reformers have held that these are the cures which are the inevitable results of the present marriage system of the Hindus a system which allows infant or rather early marriages and requires the previous consultations of *Gothrams* and *Horoscopes* of the bride and the bridegroom, and that not even one out of a thousand such consultations has tended to produce the desired effect. This argument has gained ground so far that in the Province of Mysore, a special regulation has been passed to put down infant marriages. The orthodox or the conservatives on the other hand have been maintaining the system in spite of the bitter expressions it has drawn forth from their adversaries. The British Government however very cautiously avoided interference in this matter. There is no doubt that both parties are much in error. The ancient marriage system has never been so narrow as the social reformers and scoffers at the Hindu astrological principles seem to think the system to be, nor do the conservatives of the present day seem to follow out the ancient principles in their puritan simplicity. It is therefore the maiden attempt of the compiler who has been a student of Hindu Astrology and the orthodox shastras for sometime, to publish the ancient principles as studied by him with the hope that the publication will help both factions to meet on a common platform and begin to learn that the rules which are more honored in their breach than in their observance are perfect in themselves, and that the evil results are due to the flaws of the individual members who have been administering rules. If the expositons are reasonable and amenable to the tastes of the original founders of the system and helpful the thanks of the public are due to Sriman C. Baboo Row the compiler's Guru, of whose teachings the accompanying pages contain but a fragment. The author alone is responsible for all errors and if any palpably erroneous ideas have been introduced he would cheerfully bear the reproach of having been callous so far as to venture to make a publication of a subject which he has but imperfectly studied. The book is

further intended to serve as a help to the orthodox to consult for themselves the principles of combinations in the case of alliances without having the necessity to go in search of joisers on each occasion of marriage.

In conclusion the author wishes, to express his deep-felt gratitude to M. R. Ry. B. Suryanaraina Row Garu, B. A. M. R. A. S. Editor of the Astrological Magazine, Bellary through whose exertions, mainly this ill arranged pamphlet has been able to see the light of publication.

The Author.

INTRODUCTION.

The idea of matrimonial alliance is not novel to a Hindu.

What the essayist on celebacy and the author of Vicar of Wakefield proved in their works but failed to realize, the Hindus have been practising from time immemorial. From the earliest times the Aryans and their descendants have been not only religious race but prominently a social class. In fact religion was the guide to elevate the Aryan Society. A good society presupposes the adoption of polished manners and these can be acquired only by an enlightened heart.

In the primitive stage of mankind religion is therefore an essential instrument for purification and elevation of man.

This theory holds good in every age and in every clime.

Christianity was the instrument in the abolition of villainage and union of the different races that at present constitute the English nation. Indeed England owes its greatness to its religion. But western scholars who have just begun to study the ancient books of orientalists, their habits of life and ways of thinking have acknowledged that the greatness which the Aryans had attained in the various branches of life 5000 years ago was considerably greater than what England with the present expanse of scientific knowledge has been able to attain. It has therefore to be presumed that a purer form of religion should have existed then.

Compatible with progress in religious thought, the Social improvements were also making rapid strides. Just as one cannot learn to fence without an adversary society cannot exist without men. To people the world was therefore the principle object. Apparent traces of this idea are forthcoming in the Bible. The Hindu sastras too prescribe the same object. The fundamental division of the whole creation into—'Purusha and Prakriti' or Energy and Matter; subsequent subdivisions of matter into Maha-Thathva—Ahankarika—Vykarika —etc—the introduction of the 3 attributes, Sathwa—Rajas and Thamsa, and of the 5th elements, all point out that the main object of creation is to

multiply things. This little pamphlet does not pretend to describe or to establish any religious doctrine but the above facts are simply noted down to show that the Hindu marriage principles are not inconsistent with the rules of creation and that the system is but the natural development of the order of creation, suited to all ages and not the arbitrary legislation of the despotic clergy.

As already stated while the idea of multiplying population was uppermost the idea of religion of the elevation of soul and its emancipation from the worldly desires was not discountenanced.

Hence spiritual and social advancement became blended even as early as the Vedic times. Hence a Brahman's life was divided into 4 stages -- the Brahmacharya (student) the Grahasta (married life in the world) the Vanaprasta (retired married life.) and the Sanyasa (ascetecism) and men were allowed to join any of the 4 classes, according to their prosperity and mental development. Thus Narada and Durvasa were bachelors throughout their lives, Anandatheertha became a Sanyasi at an early age of 8, while Brahma, Indra and other dieties have always led a married life. Vishnu to assert his superiority over all those dieties has shewn in his avataras or incarnations, that he can adapt himself to any stage of life and has set an example to the public as to duties of man, in the several stages of life. Thus avatars of Rama and Krishna are types of Grahasta. As Rama, the Kumara avatar is a brilliant example of Brahma Charrya, and the Narayana and Vedavyasa incarnations hold out no parallel in point of ascetecism But, the Grahasta dharma or married life is preferred to the remaining three.

The precepts in this are considerably less austere than in the other three, while the benefits or the ultimate goal are reached in shorter time.

What the sages like Vasishta and Visvamitra attained after severe penance for several thousand years, Kings Nala, Harischandra, Nahusha Prithu were able to attain in one generationt of pure and unblemished life. Even earlier than these monarchs at the time of creation the four-faced Brahma is said to have asked his 4 children Sanaka, Sanandan, Sanathana and Sanathkumara to take to world and having found them resolved to take to forests and undergo devotion, flew into a wrath and created one from of the nerves near the brows, Siva of the diety Ahankar who was originally known Sathyajatha, Siva and other sons of Brahma who were subsquently invested with the little Prajapathies and Manus and given the privilege of expounding Vedas, all led a married life and attained salvation. Such examples can be multiplied to any extent.

Further incentives have also been held out to men of married life in the point of sacrifices or yagnams. The ablutions of fire which are believed to enable men to attain Salvation the sooner, the Brahmacharries and Sanyasis are prohibited from performing. These examples are quoted not to establish the rationality of the Hindus in offering sacrifices and performing rituals but are simply noted to show that like the founders of Rome, they had the propensity to lead a married life and not to depopulate the world. As already stated this idea being closely blended with religious advancement marriage was considered an indissoluble contract tending to enable the couple to perform sacrifices leading to higher branches of life compatable with conjugal happiness With the advance of knowledge the standard of morality also rose to a degree and rigid social laws were framed so as to suit the requirements of the days and thus was it that the marriage system rose to perfection. Some one may here interrupt and say why is it that the original social rules admitted relaxations with reference to subsequent requirements of the day when Manusmriti had to give room. Parasarasmriti, the same should not now be relaxed with reference to modern tastes. The objection is sound indeed But in answering this we have to go off the rails for sometime and enter into a religious discussion.

I shall however try not to weary the reader with anything more than a cursory review of religion which conservatives take in this connection so far as it has any bearing on the present question.

(to be continued.)

DESTRUCTION OF THE WORLD

(Continued from P. 158 of our last issue.)

Quantities of light and heat certainly appear to upset the arrangements which are supposed to be obtained by mathematical calculations. These solar spots exercise an amount of influence on the terrestrial phenomena quite different from the influences which the illuminated surface of the Sun does. The magnitic disturbances in the gigantic planet Jupiter have been found to exercise a direct influence on the appearance or non-appearance of solor spots and their number. These disturbances then directly seem to affect the terrestrial magnetic currents; and disturbances in the magnetic currents of the earth, mean a marked change on the mineral vegetable and animal kingdoms of the earth. These facts have been proved beyond the least shadow of doubt. Again when there are magnetic and electrical disturbances in the planets as well on the earth, the pent up forces which have got the power of liberating oxygen and other gases do their work in a

remarkably short time. Lord Kelvin's statement that the Earth cooled down from redhot state" is not universally accepted and this theory has to be proved satisfactorily before any weight can be attached to it. Disturbances in the planetary movements, due to various causes have been causing sudden wars, famines, plagues pestilences, earthquakes, depressions and elevations on the surface of the earth, redistribution of land and watery surfaces, creation of various men, species of vegetables and animals, and the destruction of the existing older varieties. These are some of the items which ought to have been taken into consideration by the fame-hunting Lord Kelvin. The action of the sun light and its various conditions have not certainly been understood by the Lord in all its mysterious work or by the host of admirers the nobleman may have. The industries may be destroyed in the twinkling of an eye by the shaking of the earth. Countries have been gradually submerged by the action of the sea while new Islands have been called into existence with wonderful vegetation. In all these processes the liberation of oxygen is to be expected. Regular solar and lunar influences are not expected. There are various physical conditions, under which they present altered influences. These ought to have some weight with the calculators. Wars have destroyed various nations. The devastation of a country must mean liberation of many gases. Destruction of millions of human, vegetable and animal species means the liberation of various gases. Their composition, combinaton and work under the ever varying conditions of planetary rays must be always a difficult matter for physical or chemical analyses and when so many possibilities are still outside the sphere of our calculations, where is the sense of publishing inferences from premises which have yet to be proved. Such are the scientific speculations which find a room in the most leading journals conducted by the most advanced intellects of Europe and still they manage to keep credit in the scientific circles. Again and again these mad speculators have been baffled and again and again they come forward with wilder theories before the world. This shows perseverance on their part, although no sound education or sense. But they have one confidence, that so long as they call themselves scientists the world gives them credit in spite of their repeated failures. If only they had put in their appearance in the astrological field, they would have been taken for so many madmen, and any amount of abuse would have been showered upon their heads. To be called an astrologer has almost become

an atrocious crime, and the unfounded ridicule, to which highly educated gentlemen are subjected on the score of their beliefs in astrology is simply inexcusable. They claim toleration for themselves, but they are not willing to accord it to others. We can philosophically take such insults and wait for our own time.

—:o:—

ORIGIN OF PLAGUE.

(*Continued from P. 164 of Vol. III.*)

Sakti Tantra, as has already been explained, extends over 12 sections or chapters and their names have been given in our last issue. In the first chapter (*Tantra*) the origin, working and destruction through that *Para Sakti* is fully described.

In the 2nd chapter will be found an explanation of *Pranayama* and the two ways through which yoga may be attained.

In the 3rd chapter we have the various *Mantras*, how they have to be commenced, what are *japas*, what are *Homas* and what are *Kriyas*.

In the 4th Tantra, the explanation is found for the animal magnetism, their attractions, repulsions, and the development of these powers for the advantage of man and his associates.

In the fifth chapter is given the various means by which *Sundhana Sunjeevana, Apyyana* and other twelve *Prakriyas* can be learnt, practised and made to yield fruit.

In the 6th *Tantra* the seventy varieties of *Aubhicharika Tantra* forms are clearly explained and illustrated.

In the 7th chapter we have the explanation for the 64 *Lila Tantras* by which man can greatly enhance his pleasures in this world.

In the 8th chapter we have the various rules by a knowledge of which the metamorphosis of the many species of animals into one another and the conversion of man into animals and *vice versa*—. There are 32 divisions here explaining the various peculiarities of the many crores of animals, how they can be tamed, to what purposes they may be utilized, and how their natures can be modified and made to serve man.

In the 9th chapter is given the wonderful knowledge of the *yakshinis*.

There are 7 crores of *Maha Yakshinies* of which the most important are 64 in number.

In the 10th Tantra is given the 360 *Indrajala Vidyas* by which various wonderful Physical Phenomena may be manifested.

In the 11th chapter the four varieties of *Oopasamharas* are clearly given to enable persons to draw back the powers they have let loose for several purposes.

In the 12th chapter we have the last and the most important knowledge, by means of which man may attain to the four kinds of *Mukti* recommended in the Aryan sciences. Many sanskrit words have been used here which require short explanations *Sakti* is a generic term and includes all manifestations of Power or Natural Forces. *Para Sakti* means the highest *Power* from which all other inferior energies witnessed here are said to have descended or been produced.

Pranayama—This cannot be easily interpreted. In the earlier portions of Yoga and all Gayatri meditations Pranayama plays the most important part. In fact it is alleged that he who does not know *Pranayama* knows nothing at all on the religious side.

In this process of *Pranayama* the life prolonging principle of holding breath, controlling the internal air cavities, passing the air into the various internal organs, cleansing them through Will Power and piercing through the thick veil of human sin and ignorance into the brighter regions of Brahma Thejas, are all explained, and one who practices *Pranayama* having had the proper initiation from the best yogee available, will be a yogee himself, he commands good health, checks all diseases from developed Will Power he possesses and rises into a higher plane whence he takes a most splendid view of the manifestations of Nature or Brahma.

Mantras are the so called magic of the Hindus. Hindus themselves make a grand distinction between the various terms used here and they cannot be explained here without unnecessarily increasing the bulk of our article. There are two methods by which certain Powers of Nature which may be acquired by man, can be controlled.

They are *Vamachara* and *Dakshinachara*. The former is universally condemned as involving evil practices of drinking, eating flesh and other objectionable practices and therefore rejected by the learned and the wise. This department may be said to be connected with or similar to modern spiritualism or devil-communication, and goes under the name of *Pysachika Vidya* Men by repeating certain *Mantras* in certain set forms and practices acquire great powers over the evil Forces of Nature and by their help they could produce wonderful Physical Phenomena. But finally these Forces have the power of sending their souls to hell or places of torment. In the case of *Mantras* relating to *Mahasakties* those which fall under the Dakshinachara they involve no evil practices. They are slow but sure and they eventually confer upon their devotees, who practice those Mantras extensive powers to control the forces of Nature and thereby be in a position to manifest extraordinary phenomena. Such men rarely abuse those extensive powers and generally control them to be used for human good and

their own self moral elevation and attainment to final Bliss.

Japa and Homa are some of the processes having peculiarites attached to them, and serving special purposes in the mantraic world. It is alleged that when a man develones certain powers called *Kalas*, he would be in a position to attract various other persons by the exercise of those developed powers and this will be very advantageous when we have to deal with stubborn and inimicably disposed people.

An extensive science treating of conversion, combination, dissolution and redistribution is related under the name of Indrajala, Oopasamhara, Lila Tantra, Hridbhuda Tantra and so forth. In Chapter 7 (Lila Tantra) the working of the Sakti and its multifarious forms are accurately given and it is here that we have to look for an explanation of the origin of plague etc. There are *Pralayas* or destructive processes or means and they are divided into four grand divisions. In the treatment of the *Avantara Pralayas* a reference is made to *Sakti*, which at the request of the Deties (Devatas) divided itself into Vishum Jwara and Saiva Jwara, or Vishnu and Saiva Forces. In the battle which ensued between these two forces Saiva Sakti was apparently defeated and after Tapas for sometime was promised a fulfillment of all its desires by the Vishnu. The principal desire was that it would have power to take as many human lives as it liked provided they fell under particular sins or description of character and behaviour. Vishnu promised to take away his protecting power for sometime from the middle of the 3 Lokas (Earth) and then Rudra will reign supreme. His *Roudrakala* which is ever willing to remove the wicked and lighten the sinful burden from the earth, will join with this Saiva Sakti, and will appear under seven distinct names. The names are mostly suggestive of the character of the powers thus called into existence by the Saiva Jwara for the purposes of destroying all those who had committed either in this birth or in the previous birth, certain classes of sins which come under its control.

(1) Visha Jwala—poisonous flames.
(2) Dhatu Hare—destroyer of Dhatus or nerves, and intelligence channels.
(3) Mrityujihwa—tongue of death.
(4) Roudra Mukhi—Terrible Faced.
(5) Kala Downstra—Jaws of Yama (Death)
(6) Asumardini—taker or destroyer of lives.
(7) MahalayaKari (great destroyer).

These destructive forces (Sakties) are generally found in the following places respectively.

Vishajwala is found in *Paramanus* or the invisible atoms.

Dhatu Hare is found in watery surfaces

Mrityujihwa is found on the surfaces of the earth.

Roudra Mukhi is found in the airy regions.

Kala Downstra is found in vegetation and cultivated fields.

Asumardini is found in the clouds and Mahalayakari pervades all places and regions.

All these Sakties will be performing their respective functions and destroying all life during the time of Prakrita Pralayas. Rishis questioned the learned Agastya, as to how these forces work, where they live and how they enter into the nerve centres of man and cause destruction to life and how and by what signs or indications a man suffering from these may be found out. The all-knowing Agastya condescends to give the following reply to the questioning Rishis.

(to be continued)

Sri Sankaracharya's Horoscope.

The horoscope of one of India's greatest men—for Aryawartha counts a host of Maharishis, Moonis, Brahmarishis, Devarishis, Avatars, Sutrakaras, and Bhasyakaras—whose religious tenets have been the wonder of the modern times, whose commentaries on the Bhagavadgita, Upanishads and Brahmasutras were the first to startle the modern generations with the fact of the possession of priceless intellectual treasures in the Hindu Religious books, and whose matchless and suggestive sanskrit language, is hardly approached by any writer,—cannot be uninteresting or useless to the followers of the Adwaitha Philosophy or the numerous opponents of it, who have a special interest in knowing the correct birth of their greatest and most formidable religious antagonist.

Sankaracharya stands all alone in his religious greatness by himself. And no religious preacher of the modern times has approached him in his intellectual elevation. Adwaitha philosophy so little understood by the millions but so greatly praised by them was first loudly proclaimed by this great boy sanyasi to the erring religious intellects, and his profound commentaries on Brahmasutras, Upanishads and Bhagavadgita stand unrivalled in acility, depth of religious thought, and appreciation of the true Divine Nature with which he was so closely in communion, from the splendid development of his inner higher Self. He was a yogee of the highest order and has now been recognised as the greatest writer on the Adwaitha Philosophy both by the advanced Hindus as well as the Continental Orientalists. His *Peetam* or Mutt now has the special distinction of being styled as that of the Jagadguru, and it has been specially noted for the peculiar

distinction of counting the greatest of modern scholars Vidyaranya, commentator of the Vedas—as the 11th in order of disciples who sat on the great Guru's *Peetam* from the Adi Sankaracharya. In fact the world owes a very deep debt of gratitude to Vidyaranya, for a superficial knowledge of what the Vedas are generally supposed ot contain. The birth and horoscope of Sankaracharya have a peculiar interest both for students and adepts in the science of astrology. We are greatly obliged to Sriman Alkur Mallikarjunasastriar, the great Hindu Astronomer for the calculations he has made in Sankaracharya's horoscope and the credit therefore is entirely due to him. A revolution caused in the intellectual world, a greatness achieved in the course of a very short life before proper manhood was reached, and a fame which has been steadily growing in all the corners of the globe, even after centuries after his death are points for which the inquisitive astrological student must find a satisfactory solution in the combination of planets at the time of Sankara's birth. while the interest of the exact date of his birth astrologically demonstrated by eminent mathematicians after a series of difficult and complicated calculations, is none the less important to the religious man, as he can safely take his stand in arguing interesting problems in philosophy and fixing their relatives ages. Speculation and word quibbling are not of much use where we have to deal with facts. Sentimental and illfounded discussions are of very little value and the best evidence we have on this subject we shall try to interpret as far as we can. Vidyaranya was the 11th in the order of disciples from Adi-Sankaracharya, and this intellectual giant towers above all modern writers both in the quantity of works be published and the quality which characterises them. Vedas, the grandest and the most intellectual works ever owned by any nation, remained without proper commentaries before the age of Vidyaranya, and the credit of placing those inexhaustible and priceless intellectual gems before the public belongs entirely to Vidyaranya and to none else. He lived for more than 200 years, wrote more than 1800 works on almost all conceivable subjects and finally virtually ruled an empire which extended from the Cape Camorin to the southern banks of the Godavari. He founded Vidyanagaram (Modern ruins of Humpi) after his own name, set up a cowheardcalled Bukka by name on the throne, was his Mantri or Minister for a long time, and became the disciple of the Sringeri Swami and ascended the *Peetam* of that Mutt. If any body had special advantages to collect correct materials for the biography of the great Sankara it was Vidyaranya.

Blessed with extraordinary mental and physical powers, living for over

two hundred years, wielding the highest temporal and spiritual authority with an equally extraordinary piercing judgment Vidyaranya was the best and the greatest man to give the correct date of his great Guru, whose *Peetam* be adorned for about 126 years, whose works he successfully interpreted to the admiring millions and for whom he had the profoundest respect for the matchless intellect Sankaracharya possessed. T. Subba Row's Theosophical jargon or Hon. Talangs' ill arranged discussion about the time of Sankara's birth should have no weight with the intelligent public as none of those two worthies had any special privileges, which enabled them to consider this difficult problem and settle it finally. A great and a truthful man like Vidyaranya, who collected all the available information about Sankara and put it into his *Sankara Vijaya* would be the best authority on his Acharya's birth, parentage and doings. The oriental scholars were all ignorant of astrological calculations and although Vidyaranya gives the time of birth in the astrological language in stanza 71 of Chapter II of his celebrated work on Sankara, none of the gentlemen who wanted to settle this vexed question were able to read what it meant, and instead of trying to find out the truth, they went on quibbling with words and exhibiting their philological acumen.

It was a useless task but served their selfish purposes and raised them apparently in the estimation of their own countrymen and like the Hamiton's Bridge, transformed into Ampton's Bridge and then translated into Barber's Bridge by the clever Philologists of Madras-the word Ampton in Tamil meaning a barber—a few words here and there were taken hold of, made much and twisted to give the meanings they most liked to have. Such men cannot be held as proper authorities in these matters. Not one understands Vidyaranya's Sloka, and not one has attempted to explain what it means. Dhanapathi Suri, in his *Vyakhyana* on Sankara *Vijiya* of Vidyaranya offers a very poor explanation and apparently shows his weakness as an astrologer and his utter ignorance of astronomical calculations Where we do not understand clearly what the original author means we make a show of words just to hide our own ignorance, and this-kind of vanity to hide our own faults is not uncommon with the greatest commentators in all ages and in all languages. Others have made attempts, without any success to fix the time of the great Acharya, and it is not so easily explainable. Why Vidyaranya himself, instead of giving the date and time of Sankara's birth in plain language, should have concealed his meaning in an astrological enigma is not easy to guess now. Perhaps he thought that

such a sloka could be easily understood and a fair knowledge of astrology and astronomy were ordinarily presupposed in the reader of his commentaries. Whatever it may be we have his sloka and we shall try to explain the same with reference to the principles of astrology and mathematics.

Stanza 71 of Chapter 11 of Sankara Vijiya runs thus—*Lagnay Shubhay, Shubha yutay, Sushuevay Kumaram Sree Parvatheeva Sukhini Shubha Yikhitecha, Jaya Sathi Siva Gurorniju Thunga Samasthay Surya Kujay, Ravi Soothacha Gurocha Kendray*:

The meaning of the stanza when interpreted runs thus—The highly virtuous wife of Sivaguru called *Jayasati*, in an auspicious Lagna, occupied by a benefic planet, aspected by benefics, when the planets Sun and Mars were exalted, when Saturn and Jupiter occupied Kendras, delivered a son (Sankara) similar to *Kumaraswami* (the Commander of the Devatas is the most famous warlike son of *Easwaran* and *Parvathi*.) The words used by Vidyaranya are very significant and ought to be well considered. *Dhanapathy Suri* the learned commentator makes a mess of the whole affair. The date, year, month, and time are not given. The combinations of all the planets are not mentioned. Thus a good deal of uncertainty prevails as regards these and we shall take the readers into the mathematical portions and show at what time these planets were situated in accordance with the meaning contained in the sloka. The exaltation of the Sun is a known fact and he is therefore in the sign Mesha (Aries.) Mars is exalted in Makara and therefore he is placed there. Mercury by mathematical demonstration, cannot be further removed from the Sun than 30 degrees *i e* backwards or forwards. He must be therefore in Meena, Mesha, or Vrishabha. In the first he is debilitated and he is not there as he is the lord of memory, intelligence, and education. Sankara's life illustrates the possession of these qualities in the highest degree and therefore Buda is not in Meena. Sukra is another of those planets, who are never removed from the Sun by more than one sign. He also must be close to the Sun.

(to be continued.)

Correspondence.

To

B. Suryanarayana Row B. A.

M. R. A. S.

Editor of the Astrological Magazine etc.

Sir

Many thanks for your latest book "Vikari and its Prospects" so kindly sent by you. I went through the book and found it a pleasant and interesting study. It is written in good homely English and is based on sound scientific principles. Even the common reader ignorant of the very rudiments of Astrology, is enabled to get a thorough grasp of the subject, and is made competent to understand how far his career would be affected this year. The introduction is indeed charming and the predictions at the latter half of the book are clearly stated. Few would take upon themselves such a bold responsibility and your fearless undertaking is a clear index therefore, not only to your strong conviction of the results of this *black* year, but also, to your determined preparedness to meet and withstand all opposition. The public at any rate, are now offered a fair opportunity of appreciating your merit or otherwise, and of judging for themselves in the long run of the truth of your predictions. The book will prove a useful and a profitable warning to those who are destined to suffer during this unfortunate year; but it is comforting to note however of your promise to suggest a few remedies in the form of propitiatory ceremonies &c, to mitigate or fully to overcome the impending danger. Considered all round, it is my firm belief that the book has certainly supplied a necessary want and by making its appearance in proper time, has proved, if not a blessing, at least a fair warning to the would be sufferers. It only remains for me to thank you in the name of the silent public for this useful timely production and I sincerely hope that it will find its way to the hand of every one of the intelligent public.

Tumkur, 26-4-99. } P. Subba Row B. A. F. L.

Seven Lessons In Astrology.

We have received a copy of the "Seven Easy Lessons in Astrology" published by M J. B. Sullivan, Yonkers, New yo:k America. It is a small neat publication introducing the lay man to the doors of Western Astrology. The lessons are excellently arranged, and some of the hints given by Mr. J. B. Sullivan are also very valuable and interesting.

In the first lesson he gives a short description of the Zodiac and nature of the signs, in the second we find something about the nature and affinities of the planets, the signs and their rulers. In the third lesson are given *mundam* houses and *cusps*. In the fourth we have a description of the nature of planetary aspects, their nature and the orb of operation. In the fifth are given hints for the erection of a *figure*. in the sixth lesson we are given the details of placing the symbols in the figure and in the seventh, are found description of the influences of the Zodiac, cardinal, fixed, common, fiery earthy, airy, watery

signs, the angles, cadent and succeeding houses, and planetary influences.

In the Appendix which the author has added to this small book a few general hints are offered regarding the literature of astrology, its principal divisions and consultations written by an American gentleman who had no opportunity of diving into the deep mines of astrological knowledge found in the Indian soil, the expression that "the literature of Astrology is not voluminous" sounds natural enough. But the same when perused by an educated Hindu astrologer who has before his eyes the most comprehensive system in the world appears as extremely vague and without significance. We have often repeated in the pages of this Magazine that the astrological literature found in India extends over 400,000 slokas or stanzas of four lines each, and most of them being capable of 2 or 3 different but distinct interpretations. Many of the astrological *Sutras* are highly suggestive and a single *Sutra* extending over one line of 10 or 12 words is capable of being expanded into 20 or 30 big pages of closely printed matter. Such an idea is foreign to English language and the imperfections of its original construction. In English one word has one or atmost two distinct meanings and the words cannot be cut and curved as could be done with the words in the Sanskrit language. In sanskrit the word *Sun* (Ravi) has about 60 or 70 names, quite distinct and expressive of various Physical Phenomena the Sun produces, and suggestive of a lot of other meanings different from those of astrology or astronomy. The Moon, Mars, Jupiter, Venus, Mercury and Saturn, have each 20 to 50 different names and all of those names are used with a special purpose, and applied to the planets under certain conditions. No other language in the world could show a similar richness in thought or conception. Besides these various names the same word could be further split up into still minor divisions and the letters composing the word are indicative of forces which combine together and work in the planet to produce a definite result. Take the word "Sun" in English. The three letters composing it, *S, U, N* have no signification individually except that they form letters of the English alphabet and stand for so many symbols. No derivative meaning is attached to the word Sun or the letters composing it and beyond a conventional meaning that it represents the glorious orb we have no particular significance on which we can make much of it. If it had a derivative meaning it is taken from the Old Sanskrit Root *Swar* meaning heaven as described in the Webster's Dictionary. But take the corresponding Sanskrit word for the Sun *viz.* Surya and see what can be made of him. In Sanskrit this word is composed of three letters, *Sa, Ra,* and *Ya* The *Sawyoga* or the combination of

these three gives *Surya*. Surya means the Sun. If we go to the root or derivative meaning we have a particular significance given to the expression. The root *Shoong* from which Surya is derived means *Prerane* or one who causes work, and Surya means one who is instrumental in the performance of works among the objects of the world. It means he is the cause of all activity and when we have him not, earth ceases to exhibit all signs of activity. Take again the letters composing the word Surya-*Sa, Ra,* and *Ya* and each of them represents a particular force which has its own work in the manifestation of the worldly phenomena. *Sa* represents a force called *Savanti, Ra* represents another force called *Soonruta* and *Ya* represents the third force called *Poorayanti*. Another peculiarity is that the essence or the joint result of these three various forces, are combined in a particular order and a new word has been derived from them which represents the distinct forces of Nature, called *Savanti, Soonruta* and *Poorayanti*.

The arrangement again is very peculiar, and our English and American friends will be surprised at the richness of a language which goes so minutely into the inner meanings of the words, the letters composing them and the fractions of the letter, themselves. In the three words representing the forces, a certain order is preserved in the combination and that is, the first letter of the force Soovanthi, *Sa*, the second letter of the 2nd, word Soonruta *Ra*, and the third letter, of the 3rd force Poorayanti, *Ya*. These when joined represent the three forces, the results of the combination of those forces and their formation into one glorious body *Surya*. We know it is difficult for the European writers to follow what we have been trying to say, and the difficulties are due to the fact that none of their languages presents such peculiarities. English specially is a very poor language in these niceties and derivations and the original construction of the language is such that no improvement in this direction can be effected without upsetting the language itself. Our learned friend Mr. Sallivan therefore has yet to learn that there is an enormous quantity of astrological literature to which the Westerns are yet to open their eyes, and that when a systematic attempt is made, the Hindu astrological literature will be placed completely before them. He rightly says that the planets are so many indicators of what is to happen to us and we would strongly recommend him to study and understand the Karma theory, which alone can give us the right value we have to attach to the astrologial science. He is perfectly right when he says that man can control his environments by proper knowledge of astrology. We are very glad to note that he takes such

sound views with reference to some of the most difficult problems of the day and reconciles astrology as a useful and highly necessary science. We wish him all success in his undertaking and hope he will soon publish a larger volume on this important subject.

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NOTES.

Man is an enigma unto himself.

Tentative methods followed by men for their progress, are not safe guides for generalisations. They often mislead.

Man has not found out the secret of his powers by the development of his known senses. Men who have led the world, touch cords which are invisible to the ordinary. An analysis of their influence gives very few reasons for their success. This requires examination.

When we stand in the Sun we have a kind of sensation which changes every minute as we stand on for good or bad as the Sun is descending or ascending. When we stand in the moonlight the feeling is quite different from that of the above. When there is no Moon and there is only starlight, the feelings are certainly different. Do these experiences show that planets have no influence on us.? If so, to what can we trace our painful or pleasurable sensations? One who stands in a hot Sun feels the solar influence at once, one who stands in a clear full moonlight night undergoes a series of pleasurable feelings.

Flowers mature under the solar influence, and the best developed petals are produced only under certain climatic conditions. When they are plucked and kept in the Sun, they lose their color and brilliancy. Sun therefore directly influences them.

There are some who do not understand their own minds. Such could not be expected to analyse and define the feelings of others.

Nebulor theory and all its delicate ramifications are mentioned in the *Aruna*, a portion of the Yejur Veda, treating of the Sun and his phenomena. People have only to search for facts in the Hindu sciences.

Sakti is a comprehensive term referring to all kinds of manifestation of energy. Parasakti refers to the great Brahma and it is also called *Paranjoti*.

Maternal grand fathers are indicated by the planet Rahu and if he is badly situated the grand parents meet an early death.

Propitiatory ceremonies performed on a large scale in Bellary saved it for the present from the attacks of plague although it has been raging all round it, and although many have been constantly coming to the city from the infected areas. The money cannot certainly be said to be ill spent which saved the city from plague. If the ceremonies were to be performed again on a grander scale and continued for 48 days, Bellary may claim an immunity from the attacks of plague. People would spend thousands on ill understood recipes rather than on the worship of their Gods.

Plague seems to be no respector of seasons. Our bitter experience in India during the last 3 years confirms this view. Change of weather and atmospheric variations, are the direct causes of all maladies man is subjected to.

The wind blows in all directions and brings in a lot of bascilli. Are there any means by which this source of danger could be successfully combated? If so we would be adding a great deal of knowledge to the history of the present plague.

Internal forces, pentup under the ground for various reasons, are attracted by the gravitation of the solar disk through the vitality of the solar rays. Means have to be yet found out to analyse this process of attraction and repulsion and prevent the mischievous tendencies which are coming to us through the solar ray.

Largest forests are grown under the hottest of the sun's rays? Has the Sun really any influence on vegetation? Colder the climate, fairer the skin, hotter the climate, darker the skin. Have the solar rays any energy to modify the colours of the natural objects?

The circulation of air and water is mainly kept up by the energy we get through the solar rays. The solar influence is denied and people talk of astrologers as fools in believing planetary influences. Who possess sense, and who do not, are questions the public can easily answer.

Scientists have come to the conclusion that those who can hold their

breath for longer intervals are the best to avert early dangers and prolong their life. We recommend them strongly to find out the principles of *Yoga* and how they are able to prolong human lives.

The great astronomer Procter falls into the same illogical methods, which he strongly condemns in others. Those who read his Myths and Marvels of Astronomy find a lot of matter therein to convince them of the workings of great minds, both on the broad and on the narrow gauges in the same run. It is human nature and we are accustomed to such kind of inconsistencies.

Some of the English educated Hindus call the Orientalists as very great sanskrit scholars. Will they have the goodness to show to the public one original Sanskrit Stanza composed by any of these Orientalists ? Logic indeed has too many sides in our arguments and inferences.

Professor A or B with official influence and titles, often declared as the cleverst Sanskrit scholar goes a great deal to add weight to the intellectuality of the men who display more ignorance in parading their abilities than learning.

No European scholar can take up a Sanskrit Stanza, analyse it, and explain off hand without reference to his Moonshis, his notes, his consultations and his dictionaries. Still they are declared *eminent for their* word quibbling, philological acumen and deep insight into the Sanskrit linguistic beauties. *Hercules* derived his parentage from *Hari Culas* or descendants of Hari or Krishna. *Atri* was the father of Moon. *Atreus* was the father of Hercules. They both are brothers. Such is the logic and philology of the orientalists and these want to thrust their knowledge upon these Hindu Sanskrit Pundits.

The world was created 195,58,85,000 years ago. The Hindu cycle contains 60 years, and the world commenced with *Pramadi* or the 13th year from *Prabhava* from the cycle, is generally counted.

The planets have two methods of calculations: *Madyagrahas* and *Sputagrahas*. For calculations beyond a thousand or two thousand years none of later works give any special help. Surya siddhantha furnishes data for calculations for enormous periods backwards or forwards and the work is held in the highest esteem by the greatest of Hindu astronomers. It has been in existance for a longtime.

The author must have been an extraordinary being and it is alleged in the Suryasiddantha itself that a *Purusha* from the Solar body gave instructions to Mayasura one of the greatest Aryan astronomers.

In making these Sputagrahas Mahajya, Chapa, Paridhi Sadhana, Neechoca Bhaugi Mrsra Bhangi, pratti, Vritti Bhaugi, Dhana, Roona, Kendra Booja Koti, are some of the names of the calculations which have to be made before the correct positions of the planets could be found.

THE

Astrological Magazine.

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Our Seventh Year.

WE have completed our sixth year and with this number of the Astrological Magazine we begin our seventh year. It is not always pleasant to blow one's own trumpet, but there are times when this becomes an absolute necessity and the omission to do so, will go against one's interests. Among the mighty warriors of the old it was considered a part of their duty to recount their past achievements and glorious deeds, on the field of battle, before they actually fought with the enemy, and this seems to have been done, to rouse in them the necessary pitch of enthusiasm and spirit to grapple with their opponents. We request our readers and the educated public to excuse us if we repeat a few of the most important events in connection with the existence of our Astrological Magazine during the past six years. When we started this monthly Journal and gave it the name that still adorns its title page, many of our learned and sincere friends entertained grave doubts as regards the utility of our journal and the possibility of its long life, for want of suitable subjects, to be treated of in its pages.

Their doubts and misgivings have been now clearly proved to be unfounded by the vast number of subjects contained in the past six volumes of the Astrological Magazine, and we leave our readers to judge whether the sublime subject of planetary influences could be thoroughly explained and exhausted even in hundreds of *columes*, which may yet come into existence. Every earthly phenomenon has to be finally traced to the solar and the other planetary influences, and therefore knowledge of these phenomena can truly be compared to a vast ocean, where a man in vain may try, to count the number of waves it lashes against its beach or the grains of sand on the shore which it has left as the mark of its eternal work. We started with almost no circulation and the Magazine now finds its way into the remotest corners of the world, even in Foreign countries where the English language is not spoken. The interest in the subject may be judged by the large number of journals which have sprung up during the last five or ten years. Now they may be counted by hundreds scattered all over the world, although really good journals, edited by competent astrological adepts are few and far between. Our Astrological Primer, Self Instructor, the English Translation of Jatakachundrika, and that of the Sarwarthachintamani, have greatly familiarised the science of Astrology among the educated gentlemen both in India and on the Continents, and the interest created in the subject may be easily seen by the large number of earnest inquiries, after the grand truths of astrology and its relation to the Karma, past, present and future. We were the first in the field to disillusion the minds of the public, about the fatalistic tendencies which Astrological knowledge was supposed to involve, and encourage, and our public lectures delivered before large and influential audiences in the various intellectual centres of India, have shown to the cultivated mind that astrology deserves encouragement and patronage as a science from its capacity to prevent many of the evils, which humanity is generally heir to, and

its further utility by placing means in the hands of men, by which the future of individuals may be rightly guessed, and their evil influences averted by the adoption of proper and timely remedial measures. Astrology gives a clear knowledge of the future, without binding any body to suffer its evil influences, and if man, after knowing the evil in store for him, sits idle, does nothing to avert those unpleasant results of planetary influences, and allows *time* to produce its own miseries, the fault clearly lies with those, who knowing the evil in future, make no exertions to counteract it, and not with the science of the planetary influences itself. The sun gives light, heat and electricity, but he says nothing about the processes about their augmentation or their mitigation. The composition of man is mysterious, and the attempts of all nations of all times, and climes have been directed toward solving the mysteries of creation in general and that of men in particular. The aim of every cultivated intellect should be a study of himself and the objective phenomena which appear as the reflections of his own developed mind. It becomes therefore the duty of every man, to improve his mind, to analyse natural laws, to study their respective capabilities, to try to weaken such of those combinations as would work against his interests, and to attempt to strengthen such of those energies as would tend to help him in his material, social, intellectual, moral and religious progress. Progress cannot certainly mean anything more than a minute knowledge of the present state of phenomena, and the stimulus which his mind gives to strengthen all favourable combinations of natural laws to the advantage and improvement of man. Astrology gives information on these useful facts and does nothing more. By studying carefully the planetary conjunctions, men will be able to guage the quantity of rainfall in any given area. Where it is less this knowledge is certainly useful, as inducing individuals concerned, to conserve every drop of the rain which might fall in that area. Famines and Plagues can be predicted with great certainty. A fore knowledge of these will help

the people, as well as those who govern them, to adopt proper remedial measures which would greatly counteract and modify their evil influences Predictions regarding crops will be of immense use to all classes of people alike. The present and future market rates with their fluctuations, will be of inestimable value to the mercantile classes and the buyers of various articles.

The prevalence of particular classes of diseases among vegetables, animals and men, may be clearly seen beforehand, if astrologers are given proper encouragement and consulted. Individuals, by consulting adepts in astrology about their horoscopes, will be able to know the precise times at which they will have their *ups* and *downs* in life and can take early precautions to avert any evil fortune which may be in store for them. Parents and guardians, have now great difficulties in ascertaining the exact lines of business, where their children and the boys, entrusted to them, have to be educated. Putting a round man in a square hole, or a square man in a round hole, will be considered to be the highest of folly and will end in miserable failures.

But by consulting their horoscopes previously to their early training, such turns could be given as would best agree with their mental predilections, and finally take these students to a successful career. Every-day-astrology minimises the planetary evils as every-day sanitation helps the upkeep of sound health. The medical men would be immensely benefitted if they had the consultations of horoscopes by competent persons. Governments would in no way be wasting their energies or funds if they applied the tests of astrology to the various enterprises they may be engaged in, and in the welfare of the nations consigned to their care by chance or Providence. Any work done in this direction, simply means a whip applied to the *mind* which always works with renewed energy when any danger stares it in its face. Necessity has been, is, and will continue to be the mother of invention, and no necessity will generally arise, to which mitigating influences could be applied, unless the mind of man knows it before-

hand and has time to think, to digest, and to devise means to safeguard its immediate and remote interests. Even very highly educated gentlemen, without the slightest insight into the merits of the astrological sciences or regard for fairness of argument, were pleased to give this science and its followers all sorts of unpleasant names Our thanks are specially due to these gentlemen, for opposition really means extra work and threshing out of knowledge and these two latter mean safer progress. Astrology has been called an exploded science, but all those who are pleased to fasten such names upon it, know honestly that within their knowledge and influence at least, there have been no explosions which were observed by them, and by which they could personally justify the use of those epithets. Many predictions were made in astrology. Some were verified while others were falsified. There is nothing strange in these verifications or falsifications. The "*cures*" of the medical man are as many as his "*bills*" are. The lawyer gains as many cases as he looses. The general wins as many battles as he suffers defeat. Scientists commit as many blunders as they make discoveries. The meteorologist as often blinks before the natural phenomena, as he correctly observes and guesses. In fact the most cultivated intellect often contradicts himself, and falls into hopeless confusions. This holds good in all departments of knowledge, and as long as different intellects deal with these problems in different ways, the results arrived at by their calculations must also differ considerably. Highly paid judiciary let off as many guilty persons as they convict innocent men. No sensible man could say that because there are so many failures in these cases the sciences themselves should be condemned. Success depends largely upon the quality and the quantity of brain that one brings to bear upon the examination of any particular subject.

To express ourselves in a modest way, it would be unfair on the part of any person to condemn any branch of knowledge in which he has no personal profi-

ciency or great sympathy. An honest mind should always value facts and failures with an even balance, and give them their real due. We are glad to say that many high personages are subscribing to the magazine, and while thanking all our subcribers, we would earnestly request them to widen the circulation of the Magazine as far as they can do so, among their friends and acquaintances Prompt payment of subscriptions due to us, will be a substantial help. We are really thankful to the contributors, Native and European, for their interesting articles and translations and we would request all educated gentlemen interested in the preservation of ancient sciences to come forward with their contributions and to make the Magazine more attractive and instructive. We have contemplated various improvements in this volume, and they will be related in their proper places. Important translations, instructive astrological lessons, useful medical and scientific notes, profound discussions on philosophic problems, attractive phrenological articles, and other interesting information will be the characteristics of our Magazine. As travelling has done a great deal to spread and impress the grand truths of astrology among the educated public, we shall not miss any opportunity to visit places and deliver public lectures. We are bringing out a fourth edition of the Astrological Self Instructor, a second edition of the astrological Primer and we shall push on rapidly with the remaining portion of the translation of Sarwarthachintamani. All these books will be thoroughly recast and improved and will be valuable guides for those who wish to know something about the Astrological sciences or study them with a view to acquire proficiency in the art of prediction. The subscription of the Magazine has been steadily kept low to enable all classes of readers to secure this knowledge while we have more than doubled the size and improved the tone. In our travels and our correspondence, some have complained against our heavy charges for horoscopic consultations, but we have to

state that if good and honest work is expected, they must pay handsomely. In its course of six years the Astrological Magazine has done much to spread the knowledge of planetary influences on the life of man and if the educated public continue to take the same interest as they have done hitherto, we feel confident that the progress of the astrological sciences will be rapid. We have already referred to the necessity for holding an "*Astrological Congress*" and we shall speak more about it in our future issues.

We wish our subscribers, contributors and the public all success and hope that before long astrology will be placed on a more satisfactory basis than before.

SOUDAMINI KALAS

Solar Envelopes.

The sun is a luminous body, and has been the object of admiration from time immemorial. Modern researches have shown a great deal about the solar peculiarities. The knowledge of the ancients about this glorious body was extensive and much more than what the present generations are prepared to give them credit for. It is natural to suppose that about a grand object like that of the sun, ancients or moderns would spare no pains to develop their knowledge, especially when it was demonstrated practically that every thing that man sees, must have been produced by the operation of solar laws and energies. Whatever may have been the inner workings in the body of the sun, the attention of the intellectual world cannot but be rivetted on the solar globe and the innumerable forms of energies the earth gets from the sun. His heat and light, his magnetism and electricity, the processes of composition and decomposition under his mysterious laws were, are and will be the subjects on which humanity tried always its best to throw light as far as it was in its powers to do so. Of the two sets of processes, *viz.*, extrospection and introspection, the value of the latter, has always been pronounced to be the better and if this proposition is granted, as it must be, then the ancients practised this more than the moderns do, and therefore were necessarily superior in their knowledge which was based upon deep concentration of the mind and the soul. We see that the solar forces are many and various and their work

is wonderful and puzzling to the ordinary minds. In the treatment of *solar enclosures* or envelopes we shall refer to the *Sutras* in *Bhautika Sastras* and explain what the ancient Maharishis had to say about them. These intellectual giants gave more than a thousand names to the sun, expressive of the various physical and mental phenomena and they must certainly have had some very good reasons produced by him for doing so. The paucity of names in the Western languages is a point which strikes one as a strange phenomenon especially when we remember that everything on the surface of the earth must be finally traced to the sun Professor Kirchoff arrived at the remarkable conclusion that all the "well-known metals on earth are contained in the solar atmosphere". It is also asserted by eminent scientists that all the planets of the solar system shine by borrowed light from the sun. The nature of light involves questions about which there are still many doubts and difficulties. The intrinsic brilliancy of the sun is considered to be fully 5,000 times as great as if the whole surface of the earth were formed of the molten steel just issuing from the *Besseimer converter*. The heat of the sun is tremendous and passes all ordinary mathematical calculations.

The electricity and magnetism issuing from the sun are doing wonderful work and they cannot be easily measured. The question, then will be, what do we know about the sun? Who is he? Of what forces and substances is his luminous body composed and what did the ancients know about this glorious sun? In the Bhaurikati Bhautika Sutras, Narain Muni has explained much about solar globe. In the Goladhayaya or the chapter devoted to the description of the solar globe there are two *sutras* which run as follow :—

23rd sutra—"Pancha Varana Pratitirvasayth."

24th Sutra—"Sakti, Ooshtna, Ambu, Vidyah Vayoo Bhedath."

There are five *Avaranas* or envelopes to the solar light, and these *Avaranas* send out light rays necessary for terrestrial creation and destruction, after they effect the needed modifications in their power. Composition and decomposition are effected under the influence of the solar energies. Going up a little higher, we see that the great centre for all these energies, is founded in the *Varana Varana*. Creation commenced with movement or *Chalana* in these forms of energy, and therefore these sakties existed long before the earth was called into its present shape. Examining this more minutely, we come to recognise in this

Varana Varana the great *Moolaprakriti* of the yogis and vedantists. When the *Sankulpa sakti* of *Para Brahma* enters into this part of His space, *Chalana* or movement takes place and the congregated and generated energies, come out to discharge their respective duties. It would be extremely difficult to understand these forms of energeis, how and when they were called into existence, what functions they were ordained to perform, how they combine and disperse and what their exact relationship will be with reference to Para Brahma, Parasakti and the countless phenomena we witness both celestial and terrestrial. Explaining any subject in a language which is very defective in its philosophic and psychic development, is difficult indeed, but it becomes more difficult still, when we remember that the civilisation of the West has a material foundation and that the object of those nations is the attainment of bodily comforts and conveniences. A study of these various phases of human intellect however, will form a very interesting subject, and nobody can say that the labour spent in acquiring such a knowledge will be time wasted. Knowledge is many sided and the greater we examine it the better will be our position with reference to true sciences.

These energies or Sakties are *Anantha* or countless, and come out as they are wanted. When the *Sankulpa* gave them the momentum, a grand and unbearable light came out of Moolaprakriti and filled all the *Akasa* or space.

Five forms of energies, which held this light as it were before its expansion into space, came out and attracted all the spreading light into a certain *Kendra* or limit, and then controlled it. It was spreading in all directions and burning whatever was before in space, and these energies had to attract and confine this dazzling and burning light. Then they arranged in a certain way, to allow this light to go and do the needful work. This regulation of the spreading light by the attracting energies confined the whole solar light among five important envelopes.

In the commentaries of Haridatta on the 24th Sutra above quoted in the Goladhayaya, explanation regarding the origin, development and work of these five envelopes or Avaranas, is elaborately given and they will be illustrated here as far as it is possible to illustrate them. The difficulties of translation are many and they are specially so, as the technical language of the Sutras and the phenomena they explain are not possible to be explained in the Western languages, specially in the English tongue.

The sun has been given 12 Mandalas or globes, and that these 12 globular forms are given to the solar disk on account of the 12 places it occupies during the time of its movement, through the Zodiac and the space. All these five envelopes or *Avaranas* issuing from the *Moola-Prakriti* brought back or attracted the spreading light and converged it into a small space, which goes under the name of solar globe or golam or Mandalam. This remained for a long time in that shape, before the creation of the world took place. After the creation of the earth, these energies allowed modified forms of light to conduct the work of creation and destruction. In the *Varana Varana* there is a way called the *Hamsa Vahini* and the condensed light globe was, as it were, fixed in it so that particular movements might be produced with definite results upon the work of creation and destruction. Round this condensed globe of indescribable light were formed five envelopes or Avaranas. We do not know exactly whether the *Avarana* of the Sanskrit is the same as the envelope of the Westerns. Avarana simply means that which encircles an object, like the ring for a finger. We don't think we will be wrong if we translated the word *Avarana* into an atmospheric cover. Round a burning candle light we place a globe of glass and this may be classified as an Avarana. The fresh covering or envelope round this condensed light, is that of *Sakti Avarana*. The second *Avarana* is *Ooshtna* or heat. The third is composed of Amboo or water, the fourth is made up of Vidyut or electricity. The fifth is considered to be composed of Vayoo or air.

Vidyut in Sanskrit means much more than what the Western Scholars generally understand by "electricity." Electricity is not a simple energy but a compound of sixteen varieties of forces which have their origin in a much lower portion of the path of the solar ray on its way to the earth and therefore cannot be put as an equivalent to the *Vidyutsakti* of the Vedic sciences. Electricity of the present scholars is divided into two kinds, *positive* and *negative* but each of these again can be divided into several forces as they are compounds themselves. Statements like these may be laughed at, but the inventive and researching geniuses of the present day, will find that a great deal of what they are going to discover, is already lying prefigured in the exposition of the ancient Aryan sciences. The internal bright and indescribable light of the sun, therefore undergoes various modifications before it reachs the earth, and even before it leaves the bright disk of the wonderful sun.

FORCES OF NATURE.

When the Hindus named 33 crores of *Devatas* the Western world was startled with the gross superstition and cumbrous nature of the Aryan Philosophy and called its followers barbarous or agricultural and primitive. But as the contact between the West and the East began to be more intimate, and as the Orientalists began to have a broader intellectual horizon, it was seen that the Hindus were not so primitive or superstitious as they were first represented to be. Gradually the mist of prejudice began to disperse before the sun-light of real knowledge, and we shall not be far wrong if we stated now that the admiration of the Western Scholars for Hindu Philosophy has been on the increase, and that their greatest scholars are clearly confessing that there are many passages in the Vedas which they do not understand, which are almost untranslatable and which require more profound knowledge to explain them than what they can command now. In the earlier days of their contact, and ignorance in re our philosophy many of the Vedic words were misunderstood and mistranslated. *Devatas* were translated into *Gods* and where immense numbers were prefixed to them, the Western Scholars began to wonder, how silly the Hindus should have been to beleive in more than one God. Matters have now changed a great deal, and the sunlight of knowledge is penetrating into the darkest crevices of prejudice and ignorance. After the lapse of one or two decades, we are sure, there will be a great Philosophic Revolution, and the intellectual empire of the Aryan Maharishis will be established on a former basis. Which are "Forces of Nature" and why do they work as they are doing are questions which are difficult indeed to answer. The causes are not easy to understand and it will be more difficult to analyse them. The progress of modern sciences is rapid but high, as it is, almost every scientific fact remains ill understood and unexplained. We shall give a few illustrations of what we mean in this article, and leave our readers to draw their own conclusions. Hindus interpret the word *Devatas* in quite a different way and it is an interesting study to know something about these *Devatas* and how they are all boiled down into one grand system of Philosophy—the *Adwait*, where only one God is recognised, where all the manifestations of nature are finally merged into one

PHRENOLOGY OR MIND SCIENCE.

By

Prof. A. G. Abbott, Ph. D., M.R.P.S.

Specially contributed to the Astrological Magazine).

(*Continued from P. 281 of Vol. VI*).

The philosophies and sciences previously existing could never account for the multitudinous differences and variations of character, disposition, latent, and ability manifested by individuals. Even Dr. C. H. Waterhouse, in his valuable book "*Insignia vita*" p. 66 says: "Science is no respector of persons. It has to do with man in general *en masse*, not with individual measuring the part averages (energy) plays in composition and decomposition of natural phenomena. If we ask the "*why*" of many scientific forces it would indeed be a very difficult matter for the scientists to answer. Take a few examples and see if satisfactory answers are forthcoming.

A student observes his professor mixing oxygen and hydrogen and producing water. He demands to know *why* this result follows. A large portion of the scientific knowledge is purely empirical. The knowledge derived from the observation of phenomena, from our experience and experiments, enables us to accomplish, no doubt very many wonder-

Those call it pleasure, and contentment these,
Some, sunk to beasts, find pleasure end in pain,
Some swelled to Gods confess ev'n virtue vain;
or indolent, to each extreme they fall—
To trust in every thing, or doubt of all".

Now this has been too often the attitude of science and philosophy. They have locked the individualisation of the causes which govern the effects of character and ability, as pourtrayed and demonstrated by Phrenology, or they have too often treated its principles as though they were phantasmal, and have indulged in diatribe and philippic against its

the *Y* rays by which he could steer a torpedo at a distance of two miles and a half with no connecting medium but the air and the water. But the learned Professor is not able to say why the *Y* rays act as *they do*. The famous Polish Scientist Cuire came out with his Becquerel rays and they puzzled nobody more than their own discoverer.

Cuire discovered a substance called radium which acts as a sort of mineral glow-worm. It has the power of storing up sunlight and even if it is kept for five years in a dark place, it will give off light at the end of that time. The *why* of that has yet to be explained. If a lump of loaf sugar is spun rapidly on a turning lathe,

derful thing but scientists know very little of it scarcely more than did the first man who used it in the "early dusk and dawn of time." A magnetised steel swung on a pivot, will point to a certain direction. The whole subject of magnetism and electricity is full of miracles and mysteries. Any number of ingenuous and learned theories have been advanced but none can clear these doubts and difficulties. In some parts of the world the compass points due *north*, in others it points to the East or West of the North.

And in others it will not act at all. Professor Meyst of Russia, found, at a place called Kotchetowka, that the needle pointed downward, just as it

[illegible] found to delay fer[illegible] "souring" of the milk for se[illegible] days, while a pressure of 15 tons to the square inch has been found to be able to keep the milk sweet and fresh for a fortnight. How mere pressure has been able to prevent fermentation nobody has been able to explain. Entering into the astronomical fields, we find so many facts before us, that the reasons for their production have been baffling all scientific investigations. Celestial and terrestrial gravitations work. But why?

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factorily account for the complexity of character, propensity, disposition and ability, which is the foundation cause of the endless diversity of individuals in the human race, and indeed in the lower orders of animal existences, all of which are met by the science of Phrenology. But it is conceded by the pathological experts in brain localisation, that the clinico-pathological method of determining the functions of the cerebrum, through lack of uniformity in results of experiments, made comparatively little progress until the last 20 or 30 years, but even now there is great lack of uniformity in their conclusions and their experiments have been conducted in the vast majority of cases not upon the human cerebrum, but upon the brains of monkeys dogs, cats, rabbits, and other animals, and therefore can have little bearing upon the higher mentality of the human species. The lower forms of animal life from the *mollusca* downwards, do not possess cerebral organisation, but their nervous systems are of ganglionic character, therefore mentality is necessarily absent, the brain being characteristic of superior development.—

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types in ganglionic points; then higher up the scale of development there are lines of nerve matter; then rings appear, followed in order, as higher organisms are reached, by a system of nerve centres; then a spinal cord, and finally the brain appears in inferior animals at the back of the head, and in superior species occupying the whole top and back of the head; the climax being reached in the human species, the brain being larger and of superior form and the whole nervous system perfected.

The vital cause of this process of functional development, together with the preservation of the identity of the species moulding and forming power is the invisible immaterial, yet substantial life-principle; no satisfactory definition of which has yet been given, and which the Divine Artificer alone creates and controls.

The position of any animal in the scale of life is, therefore, dependent upon the degree of developments of its nervous system. It is only through this that they are brought into relation with external things, the senses of touch, taste, sight, hearing and smelling deriving all their sensations from the nervous system. The nervous tissues are composed of two kinds of structure, "vesicular" and "fibrous". The former is composed of little glob r cells, which vary in

size from one 1,000th to one 5,000th of an inch in diameter, and are of a grey-pink colour; these little cells are collected in masses and united with the fibrous structure, as in the brain, the spinal-cord and the ganglia and are completely connected throughout the system.

The fibrous structure of the nervous system is composed of minute fibres which vary in thickness from one 5,000th to one 11,000th of an inch. All the minute filaments which compose the nerves are cylindrical tubes filled with nervous matter, and these minute nerves convey the sensations, principally through the spinal-cord, to the brain, like an elaborate telephonic system, only suspended by anæsthetics, paralysis, hyphotic influence, or death.

These minute instruments of the senses, the informants of the Brain, constantly transmitting the sensations which are transmited to mentality, and from the basis of the majority of our thoughts and desires, are a great army stationed in every part of the body and where the limbs are perfect, they are in pairs, right and left. Their number it is difficult to accurately compute: probably there are at least 10,000, each of which, though of themselves so fine, are yet composed of still finer filaments compacted together like a skin of silk each fibre or filament being finer than the finest spider-web. How wonderfully this grand system of communication is organised and elaborated. What a display of Infinite design, skill and contrivance is here manifested! Who in the presence of such evidence but can say with King David,

> "I am fearfully and wonderfully made"
>
> "How manifold are Thy works; In wisdom hast Thou made them all"?

It is further a remarkable fact that the nerves are not endowed with the same character of sensibility, but that they vary to a very large extent, for certainly, the sense of sight is insensible to taste, as taste is insensible to light, and the optic nerve is insensible to order as the olfactory nerve is insensible to sight or touch. Thus the five cardinal senses are maintained distinct from each other, and the Brain presides over all. Again the mysterious process of the transmutation of sensation into thought, and the still stranger phenomena of the process by which the various influences of the senses are recorded in the memory, may well remain the problems of chopsysics, a subject which I will pursue no farther to satis-

We must, however

very important f

help us to understand the relationship of the Brain or Mind to the rest of the body. It is that of control over the movements and actions of the muscles. Professor Liebig, on this point says, that the nerves "accomplish the voluntary and in-voluntary motions of the body; they are the conductors of vital force; that propogate motion and behave towards other causes of motion, which in their manifestations are analogous to the vital force, in a precisely analogous manner. They permit the current to traverse them, and present, like conductors of electricity, all the phenomena which they exhibit as conductors of vital force. C. E. Glass, in "*Advanced Thought*" p. 50 says: "The brain, at the will of the material sympathies and the invisible spiritual intelligence, is adapted to control and direct the exercise of the sensuous nature and the functions and motions of the body, as well to receive and profit by those aspirations of the nobler spiritual being the instrumentality of the nerve-current." Truly "the Mind is the most singular work of Divine wisdom in power" says *Lord Brougham*. Now whatever the Mind determines to be accomplished, or whatever logical argument the body is required to speak the Brain formulates, then through the nerves, to whatever muscles are required to be exercised, intention or determination which is thus transmuted into action. In this way when the muscles are in a normal, healthy condition, the body is constrained to execute the desires of the Mind, and whether it be the simple action of walking or the manufacture of intricate mechanism; the playing of a musical instrument or the conveyance of thought by writing (perhaps the most wonderful manifestation) the control of the voice in speech or song or the manipulation of that master-piece of the creator's skill-the Eye-for all the wonderful purposes for which sight is required, in every contemplated action the Brain is active. The Mind agitates, the nerves transmit the will, and the muscles execute their commission in exact proportion as the Mind is trained and the muscular portion of the body is cultivated and brought under control.

A Trip to Quetta.

BY

B. SURYANARAIN ROW, B.A., M.R.A.S.

Lectures and personal discussions have greater effect upon the people than able writings, although in the first case the work and results are temporary and quick in production, while in the latter the effects are more permanent and the works will live a

longer time. We left Tumkur, on the 6th Nov. 1902 where we had gone for a change, and went to Halalkere, a small station. As our brother was there we spent two or three days and delivered a lecture on the planetary influences in the School Hall in Canarese. The audience were highly pleased and the Chairman, a poet and Sanscrit scholar, composed a verse on the usefulness of our lecture and explained it in a very witty and agreeable way. From there we went to Harihar, a small station and noted for its famous Temple of *Hariharaswara*.. *Vishnu* and Shiva have been joined together and all sects of Brahmins worship the shrine with equal reverence. A lecture was arranged in Canarese in the Government School Hall and it was well attended. From Harihar we wended our way to Hubli and there we were the guests of Mr. T. G. Venkata Subba Row, Chief clerk of the D.T. S. office. The Municipal Secretary Mr. K. Pranathartha Hara Aiyer, L. C. E. was very serviceable and 3 lectures were delivered in English, two in the Library Hall and one in the spacious Hall of the Municipal Office. Some European gentlemen also attended and the Chair was taken by Mr. Koppeker, B.A., L.L.B., Sub-Judge of the place. The audience comprised the best men of the town and on the three nights they listened with wrapt attention. At the conclusion of the lecture, the Chairman made a short ill digested speech and pointed out the danger of Astrological Studies leading to fatalistic theories and making men quite inactive and dispirited. He said that in his personal admiration to us, he yielded to none and that constant consultations would lead to fatalism. Either the Chairman did not follow us, during those 3 days or he thoroughly misunderstood us in our arguments, and attributed to the astrological sciences those very same defects which we tried to point out as non-existing in the science of Astrology. Of course we allowed his say, and immediately drew his attention to the misrepresentation of the views we so elaborately explained during the three nights of our lectures.

From independent sources, we learnt with satisfaction that the whole of the audience were with us at differed entirely from the remarks the Chairman. We had interesting conversations with the leading pleaders and officers of the place and many them became our subscribers at o Our thanks are due to Mr Venkatasubba Row, Shankar Bh wan and Pranathartha Hara Iyer the kind attention they paid we stayed there. Leaving Hubli, passed on to Poona

15	15	sages	have bee	matics &	culture	varsh	Thurs.	the corr	magha.	41	Can & Leo.	.....	.....	.....	.....	Dhanista 3-16	..... Srava-	...	...	...	
16	16						Friday.		magha.	38	Leo.	.....	.....	.....	.....	.....	nam. 2-47	...	...	...	
17	17		4		4	14	Satur.		Poobha.	36	Leo. & Virgo.	28-20	Oothara-shada. 3-2	.....	.....	.....	.....	..	...	...	
18	18		5		5	11	Sun.		Oothara.	35	Virgo.	.....	.....	.....	.....	.....	.....	...	...	...	
19	19		6		6	8	Mon.		Hastha.	35	Virgo.	.....	.....	.....	.....	.....	Srava-nam. 3-25	...	...	...	
20	20		7		7	7	Tues.		Chitta.	36	Vir & Lib.	28-20	Oothara-shada. 4-17	.....	.....	.....	.....	...	...	...	
21	21		8	Makara Masam.	8	8	Wed.		Swathi.	38	Libra-	.....	.....	.....	.....	.....	.....	...	...	...	
22	22		9		9	9	Thurs.		Visaka.	42	Lib & Scor.	.....	...	.....	.....	.....	Srava-nam. 4-4	...	...	...	
23	23		10		10	12	Friday.		Anoratha.	46	Scorpio.	28-24	Srava-nam. 1-31	.....	.....	.....	.....	...	...	...	Kumbhayana
24	24		11		11	16	Satur.		Jaista.	52	Scorpio & Sagi.	.....	.....	.....	.....	.....	Danista 1-42	...	...	...	
25	25		12		12	21	Sun.		Moola.	58	Sagitta.	.....	.....	.....	.....	.....	.....	...	...	...	
26	26		13		13	26	Mon.		Poorvash.	60	Sagi.	28-28	Srava-nam. 2-50	Hastha. 4-4	.....	.....	.....	...	...	...	
27	27		14		14	32	Tues.		Poorvash.	4	Sagi & Capri.	.....	.....	.....	.....	.....	Danista. 2-20	..	...	..	
28	28		15		●	37	Wed.		Ootharash	11	Capric.	.....	.....	.....	.....	.....	.....	...	...	...	Amavasya or New Moon.
29	29		16		1	41	Thurs.		Sravanam.	17	Capri & Aqu.	.....	.....	.....	.....	.....	Danista. 3-58	...	...	...	
30	30		17		2	45	Friday.		Dhanista.	22	Aquari.	28-34	Srava-nam. 3-5	.....	.....	Dhanista 4-21	.....	...	...	...	Elevation of equal horns.
31	1		18	Magha Sukla.	3	7	Satur.		Sathabish.	26	Aquari.	.....	.....	.....	.....	.....	.....	...	...	Oot. Sha. 4-40	

BIOCHEMISTRY.

Two issues of *the Journal Biochemistry* for January and February 1903 are before us on our table. Dr. George W. Carey had already attained great eminence in the medical field by his publications on Biochemistry, and his excellent book on Biochemistry was reviewed by us in the columns of the Astrological Magazine. Call it human weakness or strength, there is always in man a strong tendency to support that which is familiar to him that which he had studied from his boyhood and that which he inherits as the sum total of wisdom of his ancestors or contemporaries. Therefore there is a great deal of difficulty, in man, to appreciate anything new which however excellent it might be in itself, does not fall in the line of ordinary understanding. Dr. Carey is simple in his arguments and they convincingly put forward explanation on behalf of his theories as possible and they may also be severely criticised. But the object of any person when he reads a new book, should be to cull that wisdom which he is able to get from any works, be they ancient or modern, and not to find fault with the view of others who differ from him or his so called personal experience. We do not want that people should believe the worthy Doctor at once or to think that they are so many established truths about which they ought to institute no further researches or offer no fair criticism. If the body of man is built up of twelve cell-salts of the blood —the want of any one or more of these will be the cause of disease— then it is a highly interesting question for any one to study. The physical body is based upon these cell-salts, a careful knowledge of which must eventually be considered indispensible for a proper understanding of human health and human disease. Human intellect can produce very many wonders, and it would be simply childish to laugh at things which we do not understand or which are not produced by the processes of nature well known to us. The grandest problems in nature is the construction of the human brain and no superficial or objective study can furnish the right clue to a thorough understanding of the working of the Brain cells. The Journals before us are interestingly written and as they are instructive we make no apology to quote them in another page for the information of our numerous readers. The *biochemic* treatment of diseases, has already attracted considerable attention from the medical profession and if the cares are prominent as they have been represented to be, Dr Carey his collaborators may well feel pr of the work they so nobly are pu ing and which is sure to revolutio nize the present system of medical treatment. About the unsatisfactory progress of modern medicine we have already quoted so many rema the eminent medical men t would be superfluous to repea here again. Medicine is und most remarkable changes now, the theories considered once as e blished have now been rudely sha to their very foundations.

THE

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AN ASTRONOMICAL CONGRESS.

WE have already referred to this subject in our previous Volumes. Whether civilisation is modern or ancient and whether we are able to fix correctly the dates of the civilisations of the different countries and nations or not one thing seems to be certain, that by excavations and geological researches the modern generations are finding valuable evidence in favour of ancient culture and high advancement. Mathematics and Astronomy do not seem to have been neglected by these ancient sages, and on the other hand, we have ample records to show that they paid special attention to these and seemed to have made wonderful progress there. Surya Siddhantha is an old work on Astronomico.—Mathematical portion and we have other works of high value such as Arya Bhattyam and Bhaskarachariyas Siddhantha Siromani. Varahamihira wrote Pancha Siddhantha, and others of a later date wrote on Astronomical mathematics such as Grahalaghava, Khachara Darpana, Grahaganitha, Sripati *etc.* The Astronomical tables of Tiruvalore near Tanjore, calculated by old Siddhanties and taken away to Paris by Abbe Dubois in the commencement of the 19th century and now preserved in the Parsian Library give positions of planets for a period extending over ten thousand years. These calculations were made from the commencement of Kaliyuga—5004 years —and continue up to the end of 10,000

year since the same ; or still for nearly five thousand years to come. Astronomers of special mathematical ability are not wanting even in these degenerate days for that science, and they can cope with any Astronomer from the Western world in their knowledge. Such class of proficients are fast dying and valuable mathematical and astronomical information will disappear with them. Government seem to be quite unwilling to encourage them although an ordinary mathematical professor in an English College gets some hundreds of rupees per month. We sincerly draw the attention of the Government of India and the many Native Governments under their control, to the important necessity of holding an Astronomical Congress where the best men in the field may be invited, where the different systems of calculations might be compared, where a unformity of calculation and publication in Native Almanacks may be ordained and where proper diplomas may be granted to those who really pass a severe examination in astronomical mathematics. This may not be very important in the eyes of the British Government, for they have none of the ceremonies which have to be regulated by correct astronomical dates. The case of the Hindu Princes and masses is quite different, unless a Hindu has entirely forsaken his religion, he dare not give up all rituals and when they are observed without rhyme or reason, they add very little efficiency to the deeds performed It will be very necessary that some meeting of the astronomical adepts should take place under the presidency of an Indian nobleman, and we trust that our Princes and Zemindars will take this up seriously. In all important centres almanacks in the Vernaculars are published, but if we examine into the merits of many of these publications, they seem to be grossly misrepresenting, and utterly devoid of that mathematical precision, which is expected in works of this authoritative nature. We shall take a few examples. About the intercalary month last year some of the Southern and Northern Astronomers declared Ashadha as the month, while others declared it as Shravana. For a European it matters very little whether the intercalary month is A or B. He observes no rituals on the strength of these solar or lunar days and his interest in them will be simply that of a mathematical man. But for the Natives the case is quite different. In the houses of those whose parents have died in Ashadha the intercalary month will have an annual extra ceremony which according to Shastras is imperative and the dropping out of which will give him demerit.

In the performance of Amavasyas Ekadasies, and many of the feasts and fasts the solar and lunar days have a great value and unless there is some agreement among the best men in the land the hardship from a religious & moral point of view will be very gre

These differences of calculations ought to be modified and a uniformity must be ensured. Even the government will find it troublesome as most of the Hindu holidays are not based upon English Calenders but are founded upon Indian ceremonials. Marriages require real lunar and solar days and when these are not uniformally or scientifically given, great uncertainty and confusion will naturally result and in the same house or family we will have the fun of witnessing differences in the performances of ceremonials and fasts by the different members. All authoritative dictum should be issued after mature consideration of the subject by fully competent men, and we know that this cannot be done unless there is a large fund, or the support and encouragement of an interested and sympathetic nobleman. A corrected calender issued by a learned body, in whom both the governments and the masses can place reliance, would be a real want that must be supplied at any cost. Whoever comes forward as the supporter of such a noble cause in which every one is deeply interested will achieve a deed, which will carry his name for many generations to co[illegible] We hope our Indian chiefs and mus moral go not miss such a splendid wo upon the most rve their country and that mand nations. That sciences.

THE PRE-VISION OF ANIMALS.

Man, the proud creature of creation as he calls himself, is mostly more brutal in his deeds and thoughts, and the gratification of his sensual desires than many of the more ignorant animals. He is pleased to call his passions-lowerself, animal passions, the grosser enjoyments- but he only calls them such while he really takes great delight in the accomplishment of these ungodly passions. Man is a hopeless bundle of inconsistencies. He says one thing and recommends another, he does one thing and thinks altogether a different thing. Such is the unfortunate man, his pre-vision blinded by his lower desires, his knowledge clouded by one thousand and one cares and anxieties created by himself, his mind ever unsteady in the pursuit of the sublime and godly but steady in devising means, for the unnatural gratification of his senses, and always ready to philosophise and throw the blame on the brute creation, whom he thoroughly imitates in the satisfaction of animal desires and from whom he is unwilling to borrow or copy those grand and systematic adoption of behaviours which ensure health, consistency with the laws of nature, long life and vigour.

He says he has intellect. He prides himself as a creature made in

the image of god. He possesses discriminating power which the animals do not. He can soar high in the arts of creation and discovery, and he has the power of transmitting knowledge from one generation to another. All these are true. If really he is what he ought to be, the *pre-vision* of the animals must be then his inheritance and he must have it in a larger measure. There is no question whatever that the few gifted seers possessed splendid powers of prevision and divination. It is the special privilege of man to know the past, present and future. The power to read the first two are generally possessed by many, while the last is only to be found among very few individuals. If we take the trouble of examining into the *ways* and *means* of animals, birds, and insects, we find very rich records to show their wonderful powers of reading the future events. The forecast of weather is a common matter with them. Any volcanic or terrestrial eruptions are presaged by them. Rains and storms are correctly guessed by them and the approach of cold weather is smelt by them. In his deductions man glories while the animals glory in their inductive capacities. These inductive indications of future results can only be considered possible when the concentration of mind is deep and when the external sense engagements are controlled and minimised. In all these matters the brute shows itself superior to man. But in man is placed a grand mental power by the development of which he can foretell not only what is going on during his time and among his contemporaries but also can dive deep into the recesses of remote future, for with the tremendous velocity and capacity of mind nothing apparently seems to be impossible to be achieved. Man's intellect ever goes higher and can so purify itself as to enable it to become one with the Supreme Intelligence. In Ramayana *jatayu* was questioned as regards the strength of the vision of the birds, as he was able to see very long distances and to give information connected with those distant lands.

Jatayu's answer is simple yet expressive of the highest medical and yogic truths. He said that birds have such splendid vision because they control their passions, they have regular coupling seasons and they discharge urine and stools whenever there is a call for them. Men are not doing so and hence not only is their vision defective and dull but also they are always suffering from some complaint or other and that their indulgences in sexual matters [illegible] seasons are to be [illegible] a religious [illegible] add much miser[illegible] view will be very gre[illegible] shastra Y

wonderful power of pre-vision simply because they give up these sense gratifications, concentrate mind in the most approved methods and thus get rid of their grosser environments and rise superior in the development of pure intellectual energy. The power of prevision is stronger in some animals and birds than in others and if a careful examination of the modes of their life and acts is made, it will be clearly demonstrated that mind and senses have a great deal to do with our powers of vision.

CRIME WAVES.

If all scientific forces work under the wave theory, then all social deeds must be attributed to one or more of these forces and these deeds must be explained by the waves of energy which predominate at the time. All planets send their light whether genuine or borrowed by waves and these waves would naturally elevate or depress as their crests or hollows come in contact with human brains. We hear so much about social reformation, scientific discoveries, modern enlightenment and freedom from foul superstition of the old, in the civilised countries that one is likely to be carried away on the wings of the air to heaven direct if he did not condescend to [illegible] whether all that glitters in print [illegible] moral gold or gross glitter of vice laid [illegible] upon the most rotten congregation of [illegible] and nations. The more corrupt a man is the greater will be his cry against corruption and if he succeeds in this art of diplomacy of doing one thing and showing another to his credit the greater will the world admire him as an illustrious specimen of enlightened humanity.

France, Germany, England and America consider themselves as the most civilised and enlightened nations in the world and their claims are ably supported by the large amount of advancement they have achieved in the intellectual field. If this were alone sufficient then the crown of intellectual greatness may be fixed upon the most deserving among them. But there are other sides to the question which require to be examined and when we do so the waves of criminality and vice will emit such an effluvia that the observer is apt to run away from these centres of progress and hide himself among more primitive nations with less vice to their credit. In America and England crime waves are running rather unpleasantly high. The Rt. Hon. G. Shaw Leferre has printed criminal statistics in the "Speaker of London" and they are remarkable as to the increase of drunkenness, pauperism and crime in Great Britian. The number of paupers in England and Wales in 1901 was 18,800 greater than in 1900, and this was further increased in 1902 by 13,000, the increase being greatest in London. The increase of persons sentenced to penal servitude in 1901 was about 200, while

persons sentenced to ordinary imprisonment rose by 17,163.

Though greater in London than elsewhere the increase of crime was general throughout England. The convictions for the crime of drunkenness for the 3 years 1893-95 were 150,000, for 1896-98 as many as 169,000 and for the last three years it has risen to the enormous figure of 180,000. In London the number during the same period increased from an average of27,000 a year to 41,000. The Vagraney Reports shew that the average number of vagrants relieved daily increased last year by 20 P. C., and as compared with the figures of ten years ago by 100 per cent. In the meantime deposits in the savings Banks are rapidly falling off. Mr. Leferen. assigns reasons vaguely for this increase in crime to hard times, high taxes, consequent upon the Boer war and the increased cost of the necessities of life. He does not seem to be correct. The year which has just closed was not one of hard times or of high taxes in England, and if the necessities of life have risen, there has been a comparative rise in the increase of labour wages. Crime of all kinds have been increasing. Murders and suicides have increased, so also drunkenness and vagrancy. Dr. Mac Donald, the specialist to theUnited States Bureau of Education does not seem to have hit upon the right cause when he says "that the rapid development of society with its strain upon the nervous system is the cause of *crime*, *suicide* and *insanity* ? and *that in periods of rush and strain the weaknesses of human nature become more apparent.* These sentences of the learned Doctor furnish ample food for thought for the social philosophers. The Reformers think that "when the nerves are unstrung by over pressure the will may become weak, depression and pessimism set in and loss of self control follow with its consequent abnormal actions leading on to crime and other social evils" This is a doleful picture in the beginning of the 20th century. Some tables given of criminal statistics show that three men commit suicide when one woman does. In comparing the three learned professions it is found that the lawyer and the physician are near the maximum in the number of suicides while the clergyman is nearest the minimum. The soldier commits suicide twice as frequently as any other profession and five times oftener than the general average. There is now a very interesting discussion going on about the criminal statistics and their real causes between Dr. Max Nordan and C. Lombrose and we shall refer to it later on.

FOOD DIRECT FROM THE AIR.

We have much pleasure in quoting some paragraphs from the interesting articles which Dr. Carrey of Biochemical fame has given in his "Journal of Biochemistry" under the heading "Food and clothing direct

Aerial elements". When the Indian yogees and philosophers asserted that they knew processes by which they could extract directly all their nourishment from the air scientists and religionists laughed loudly at the absurdity of such views and the credulousness of these fools. Time is healing a vast amount of prejudice in the modern scientific field and the discoveries of modern sciences are often nothing more than confirmatory evidence of what was recorded long, long ago as the fundamental truths of nature revealed to man by deep concentration and internal study of his own self. Many of these *yogees* kept excellent health and lived long lives while they obviously neglected the superficial laws of modern sanitation and hiegenic conditions.

Nor are such cases of *yogees* and *sages* to be considered as wild stories which could not be believed by the modern man. Within our own knowledge we have personally seen two or three of such gentlemen, and some of their feats of fasting and feasting are physiological and psychical wonders which could not be explained by any known laws of physics, chemistry or medicine.

We never had the concert to think [illegible] represent the sum total of all that t[illegible] and the more we think of [illegible] and their lives the greater has been our admiration for their knowledge of and command over the elements of nature. Food clothing and mental strength can be directly derived from the component parts of the air. Air is the great repository for all that we want and if we only possessed the knowledge we can certainly take our nourishment direct from the atmosphere. The laborious processes of vegetables digesting food and taking nourishment from the minerals, animals sucking their vitality from the minerals, vegetables and animals and all these varieties furnishing strength to the development of the human brain are matters which require profound study and long devotion.

The learned Doctor thus begins his observations—"It is well known by chemists that all manner of fruits, grains and vegetables are produced directly from the elements in air and not from *soil*. The earth of course serves as a negative pole, and furnishes the mineral salts of lime, magnesium iron, potassium, sodium and silica which act as carriers of water, oil, fibrin,sugar, etc , and thus build up the plant. But oil, *sugar* albumen *etc.*, are formed by a precipitation or condensation of principles in air and not from soi. This is a fact abundantly proven. M. Berthelot a scientist of France, Tesla the Austrian wizard

and our own Edison have long held that food could be produced by a synthetic process from its elements artificially. Some six *or* seven extracts as well as coloring material are now being manufactured in this manner. Madder is made almost exclusively by this process now. M. Berthelot, the French Minister of Foreign affairs possesses fame apart altogether from his political efforts. In his special domain of chemical knowledge he ranks among the first of contemporaries. Chemical synthesis—the science of artificially putting organised bodies together may be said to owe its existence to him. The practical results expected to flow from his experiments and discoveries are enormous. This sugar has recently been made in the laboratory from glycerine which Professer Berthelot first made direct from synthetic alcohol. Commerce has now taken up the question and an invention recently been patented by which sugar is to be made upon the commercial scale from two gases at something like 1 cent per-pound. Berthelot declares he has not the slightest doubt that sugar will eventually be manufactured on a large scale synthetically, and that the culture of sugar cane and beet-root will be abandoned, because they have ceased to pay.

The chemical advantages promised by M. Berthelot to future generations are marvelous. He cites the case of alizarim, a compound whose synthetic manufacture by chemists has destroyed a great agricultural industry. It is the essential commercial principle of the madder root, which was once used in dyeing, wherever dyeing was carried on. The chemists have now succeeded in making pure indigo direct from its elements, and it will soon be a commercial product. Then the indigo field, like the madder fields, will be abandoned, industrial laboratories, having usurped their place. But these scientific wonders do not stop here. Tobacco, tea, and coffee are to be made artificially; not only this, but there is substantially promise that such tobaccos, such teas, and such coffees as the world has never seen will be the outcome. Theo-bromine, the essential principle of the Cocoa, has been produced in the laboratory; thus, synthetic chemistry is getting ready to furnish the three great non-alcoholic beverages now in general use.

The writer long ago advanced the theory that animal tissue was formed from the air inhaled, and not from food. The food, of course, serves a purpose; it acts as the negative pole, as does the earth to plant and vegetable life; and also furnish the inorganic salts the work[illegible] carry on the chemistry of [illegible]

free magnetism; Heat and electric forces by disintegration and fermentation of the organic portions of the food. But air, in passing through the various avenues and complex tructure of the human organism, changes, condenses, solidifies, until it is finally deposited as flesh and bone. From this established scientific truth, it appears that, by constructing a set of tubes, pumps etc.; resembling the circulatory system, as well as the lung cells, of the human mechanism, which is a chemical laboratory where the chemistry of spirit is ever at work changing the one essence of spirit substance to blood, flesh and bone, air may be changed into an albuminous pabulum, which may be again changed into the special kind of food required by adding the proper flavor which may also be produced direct from the air.

There does not seem to be any reason why this substance, the basis of all food or vegetable growth cannot, by drying and proper process be manufactured into material for clothing. Wool, cotton, flax, silks etc., are all produced from the universal elements through the slow, laborious and costly process of animal or vegetable growth. Why not produce it direct? The misfortunes of modern medicine are many and it would [illegible] unpleasant to contemplate, that t[illegible] men asserted theories of so many of these medical men should be rudely disturbed, and dragged as false or baseless before the confused public. If Dr. Carey's and M. Berthelot's theories are correct, it must be clear that those which they have replaced or are going to replace were apologies for medicine, and the slaughter committed in their name requires a passing explanation by the succeeding generations. Air is the great shop for all that we want. A knowledge of the means by which our necessities could be supplied or extracted from it was known to the ancient Maharishis, and they turned it to procure them special advantages in the progress of intellectual and divine pleasure. We shall see what the modern man will do when he gets it

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To

The Editor,

The Astrological Magazine,

Madras.

Dear Sir

The question raised by Mr. Manmatha Nath Ghosh in regard to accurately fixing the position o[illegible] Mandi is far from being answered in the letter of Mr Kasavatrimbak. I should thank the latter gentleman to enlighten me on the following point:—

There is a birth at 2 Ghatikas after Sun-rise on a Sunday. The Gulika

begins and ends with the 7th Ashtamabhaga of the day *ie* the first half of the last quarter of yama. This may contain the end of one Rasi and the beginning of another. Which of these two Rasis should the Gulika be assumed as occupying? As the time of birth, Gulika appears to have been non-existent. Taking the day to be 30 ghatikas on an average, Mandi or Gulika begins after 22½ ghatikas and ends at 26¼ ghatikas. How to fix previously in signs, degrees, minutes, etc., the exact position of Mandi? The Gulika period covers nearly 75 per cent of the rising period of a Sign, i. e, the rising period of about 22½. Mandi can be fixed any-where in this length. The sloka No. 45 of chapter I in your edition of Sarwarthachintamani does not find place in the same work published in Bombay. The Sloka seems to be spurious. It gives a rule for fixing the Gulika during the day and says nothing about its position during the night.

The word Mandi is a patronymic from Manda a name for Saturn, so that Mandi is Manda's son and must be identical with Gulika Yamatanuja also means Yama's son, Yama being a name for Sani, *vide* sloka 73 of your edition of Sarwarthachintamani. Thus it would seem that gulika, mandi and Yamatanaj are all synonymous. Parasara says expressly that the eighth part of a day or night assigned to Jupiter is Yamakantaka; the same portion of the day allowed to Mercuy is called Ardhaprahara, Kala being the Sun's portion. He also names Paridhi, Dhuma, Patha and Chapa which is another name for Kodanda. I should like to know whether these views are in consonance with yours.

BANGALORE
16· 2. 03

YOURS SINCERELY
V. Subrahmanya Sastri
B. A.

NOTES.

William H. Lewis a Negro has been appointed assistant, United States Attorney for Boston. The selection seems to have been made by H. P. Moulton on the suggestion of President Roosevelt. One and all acknowledged his ability and his good standing but they objected to the appointment of a colored man. We are sorry that the enlightened Americans are also so mean minded as to take objection to colors of men and not to their capacity or morals. We are glad to observe that the Chicago Legal News rises superior to these *color prejudices* and thus sensibly remarks—"We can hardly predict the fact that any great number of members of the Boston Bar should object to the appointment of an Assistant

United States District Attorney, simply because he is a colored man. It is not the way we do business in Chicago." We hope Bostonities will show better sense.

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The *laws delays* are many and often ruinous. A company is alleged to have paid 3,000 lbs to the plaintiff towards Court expenses to dispute his salary of 81 lbs. In India many Zemindaries are ruined by delays and the glorious uncertainties of law. The parties become wiser with the final settlement of their claims but they sorely miss money in their pockets for which they fought before.

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The "Lahore Tribune" contains a very sensibly written article on selfishness or Imperialism. The mistakes committed by political leaders in one generation may or may not produce their evil effects at once. Their poisonous fruit will result on some future generation is a fact that cannot be denied by any sane man.

***

The Police Commission, is going its rounds and collecting a lot of evidence. The Majority of the members of the Commission are Europeans with only two native gentlemen. So important part in the history of the earth and any study which reveals his far as we have been watching the evidence it has not been given in as complete or elaborate a manner as the importance of the subject demands. The Commission will make a grand mistake if it only confines itself to the examination of police officers, lawyers, editors and other gentlemen who are connected with the government service, officially or non-officially. The most important evidence will be that which the members can gather from the moffussilites and some of the lower classes.

***

The Railway and seaport towns show the highest percentage of crime. It is much less in agricultural centres than in commercial. Criminal statistics are alarmingly great in the centres of civilisation and enlightenment.

***

British Deplomacy has often been defeated by the Russian. Why should England sleep?

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There is discovered a new science called Phonology in which the character of an individual, can be clearly read by the sounds he produces Sounds result from motion and vibration and these are affected by heat and light. The suns plays an

The Lunar Year SHUBHAKRUTU.

"THE ASTROLOGICAL MAGAZINE ALMANAC"

Showing the Position of Planets during the Month of

FEBRUARY 1903.

Kaliyuga 5003. Fasli 1311. | Past years from the Creation of the World 1,955,885,003 Solar Years. | Vikramarka Saka. 1959. [Salivahana Saka, 1824.

English Date.	Mahomedan Date.	Solar days	Lunar days.	Ghatikas.	Week days.	Chandra (Moon). Constellations.	Ghatikas.	Rasis (Signs) Moon.	Length of day.	Ravi (Sun).	Kuja (Mars).	Budha (Mercury).	Guru (Jupiter).	Sukra (Venus).	Rahu (Dragon's Head).	Kethu (Dragon's Tail).	Sani (Saturn).	Remarks.
1	2	19	4	48	Sun.	Poorvabh.	29	A. & Pis.	.....	.....	.....	.....	.....	Danista. 4-27	...	...	...	
2	3	20	5	47	Mon.	Oot harab	30	Pisces.	28-38	Sravanam. 4-22	.....	Ootharsa 3-5	.....	.....	...	...	..	
3	4	21	6	46	Tues.	Bavathi.	30	Pis. & Aries.	.....	.....	.....	.....	.....	Sathabi. 1.57	...	...	...	
4	5	22	7	43	Wed.	Aswani.	29	Aries.	.....	.....	.....	.....	.....	.....	...	...	...	Rathasaptami.
5	6	23	8	39	Thurs.	Barani	27	Aries. & Taurus.	28-42	Dhanista 1-38	.....	Ootharas 4-50	.....	.....	...	...	...	
6	7	24	9	34	Friday.	Krithika.	25	Taurus.	.....	.....	.....	.....	.....	Sathabi. 2-27	...	...	...	
7	8	25	10	29	Satur.	Rohini	21	Tau. & Gemi.	.....	.....	.....	.....	.....	.....	...	...	...	
8	9	26	11	23	Sun.	Mrigasir.	17	Gemini.	28-46	Dhanista 2 56	.....	.....	.....	Sathabi. 3-56	Chit 1	Ravati 3-24	...	
9	10	27	12	18	Mon.	Ardra.	13	Gem. & Can.	.....	.....	.....	.....	.....	.....	...	...	...	
10	11	28	13	12	Tues.	Ponarvas.	9	Cancer.	.....	.....	.....	.....	.....	.....	...	...	...	
11	12	29	14	6	Wed.	Poosbya.	5	Cancer.	.....	.....	.....	.....	.....	Sathabi. 4-27	...	...	...	
12	13	1	0	1	Thurs.	Aslesha.	2	Can & Leo.	28-52	Dhanista 3-12	.....	.....	.....	.....	...	...	...	Full moon.
			1	55		Magha.	56											
	14	2	2	52	Friday.	Poobha.	56	Leo.	.....	.....	.....	Oottaras 3-16	..... Sathabi. 1-5	Poorvab. 1-55	...	...	...	
	15	3	3	48	Satur.	Oothara.	55	Le...	.....	.....	.....	.....		.....	...	...	...	
15	16	4	4	46	Sun.	Hastha.	54	Virgo.	29-58	Dhanista 4-30	.....	.....	.....	.....	...	...	...	
16	17	5	5	45	Mon.	Chitta.	55	Vir & Lib.	.....	.....	.....	.....	.....	Poorvab. 2-20	...	...	...	
17	18	6	6	46	Tues.	Swathi.	57	Libra.	.....	.....	.....	.....	.....	.....	...	...	...	
18	19	7	7	47	Wed.	Visaka.	60	Lib & Scor.	29	Sathabi. 1-49	.....	.....	.....	Poorvab. 3-55	...	...	...	
19	20	8	8	50	Thurs.	Visaka.	1	Scorpio.	.....	.....	.....	.....	.....	.....	...	...	...	
20	21	9	9	54	Friday.	Anoratha.	5	Scorpio.	.....	.....	.....	.....	.....	.....	...	...	...	
21	22	10	10	59	Satur.	Jaista.	1	Scorpio & Sagi.	.....	.....	.....	.....	Sathabi. 2-36	Poorvab. 4-25	...	...	...	Meenayana.
22	23	11	11	60	Sun.	Moola.	17	Sagitta.	29-7	Sathabi. 2-6	.....	.....	.....	.....	...	...	...	
23	24	12	11	4	Mon.	Poorvash.	23	Sagi & Capri.	.....	.....	.....	.....	.....	.....	...	...	...	
24	25	13	12	10	Tues.	Ootharash	29	Capric.	.....	.....	.....	.....	.....	Oothara. 1-9	...	...	...	
25	26	14	13	15	Wed.	Sravanam.	36	Capric.	29-12	Sathabi. 3-25	.....	.....	.....	.....	...	...	...	Mahasivaratri.
26	27	15	14	19	Thurs.	Dhanista.	41	Capri & Aqu.	.....	.....	.....	.....	.....	Oothara. 2-54	...	...	...	
27	28	16	0	23	Friday.	Sathabish.	45	Aquari.	.....	.....	.....	.....	Sathabi. 2-3	.....	...	...	..	Amavasya.
28	29	17	1	24	Satur.	Poorvabh.	48	Aq. & Pis.	29-16	Sathabi. 4-44	.....	.....	.....	.....	...	...	...	Equal elevation of horns.

Phalguna. Magha Krishna. Kumbha Masam. Makara Masam. Magha Sukla.

The Government of India praises the State Secretary for India and the latter returns the complement in a truly chivalrous manner.

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Fires and earthquakes have been unfortunately very many, and the reasons were recorded by us more than a year ago. It would be very valuable if scientists discover some sciences by which they can precisely say what parts of the earth will be affected by these destructive agencies.

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We have received a copy of "Northern Circars" a weekly English News Paper devoted to all topics of general interest and published at Rajahmandry. This paper supplies a real want in the Northern Districts and an shall refer to it again in our next issue.

"Shakespeare and Astrology" from a student's point of view by William Wilson, Boston, is a neat little Pamphlet of 12 pages containing very apt quotations from that Prince of Dramatists about his views on the planetary influences. Mr. Wilson has done real service to the literary public and we shall review it at an early date.

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We are glad to notice a copy of the December 1902 "Starlore" edited by Zudkeil II on our table. During the last twelve months, the Magazine had not been published on account of the ill health of the learned Editor and we have now immense pleasure to observe that the worthy Professor has got over his bad health. The articles are full of interesting information and we trust that its future issue will be more regular.

THE

Astrological Magazine.

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THE WEATHER.

ALL the world over weather plays an important part, and is keenly watched by all classes of people with great interest. The effects of the weather are sometimes directly and sometimes indirectly felt. Earth greatly depends for its productive and nourishing properties, on the peculiarities of weather. All minerals, vegetables, and animals are directly affected by changes in the weather, and indirectly by the productiveness or otherwise of the soil. Changes in the weather are due to heat, cold, light, magnetism, electricity and ether. All these forms of energy are traceable to the solar rays and the play they are induced to do by some invisible energy. Meteorology is a weather forecast and has been greatly encouraged by modern governments all over the world. If we examine into the history of meteorology as prevailing in the different parts of the world, the methods pursued appear to be diverse and often opposed. There are two forms of energy brought to bear upon these meteorological observations and they are (1) natural intelligence coupled with hereditary and ancient experience and (2) instruments invented by modern scientists, and exposed to record these meteorological results and changes. It is difficult to say which is the better of the two but an analysis of these two methods pursued by man to know the weather changes, may furnish much interesting matter for men to contemplate. Human intellect glories often in its own inventions and discoveries, and thinks that through their agencies it can do more wonders than it can by

its own direct employment. Referring to the recorded observations of the past ages we may offer a few remarks which will not be without their peculiar interest. Men are given an aptitude to observation of facts around them. Vegetables and animals often give very valuable forecasts of weather, and their warnings are more trustworthy than those given by human intellects. If a man watches calmly the behaviour of various plants before sudden changes in weather, he will be able to mark very clear indications for these changes of weather. If animals are observed they show that they understand these meteorological changes by their powerful instincts and take all those precautions by which they could avoid the injurious effects proceeding from changes in the weather. This instinct in animals, and a sort of magnetic disturbance among the plants have been so perfected under natural laws that they rarely fail to give clear indications of these weather changes.

If on the other hand we look to the observations and inferences by meteorologists, the chances of error are very great, and they are often highly misleading. Let us take the greatest nations and their meteorological staffs of officers. In the middle of 1901 about September, a tremendous *heat wave* passed through North America and its duration was only for a few seconds. But during those few seconds more than 50,000 people died on the spot, and about 100,000 people became demented or shocked. America is an enlightened nation and has a splendid staff meteorological officers. Why these worthies did not observe indications of the approach of such a disaster, it is very difficult to answer. English meteorologists are well paid and patronised. In the same year about 20 vessels were swept off the coast of British isles, and were damaged. But no information beforehand was given to these unfortunate vessels by the fat meteorologists who were watching the heavenly appearances but who apparently drew no inferences from their observations. In India there are decent meteorological establishments kept up for this purpose, but they can give no more correct information than their brethren in the western countries. What then are the uses of their glasses and lens, and the long and clever observations they are supposed to record, if they cannot notice the impending changes in the weather. The art of meteorology is very difficult and perhaps the changes are too quick for their developed *glasses* and glass instruments. It would certainly be better if they can use more of their head and intelligence than they do with their glasses in these matters.

The atmosphere is too vast an expanse for these people to record definitely their observations and proceed to make their predictions. The work of the solar rays is too subtle and too quick to be watched by inferior agencies. Mind power is the grandest,

therefore the most powerful to be used in recording these meteorological observations. If head power is used, along with its channels of observation—*viz.*, eyes, nose, ears, skin and tongue then the chances for correct recording of these facts will greatly improve. It is not that every one could do these grand works. But there are some who possess very keen faculties in these directions, and who will be able to record faithfully all changes in the weather and how those changes are effected in the weather. The subject is a very interesting one, and should form a series of observations which could be collated and compared. Greater attention has now been paid to meteorology than before and some valuable books are the outcome of this activity. The weather is an object of vital interest to every class of the community from the farmer whose crops depend upon its manifestations being favourable to cultivation, to the butterfly of fashion whose attendance at a garden party is helped by a favouring mood or hindered by angry array of clouds. Continuing on the unbounded range of predictions which could be made by observations of the weather, an English writer says:—"The tides of the Atmosphere with their resultant storm, and calm rainfall and drought are more surely and more accurately predictable than are the tides of the ocean and their rise and fall in the commercial ports of the world. The mischances arising from the bad weather may be greatly minimised and in some instances wholly avoided." Meteorology is one of the offsprings of the grand science of astrology, and has to be explained in the light of planetary influences. If meteorology can be expected to be so very useful, how much more can astrology be, if we only studied it in the way in which it ought to have been studied. The results of planetary rays work in many directions. They influence the atmosphere and cause variations therein. These variations in the sea of air that covers the earth are very essential to our existence and growth. Winds are set in motion by these rays of the sun, and composition and decomposition, are constantly going on in the atmospheric cover over our heads. If the governments are determined not to open their eyes, to examine the truth contained in the ancient sciences, and to collect all that is useful and valuable, progress in these could not proceed. An honest spirit of inquiry should characterise all educated gentlemen and then only real progress in sciences can be achieved.

BIOCHEMISTRY.

"In *re* Dr. Carey's theory and your own views on this important branch of medical knowledge permit me—" says a gentleman of high literary attainments—"to say a few words." Dr. Carey and M. Berthelot the French

minister of war have propounded views which are likely to clash with the established theories of modern medicine. Going through the voluminous reports of the Medico Legal Journal of New York, I find no mention of this doctrine or even reference to it in the Medical Congress of Tuberculosis held at New York or London. The disease of consumption is rapidly spreading its deadly wings on the unfortunate youths of both sexes in Europe and America, and it would be a great boon if a timely and efficient check be given to its spread. Dr. Carey and his brethren are perhaps not in the good graces of the generality of medical men. Majority do not add value to facts. Neither are we to reject the minority when I carefully consider over the differences of theories propounded by Dr. Carey and those of the medical gentleman. I fail to see in what way special credit has to be given to Dr. Carey. He defines disease as a want of something in the body while the modern doctors attribute human complaints to the presence of some foreign matter in the blood. Please excuse me if I trespass a little upon the time and patience of your numerous subscribers. The Calcutta correspondent was—in my humble opinion—right but was not clear in his explanations. If you carefully consider over this question there seems to be no difference at all between the old theories of medicine and that which is propounded by Dr. Carey and his friends. Take fever. Malarial fever is ascribed to the presence of some germs—hence foreign matter—in the blood, and Dr. Carey would at once ask us to say that this fever has been caused by a want of proportion in the cell-salts of the blood. Please mark my explanation and see whether it agrees with your views.

The "*want of something in the blood*" as the cause of all diseases is the same as "the presence of some foreign matter in the blood," and makes no difference unless a person is blinded by ignorance. Referring to Malaria, doctors say that some germs floating in the contaminated or bad air, are attracted by the person predisposed to catch those complaints. Notice the developments after the foreign matters—germs—microbes—enter the body. They get into the lungs or elementary canal and come in contact with some matters in blood and form upon them different chemical compounds. In this decomposition of blood, the seeds of disease are sown and the person suffers. When the *foreign matter* entered the blood it had its constituents in a certain proportion and want under the name of healthy blood. But as the chemical decomposition advanced, the proportion of the constituents in blood were either absorbed or converted into new substances.

In this way the proportion of the blood was disturbed, and a "want of something" may therefore be affirmed. In cholera certain microbes enter the blood vessels, change their nature and composition and result in want of proper proportion in the blood. For if the blood is pure and contains all the ingredients it must normally contain, there will be no disease whatever. It is only when decomposition or some alteration takes place in the blood that the body suffers. These microbes insinuate themselves upon some constituents, and cause a want in the proportion of blood which goes under the name of disease. Where is the difference then, between the theories of modern medicine and Dr. Carey and his friends? Dr. Carey must admit that "this want of something in the blood" must be caused by the presence of something there, so that either by chemical combination, attraction or absorption, the new matter combines with the cell-salts of blood and disturbs their due proportion.

I do not know if I have made myself understood well. But I think the worthy Dr. Carey will read my article and see whether I have properly represented him and the modern school of medicine. By ejecting certain germs, diseases could be produced at once. Suppose by these twelve cell-salts of the blood, the wanting "something" is supplied, then the disease disappears and health will be restored. Health and sickness are relative terms and when you can induce health you can also induce sickness by taking away the health principles. Thus really speaking there is no difference between the two schools. Modern medicine proves a proposition positively while Dr. Carey with little more diligence and experimentation proves the very same proposition in a negative way. He goes a step higher than the medical men must be admitted by the theories propounded by him and his followers. I request the worthy Doctor to ventilate his views upon my suggestions, through the columns of your valuable magazine.

IMPORTANT LESSONS IN ASTROLOGY.

Lesson XVI.

(*Continued from page 209 of Vol. VI.*)

In our last lesson we quoted four sources of light and they are (1) Zodiacal Light, (2) The Astral or Starry Light, (3) The Light from the constellations and (4) The Light of

the various planets. All these are comingling with each other, and have their own purposes to serve. All these—it would be absurd to think—are one and the same, either in brilliancy or in their powers of refraction and decomposition. Take the light of the Sun and that of the Moon, reflected ray of the Sun. The solar ray contains more heat, hence more expanding capacity than the ray of the Moon which is cold and conserving. The ray which proceeds from Mars, must be necessarily different from that of the Sun and Moon and so also all the rays of the other principal planets, Mercury, Jupiter, Venus and saturn. Rahu and Kethu have dark rays which necessarily possess greater absorbing powers. Added to these, the complications begin to be many when we mix the rays of the lights already enumerated above. Then the light that influences terrestrial phenomena is altogether complicated one and requires extensive study and knowledge before its confusing rules could be understood or analysed. Maharishis have fixed certain times for the commencement of all good or bad work. Take the sexual contact between a newly married couple. The courting system of the west has many drawbacks from a scientific point of view. The first legal and religious personal contract must be made at such a time as would give the couple great agreement, sound health, good prospects, mental peace and religious piety. All these are productions of the solar and planetary rays in their endless rounds of composition and decomposition. Personal magnetism between the parties may be strengthened or weakened according as they are strongly attractive or fiercely repulsive. These attractions and repulsions are facilitated or retarded by the various lights which have already been named. There are times—as the planets go on continually moving—when these magnetic and electric currents are neutralised or augmented. Sexual contact takes place when the planets are unfavourable, when the currents are repulsive and when they are weak to produce good. What are the results? As soon as the sexual connection is over, the woman or man or both feel a dislike to such other, the mind is estranged or repelled from the other and the sexual contact instead of producing real happiness, creates indescribable hatred for repetition that instead of pleasing the parties, it becomes a source of sorrow or pain. Repetition is avoided as far as possible or disliked, and the relationship becomes greatly strained. Astrology studied these phenomena and prescribed suitable times to bring about these social and family acts. Education is the

direct elevation of the mental faculties. Mental faculties must be made of some visible or invisible matter and therefore fall under the attractions and repulsions of the planetary rays. The opening of the door to mental elevation may be effected in favourable or unfavourable time. When it is well timed and good influences are at work, the boy loves learning, will obey teachers and attend to his studies. But when the planetary currents are neutralising and the first lessons are poured in, they find no proper place there, like the weak stomach which cannot digest the food it takes, and which consequently throws it out—and the boy begins ever afterwards to hate all kind of learning no matter what special advantages it may afford. A traveller starts on a particular business. His mind evolves certain places, and the body moves forward in particular directions. When the planetary conjunctions are strongly adverse, his body and mind attract wrong objects or persons and suffer losses through them because the right and profitable attractions are counteracted.

Instead of successful business men coming to him, thieves, cheats or imposters are attracted by the influence of the evil planetary conjunction under which the person had started. The building of a house means the combination of various materials with different conductive and repulsive powers and when the construction is begun under a happy combination everything progresses well, because repulsions are minimised, and obstructions are removed If it was begun at a time when the evil planets had a powerful aspect and beneficial looks were absent, the house becomes unattractive and unfortunate. After the completion of the house, there are good and evil times for entry there. When the personal magnetism of the man, the forces of the house, and the planetary influences are agreeable and attractive then the success will be great and the person finds in it happiness, prosperity and peace.

But when he enters it at a time when the beneficial influences of the planets are neutralised and his own magnetism is repulsive the after effects will be unpleasant. His mind gets melancholy, his health and the health of his close relations suffer, his business slackens, and he or his wife and children might die. Death apparently means nothing more than an attraction of the vitality in man by some higher forms or energy. A good time therefore has to be selected for entering new houses and if the house already possesses repulsive propensities, they must be softened by the strong planetary influences which have to be carried with the

man at the time of his entry. All influences are representative of time and when it is good, happiness results and when it is bad, misfortune and death ensue.

CAN MIND FORCE SEND MESSAGES.

That all energies have different wave-lengths is an admitted fact. Energy is not well defined and can never be. Sound, heat, light, magnetism, electricity and ether are supposed to have different wave lengths, and their power increases with the quickness of their vibrations. Ether is supposed to have tremendous velocity, which sound seems to possess the dullest movement. When these are working in different directions, and have their own attractions and repulsions through the variations caused by the revolutions of the planets the results must considerably vary as also the phenomena produced by them. Just now they are beginning to find out that of all the forces they have been able to discover in this world, mind force is the grandest and the most difficult to understand.

The wonders it can achieve are many and difficult to describe. Of all the studies in nature which have to be conducted by means of the mental energy, its own study is the most difficult, most sublime, most interesting and most instructive. The attempts, therefore, made by the modern scientists to discover wonders other than in the mental regions themselves, may be considered to be so many fruitless researches the concentration of which directed to the examination of the mental phenomena would have produced more highly useful results It is with this object that the ancient maharishis directed all their energies to the examination of subjective phenomena and achieved wonders which are still the admiration of modern generations. For some time past people were considering that the electrical manifestation was the grandest they could conceive of. But now they see that higher energies than electricity are possible and that the greatest form of energy is the mind force. Dr. Osgood in his book on Telepathy gives the latest scientific theories as to the manner in which these messages are sent and received. Telepathy means thought transference or mind reading. There is always a vibratory medium analogous to the atmosphere for propagating sound or the universal ether propagating light. An effluence of some sort emanating from the persons concerned and acting as a medium for the time being. The existence of the sixth sense is also presumed. A duplex personality or subliminal self has been found to exist.

As regards the vibratory hypothesis, it would demand a variety of media to convey separately something corresponding to the sense of sight, the sense of hearing, and to each of the other senses-touch, taste and smell—as all these sense-

have been telepathically transmitted or else there must exist one single medium capable of transmitting these many widely different methods of sensation separately. Such a medium must also possess the power of penetrating or acting through intervening obstacles. And lastly, in addition to the numerous apparently insurmountable difficulties and insufficience there is no proof that any such vibratory medium exists.

"Regarding a vital effluence or some physical emanation or aura belonging to each individual, and by means of which communication is possible between two persons separated by great distances to permit communication by ordinary channels, it is at least conceivable that such an aura or personal atmosphere exists. And by some it is claimed to be demonstrated. But admitting its existence, that it would be capable of fulfilling the numerous functions demanded of it in the premises is doubtful.

"That the telepathic intercommunication is accomplished by means of the sixth sense—a sort of compound of all other senses, with added powers as regards distance and intervening obstacles—was a hypothesis which is at least intelligible. But there is a large class of facts which utterly refuse to fall into line or be explained by this hypothesis.

"The hypothesis of different strata of personality—of a second or subliminal self—is the one which best fulfils the necessary condition, and it also harmonizes the greatest number of facts when arranged with reference to this idea. There is also real substantial evidence that such a second personality actually exists and can be demonstrated by experienced persons.

We have considered the evidence which points to the fact, or at least the theory, of a subliminal self or another personality in some manner bound up in that complicated physical mechanism which constitutes what we term the individual.

"We have seen that there are weighty proofs that such a secondary or subliminal or supranormal, self actually exists, and that it exhibits functions and powers far exceeding the functions and powers of the ordinary self.

We have seen it expressing its own personal opinions, its own likes and dislikes, quite different and opposite to the likes and dislikes of the ordinary self, having its own separated series of remembered actions or chain of memories, its own antecedent history, and its separate present interests, and especially performing action altogether beyond the powers of the ordinary self.

We have seen it going out to great distances, seeing and describing scenes and events there taking place—for example, Swedenburg at Gothenburg, witnessing the conflagration of Stockholm; Dr. Gerauld's clairvoyant maid-servant-

Marie, in France, seeing the sad death of her neighbour's son, Limoges, the rope-maker, while serving in the Crimea and also the serious illness of Dr. Gerault's military friend in Algiers.

"Fitzgerald of Brunswick Me., saw and described the Fall River fire three hundred miles away, and Mr. Porter, at Bridgeport, Conn., described the burning of the steamer Henry Clay while it was occurring on the Hudson River near the village of the Yonkers.

"This subliminal self in the case of Mr. Stead going out and acquiring desired knowledge relating to the location, occupation and needs of persons from whom he desired such informations, and bringing it back and reporting it by means of automatic writing. Again, we have seen this subliminal self in the case of Mrs. Newnham perceiving the silently written and sometimes even the unwritten questions of her husband, and automatically writing the answers, and we have seen it producing hallucinations of hearing in the case of Leonore, causing Leontine to hear a voice reproving her for her flippancy.

'How wide then and important is the range of phenomena in which the subliminal self appears as an active agent, impressing its own special knowledge, however acquired, its ideas, pictures and images on the primary self, and causing them to be perceived, remembered and expressed by it.

Many other remarkable incidents are given by the Society for Psychical Research to substantiate its claim of the practical wonders of telepathy.

Members of the Society for Psychical Research are experimenting in Washington with wireless telegraphy apparatus, giving results far more phenomenal than any obtained by Marconi and his imitators. These scientists are transmitting and receiving messages over wide areas of territory, and the percentage of error is claimed to be less than that encountered by the Italian inventor during his elementary trials.

They employ transmitting instruments wrought of metal and wood. Single letters, words, or geometric designs are first despatched. A great economy in their system is realized from the utter substitution of concentrated mind force for electricity. Chimerical as this enterprise may appear to the uninitiated, it yet bears with the prediction of that hard-shelled scientist, Sir William Crookes. Sir William in a recent interview prophesied that it would soon be found practicable to telegraph without wires by simply transferring thought from mind to mind at the will of the thinker.

The transmitting instrument used in these experiments consists of a stereopticon lantern for projecting light, an easel supporting a blackboard or screen, disks of pasteboard marked with the letters, or words, or designs to be despatched, and a conical tube to be held at the eye of the transmitting agent.

The black screen is set up in a dark room and the disks, in turn, are attached to its centre. The disks are about a foot in diameter, are of white cardboard, and are impressed with the letters or figures of conspicuous size, printed in black.

The stereopticon projects a circle of intense white light, which exactly fits the round outline of the disk and brilliantly illuminates the latter which thus becomes the only visible object in the darkened room.

The transmitting agent sits at a convenient distance from the illumined disk and holds to his eye the conical tube, which shuts from view any environmental object or objects which may chance to receive reflected light from the white cardboard. The transmitting agent faces the disk squarely in order that the light on it will be reflected into the tubes equally from all parts of the lighted surface. All of this paraphernalia, as has already been gleamed, is but a mechanical aid to perfect concentration, and is the best possible conductor of the message from the black screen to the brain.

The receiver comfortably sits or reclines in another dark room. His eyes are bandaged to shut out from his vision any intruding light rays which may be filtered through door or window cracks. Quietude is essential to the success of both agents. While the mind of the transmitter must be focused and concentrated with all possible force upon the visible portion of the message to be sent, that of the receiver must be which the hypnotist demands prior to his first operations.

Both transmitter and receiver keep conscientious record of the messages despatched and obtained. Unless he cause distraction a second person in the room with each may more readily do this. The disks must, of course, be arranged without the receiver's knowledge of their contents.

After concentrating his gaze upon the black and white image, then closing his eyes, walking into a lighted room, and opening them, the transmitter sees in daylight the same figures clearly defined in reverse—the black being intensely white, the white of a kind of smoky whiteness. By gaslight the white appears bluish, approaching purple, and the black a luminous yellow. These are the after images of the disk. The receiver, on the other hand, while allowing his mind to remain passive, begins to see wavy clouds followed by a pale, bluish light, bright in the centre. As he becomes more and more skillful the figures transmitted gradually appears in larger luminous forms, lasting each a moment, but reappearing perhaps several times.

A simpler experiment, adapted to any drawing room, may be conducted in this way: The transmitter sits before a table, his chair back to back with that

of the receiver. The latter occupies preferably, an arm chair. He faces a dark corner of the room and blindfolds his eyes, that his mind may not be distracted by objects about him. The transmitter then, in the presence of others, perhaps, draws from a pack of playing cards, and concentrates upon the design, color, and denomination of each produced. Beginners obtain more satisfactory results if experimenting with but two suits and two numbers in each suit. Many such packs may be arranged out of a dozen ordinary decks. However the cards may be arranged they are shuffled and drawn at random.

The shuffling and holding may be done by a third person, who keeps record of the card he sees drawn each time and that which the receiver claims to simultaneously see. In some experiments it is preferred to eliminate the court cards, using only the numbered denominations. Both the receiver and transmitter frequently imagine that they see the forms of cards undergoing change while efforts are being made to picture them firmly in their minds.

In experiments where sentences have been despatched over distances as great as 200 miles, not only the exact thought intended for transmission but others incidentally occurring in the mind of the despatcher have escaped to the receiver, together with the intended message. Sentences thus transmitted have been received audibly, as if spoken in the room of the receiver.

Greater attention paid to mental Phenomena will produce truly wonderful results. The ancients, with a view to examine these phychological wonders, gave up as many of their external sense engagements as possible and clearing the mind of all its grosser environments, searched for the subjective phenomena inside. Concentration, solitude, contentment, simple and strictly moral lives and a strong determination to know the splendours of the psychic Phenomena enabled them really to achieve subjective feats which appeared to modern scientists so many absurd fables. Yogis in distant lands even now, see and talk to each other without any movements with their bodies and can so influence persons at tremendous distances as to make them think what they desire or dictate. The field affords vast room for contemplation.

STRI JATAKA OR FEMALE HOROSCOPY

BY

MR. R KONETI IYER, B. A.

(*Specially contributed to the Astrological Magazine.*)

(*Continued from page 277 of Vol VI.*)

It will also be seen that for every three nakshatras from Asvini or for every 40 degrees from the starting point of the Hindu Zodiac, there is a complete round of Navamsas from Aries to Pisces. It will be further seen that the 2*nd* and 7*th* parts of Aries Leo and Sagittarius—the 5th parts of Taurus, Virgo and Capricornus—the 1*st* and 8*th* parts of Gemini, Libra and Aquarius—and the 4*th* Parts of Cancer, Scorpio and Pisces are either Taurus or Libra and so these are the Navamsas of Venus in the Zodiac. The Navamsas of Saturn in the Zodiacal *i. e.*, those bearing the names of his two signs, Capricornus and. Aquarius will be seen to be the 1st and 2nd parts of Taurus

The whole Zodiac consisting of 360° is divided into 27 Nakshatras, and so each Nakshatra consists of $\frac{360}{27}$ degrees $= 13\frac{1}{3}$ degree. Also the ninth part of 27 a sign $= \frac{30}{9} = 3\frac{1}{3}$ degrees. Virgo and Capricornus the 4th and 5th parts of Gemine, Libra and Aquarius and the 7th and 8th parts of Cancer, Scorpio and Pisces. According to the Nakshatras the Navamsas of Venus are the 2° quarters of Asvini, Rohini, Punarvasu, Magh, Hasta and Visakha, Mula Sravana and Purvabhadrapada, and the third quarters of Bharani, Mrigasirsha, Pushaya, Purvapalguni, Chitta Anuradha, Purvashad. Dhanista and Uttarabhadrapada and the Navamsas of Saturn are the 2nd and 3rd quarters of kaittika, Arudra, Aslesha, Uttarapalguni, Swathi, Jyeshta, Uttarashada, Satabhisha and Ravati. Also a chart showing the Navamsas of all the planets and of the ascendant is called the Navamsa diagram.

As in this sub-division of Rasis into Navamsas, a convergence is thus effected between Rasis and Nakshatras, this is held to be the most important of the several ways of dividing Rasis, and so the interchange of Venus and Saturn each in the other Navamsa, is held to be so bad. This interchange of planets in one another's divisions is known in the Western science as reception.

15. If (in the horoscope of a female) Mars and Venus are each in the Navamsa of the other, then the woman will be adulterous; if along with such combination, the Sun and the Moon occupy the house, she will resort to other men with the knowledge and permission of her husband.

Notes.

According to Buhit jataka—it is the conjunction of the Moon, Venus and Mars. in the 7th house which makes a women unchaste with the knowledge and permission of her husband.

Notes.

Mars is not so bad a planet as Saturn and hence the effects of the inter

change (in Navamsas) of Venus and Mars is not productive of so bad results as a similar interchange of Venus and Saturn. The conjunction of the sun and theMoon is bad anywhere, and especially their conjunction in the 7th house of the females horoscope which, signifies the nature and character of her husband, indicates that the husband will be so degraded a character as to permit his wife to lead an adulterous life.—

16. If the Navamsa of the 7th house be that of Mars and if Saturn aspects it, she will be full of venereal diseases. If such Navamsa, however, be that of a benefic planet and if the 7th house be further occupied or aspected by benefics, then she will be free from diseases and will be beloved by her husband.

Notes.

As already observed in my notes to stanza 2. that point of the Zodiac on the Western (Rational) horizon at the time of one's birth is the middle of the Sapthamamsa or the 7th bhava and the Zodiacal Navamsa in which this point is situated, is known as the Navamsa of the 7th house. As for example if the second degree of Aries be the middle point of the 7th bhava, then the Navamsa of the 7th house will be Aries because the first 3½ degree of Aries are in the Aries Navamsa, 7th house represents the character and nature of the husband and when its Navamsa is a good position of the Zodiac and when it is itself joined or aspected by benefics, the results are exceedingly good. The nature of the husband is determined in the following stanzas, from the planet owing the 7th house or its Navamsa, whichever of the two planets is stronger.

17. If the 7th house or its Navamsa (whichever belongs to the stronger planet) be owned by Saturn, *i. e.* be either Capricornus or Aquarius, then her husband will be an old man and a fool. If owned by Mars, *i.e.*, be either Aries or Scorpio, then the husband will be an adulterer and a man of violent temper.

Notes.

Saturn being the farthest planet of the solar system, is treated as representing old age and being of slow motion, is held to govern laziness, stupidity and indolence. Mars the fiery planet nearest the earth and the smallest of the superior planets is held to govern youth, anger and lust.

18. If the seventh house or its Navamsa (which ever belongs to the stronger planets) owned by Venus *i. e.* be either Taurus or Libra, then her husband will be very beautiful and of good surroundings. If they be

owned by Mercury *i. e.*, be either Gimini or Virgo, then her husband will be a pandit (a learned man) and will possess great skill (in fine arts).

Notes.

Venus being the brightest and the most lovely of all planets is treated as governing beauty and good surroundings—and Mercury being the nearest planet to the Sun, the representative of God and the Lord of Atma, is held to govern intelligence and fine arts, (whichever belongs to the strongest planet.

19. If the 7th house or its Navamsa be owned by the Moon, *i.e.*, be *Cancer*, then her husband will be full of lust and of a tender heart. If owned by Jupiter, *i.e.*, be Sagittarius or Pisces, then her husband will be of a very good character and a conqueror of lust and other desires.

Notes.

As the night is pre-eminently the time for sexual union its lord the Moon, is treated as well versed in the science of love (Kamasastra) and also as being a mild planet, he governs mercy and compassion. Jupiter being the highest of all planets is treated as possessing and governing all good qualities and being the brightest superior planet, he is held as the priest of the superior beings or Devas, and as such, he is considered as a conqueror of all passions.

20. If the 7th house or its Navamsa (whichever belongs to the stronger palnet) is owned by the Sun *i.e.*, be Leo, then her husband will be a man of various occupations and will be of quick, active habits.

Notes.

The day-time during which the Sun shines, is the time for all occupation and owing to his hot rays, the Sun is considered as possessing and governing activity and quickness in world.

End of part II. of Chapter I.

MISCELLANEOUS.

21. If weak malefics occupy the 7th house and be aspected by benefics, then the woman will be deserted by her husband. If (strong) malefics occupy the 7th house (without any aspect from benefics) then she will become a widow. If (strong) benefics and malefics occupy the 7th house ther. she will forsake her first husband and marry another.

Notes.

Weak here means without the shatbalam or the six sources of strength. As usual good planets in the 7th house modify the bad results given by the malefics there.

The six sources of strength or the shadbalas apply only to the seven planets, the Sun, the moon, mars,

Mercury, Jupiter, Venus, and Saturn. They do not apply to Rahu and Ketu, who are treated as possessing the strength of the lords of the houses in which they are placed or of the planets with whom they (Rahu and Kethu) are in conjunction.—These six sources of strength are. Drigbalam or aspect strength. IInd Stanabalam or positional strength. IIIrd Digbalam or the directional strength. IVth Cheshita Balam or motional strength. Vth Kala Balam or Temporal strength. VIth Naisargika balam or national strength.

1. Dhristi Balam—or aspect strength.

The aspect of benefics renders the planet aspected strong—and the aspect of malefics renders it weak. The subject of aspects has been fully treated in my notes to stanza 3.

2. Stanabalam or positional strength.

This is of one of the following kinds.

(*a*) Ati Ucha or greatest exaltation.
(*b*) Ucha or exaltation.
(*c*) Mulatrikona or the special house of power.
(*d*) Svakshetra or own house.
(*e*) Atimitra or very friendly house.
(*f*) Mitra or friendly house.
(*g*) Sama or neutral house.
(*h*) Satru or inimical house.
(*i*) Ati satru or very inimical house
(j) Muda or combust.
(*k*) Nicha or house of debility.
(*l* Ati Nicha or greatest debility.

I shall treat each of these in detail.

(*a*&*b*) Ati Ucha and Ucha. The following are the exaltation signs and the greatest exaltation degrees of the planets.

Planets	Signs of exaltation	Degrees of greatest exaltation
The sun	Aries	10 th degree
The Moon	Taurus	3rd degree.
Mars	Capricornus	28th degree
Mercury	Virgo	15th ,,
Jupiter	Cancer	5th ,,
Venus ,,	Pisces	27th ,,
Saturn ,,	Libra	20th ,,

I may also add Rahoo, (the dragons head) Gimini 20th.

Kethu (the dragons tail 20th) Saggitarius.

It may here be stated, once for all that Rahu and Kethu being mere nodes of the Moon's orbit, are not planets in the strict sense of the word and so they have no exaltation signs and etc., but as they are also taken into account by later day authors, they have been assigned of houses exaltation and etc., and all these will find place, in these notes.

These signs and degrees of the highest exaltation of planets are, according to one opinion the axes of their orbits, when the world was first created, and as the Hindu system still

treats the Zodiac as it was at that time, it has also taken these axes as fixed, though they were certainly progressing now.

The Western science takes note of the shifting Zodiac, but facts to know the progressing axes, and; I think that this is an error.

There are several interesting facts in this allotment of exaltation signs. A few of them will be noted below.

The four cardinal or Cara signs of the zodiac (*i.e.*, these signs in which the sun changes his) Course are the exaltations of the Sun himself and of the three superior plants, Jupiter, Saturn and Mars, the greatest planet the sun has his exaltation in Aries, the first of the cardinal signs.

The next greatest, jupiter in Cancer, the 2nd of the cardinal signs, the next in size, Saturn in Libra the third of the cardinal signs, and Mars the least of the superior planets in point of size, in the 4th cardinal house, Capricornus.

The four intermediate or double-bodied (ubhaya) signs are the exaltations of the two inferior planets (Mercury and Venus) and of the two nodes (Rahu and Kethu.

The Moon the lord of night has its exaltation in Taurus, the next sign to that of the exaltation of the Sun the lord of the day—night is next to the day

Venus and Mercury are the two inferior planets and represent principles antagonistic to each other. Venus represents sexual love and Mercury represents intellect and so these planets have opposite houses of exaltation. The 7th sign to the sign of a planet's exaltation is the sign of its debility—and Venus, the lord of love, has its debility or nich in the exaltation of Mercury and Mercury has its nich in the exaltation of Venus for where sexual love ceases to exercise influence, intellectual love begins and where intellectual love ceases to exercise influence, sexual love begins.

Mars and Jupiter are two superior planets near to each other and they also represent antagonistic principles. Mars representing physical strength and Jupiter spiritual wisdom so there are also exalted in signs opposite to each others and Mars the physical strength is exalted in the debility of Jupiter the spiritual wisdom and Jupiter the spiritual wisdom is exalted in the debility of Mars the physical strength, because spiritual wisdom begins where physical strength ends to exercise influence and *vice versa*.

Again the Sun and Saturn are the remotest planets from each other and may be said also to form a pair with each other as representing antagonistic principles. The Sun is the ruler

over Masham or final beautitude and over Atma or the soul—while Saturn is the ruler over sorrow and this physical life which has to be past before the soul is emancipated. Thus these two planets are also exalted in houses opposite to each other. for spiritual life begins where the physical life ends, and the physical life begins where the spiritual life ends and the soul has to clothe itself in a new form to undergo the effetcs of its Karma or deeds in a former birth.

Venus is the brightest of the two inferior planets and so has been treated as the preceptor of the Asuras or the inferior beings—while Jupiter the brightest of the superior planets has been treated as the preceptor of the Devas or Superior beings. The Brahmin priests loved water and considered it as very sacred and so it is but natural that Venus the Asura priest, should be exalted in Pisces, the sign representing the *salty ocean* and that Jupiter, the Dava priest should be exalted in Cancer, the sign representing the *fresh water river*. It may here be added that if the three watery signs, Cancer represents a flowing *fresh water river*, Scorpio represents *well* and Pisces represents the *sea*.

Further Cancer the sign representing the crab (a harmless creature) is the exaltation of Jupiter, while Capricornus (the noxious and voracious crocodile) is the exaltation of the malefic mass.

Also the sign aries from which month, the day-time or heat begins to increase in the northern latitudes (where the Aryans dwelt and enunciated this science) is the exaltation the Sun, and Libra from which month the day-time or heat begins to decrease in the north latitude is the exaltation of Saturn the cold planet. Again the sign Pisces, the end of the winter months and sign of the double fish lying side by side, when owing to the near advent of Spring Cuckoo is heard and love begins his reign over man, is the exaltation of Venus.

Conditions of Planets.

Planets have been given various degrees of powers to influence, in the houses of the zodiac. In some places they are called exalted, in others debilitated, in some they are owners, in others they are aliens, in some they are friendly, in others they are enemies, in some they are strong, and in others they are weak. In the art of prediction, these sources of strength and weakness must be carefully remembered, and a nice balance of these, has to be made by the student before he ventures into the fields of prophesy for the future. The art becomes extremely complicated and confusing when we remember the various sources from which planets and zodiacal signs draw their vitality. The sun is exalted in Aries (*Mesha*), and he becomes very powerful here. But when he approaches Libra (*Thula*) he becomes extremely weak and produces bad instead of good. Saturn has the reverse results here, *viz.*, Saturn is strong in Libra and weak in Aries. Sun represents *light* and Saturn denotes darkness.

Where there is glorious *light* (as in *Mesha*) Saturn or darkness is very weak there. Where there is full darkness (as in Thula) Ravi or Light becomes extremely weak. Ravi owns Simha, and Chundra rules Karka. Seventh houses from these are weak for them. They have besides *Moolathrikonas* where all the planets are only next in strength to their deep exaltations. Some planets are friends while others are enemies to them. Conjunctions and aspects have a great deal as also occupation of signs. All these details are well explained in our English translation of Sarwarthachintamani, a copy of which should be in the *Library* of every gentleman who studies astrology or who has sympathy with astrological consultations. Even the critics of astrology will find much food for contemplation, and they will do well to possess themselves of these copies. We shall now try to explain what is meant by the *Avastha* or condition of a planet. There are five stages of life attributed to the planets to indicate the kind of influence, which may be expected from them. These are *Bala* or infancy, *Kumara* or boyhood, *Yoona* or youthfulness, *Vridda* or old age and *Mrita* or dying condition.

There are two interpretations for finding these conditions and we shall explain them in our future issues. The condition of a planet determines the kind of influence which a person might expect when the Dasa or Vidasa of that planet intervenes in his life. We have already pointed out that the sources of strength and weakness for planets are many and indicative of the nature of influence one may expect or predict from them. If we have a dying planet and get his Dasa for 20 years, the results from his influences will be very discouraging, as he is weak and dying and his rays produce unfavourable results. If a planet is exalted the rays of that planet will be powerful and affect the condition of a man to good. A child can produce childish effects, while an old planet influences him in a feeble sort of way. We have given something about these conditions in our Sarwarthachintamani, and we

The Lunar Year SHUBHAKRUTU.

"THE ASTROLOGICAL MAGAZINE ALMANAC"

Showing the Position of Planets during the Month of

MARCH 1903.

Kaliyuga 5003 & 4. | Vikramarka Saka. 1959 & 60.
Fasli 1311 & 12] | PAST YEARS FROM THE CREATION OF THE WORLD 1,955,885,003 & 4 SOLAR YEARS. | [Salivahana Saka. 1824 & 25.

English Date.	Mahomedan Date.	Solar days.	Lunar days.	Ghatikas.	Week days.	CHANDRA (MOON). Constellations.	Ghatikas.	Rasis (Signs) Moon.	Length of day.	Ravi (Sun).	Kuja (Mars).	Budha (Mercury).	Guru (Jupiter).	Sukra (Venus).	Rahu (Dragon's Head).	Kethu (Dragon's Tail).	Sani (Saturn).	REMARKS.
1	1	18	2	25	Sun.	Ootharab	50	Pisces.	.....	.....	.....	Ootharsa 4-12	.....	Ootharab 3-38	...	...	Sra. 1-27	
2	2	19	3	25	Mon.	Ravathi.	50	Pis. & Aries.	.....	.....	.....	.....	.....	.....	...	...	...	
3	3	20	4	23	Tues.	Aswani.	50	Aries.	.....	.....	.....	.....	.....	.....	...	...	...	
4	4	21	5	20	Wed.	Barani	48	Aries.	29-24	Poorvab. 1-2	.....	.....	.....	Ootharab. 4-22	...	...	...	
5	5	22	6	16	Thurs.	Krithika.	45	Taurus.	.....	.....	.....	Sravana 1-50	.....	.....	...	...	...	
6	6	23	7 Sukla.	12	Friday.	Rohini	42	Taurus.	.....	.....	.....	.....	.....	.....	...	...	...	
7	7	24	8	6	Satur.	Mrigasir.	38	Tau. & Gemini.	29-30	Poorvab. 2-22	.....	.....	.....	Ravati 1-7	...	...	...	
8	8	25	9	1	Sun.	Ardra.	34	Gem.	.....	.....	.....	.....	.....	.....	...	...	...	
9	9	26	10 11	54 48	Mon.	Punarvas.	31	Gem. & Cancer.	.....	.....	.....	Sravana 2-19	.....	Ravati 2-51	...	...	...	
10	10	27	12	44	Tues.	Poosh ya.	27	Cancer.	29-34	Poorvab. 3-42	.....	.....	.....	.....	...	...	...	
11	11	28	13	38	Wed.	Aslesha.	22	Can. & Leo.	.....	.....	.....	.....	Sathabi. 3-47	.....	...	...	...	
12	12	29	14	33	Thurs.	Makha.	19	Leo.	.....	.....	.....	.....	.....	Ravati 3-36	...	...	...	
13	13	30	O	29	Friday.	Poobha.	16	Leo. & Virgo.	.....	.....	.....	.....	.....	.....	...	...	...	
14	14	1	1	25	Satur.	Ootharn.	15	Virgo.	29-40	Poorvab. 4-3	.....	Sravana 3-20	.....	.....	...	...		
15	15	2	2	23	Sun.	Hastha.	14	Vir. & Lib.	.....	.....	.....	.....	.....	Ravati 4-20	...	...	...	
16	16	3	3	22	Mon.	Chitta.	15	Libra.	.....	.....	.....	.....	.....	.....	...	...	...	
17	17	4	4	23	Tues.	Swathi.	17	Lib. & Scor.	29 52	Oothara. 1-23	.....	.....	.....	.....	...	...	...	
18	18	5	5	25	Wed.	Visaka.	20	Scorpio.	.....	.....	.....	.....	.....	Aswani 1 4	...	...	...	
19	19	6 Meena Masam.	6	27	Thurs.	Anoratha.	24	Scorpio.	.....	.....	.....	.....	.....	.....	...	...	...	
20	20	7	7 Krishna.	31	Friday.	Jaista.	29	Scorpio & Sagi.	29-54	Oothara. 2-44	.....	Sravana 4-31	.....	Aswani 2-53	...	...	...	
21	21	8	8	36	Satur.	Moola.	35	Sagitta.	.....	.....	.....	.....	.....	.....	...	...	...	
22	22	9	9 Phalguna	41	Sun.	Poorvash.	41	Sagitta.	.....	.....	.....	.....	.....	.....	...	...	...	
23	23	10	10	46	Mon.	Ootharash	48	Capric.	.....	.....	.....	.....	.....	Aswani 3-42	...	...	...	Mashayana.
24	24	11	11	51	Tues.	Sravanam.	54	Capric.	30	Oothara. 3-6	.....	.....	.....	.....	...	...	...	
25	25	12	12	55	Wed.	Dhanista.	60	Capri & Aqu.	.....	.....	Hastha. 3-20	.....	.....	.....	...	...	...	
26	26	13	13	59	Thurs.	Sathabish.	60	Aquari.	.....	.....	.....	.....	Sathabi. 4-30	Aswani 4-30	...	...	...	
27	27	14	14	60	Friday.	Sathabish.	4	Aq. & Pis.	30-6	Oothara 4-28	.....	Danista. 1-19	.....	.....	...	...	...	
28	28	15	14	1	Satur.	Poorvabh.	7	Pisces.	.....	.....	.....	.....	.....	.....	...	...	...	
29	29	16	●	1	Sun.	Ootharab.	10	Pisces.	.....	.....	.....	.....	.....	Bharani 1-18	...	...	...	
30	30	17	1	1	Mon.	Ravathi.	10	Pis. & Aries.	30-10	Ravati. 1-50	.....	.....	.....	.....	...	...	...	Sobhakritu Begins.
31	1 Moharam.	18	2 3	57 56	Tues.	Aswani.	10	Aries.	.....	.....	.....	.....	.....	Bharani 2-51	...	...	...	Elevation of Southern horn.

shall explain these matters in greater detail in our future issues.

THE EDITOR OF THE
ASTROLOGICAL MAGAZINE,
MADRAS.

DEAR SIR,

Permit me to congratulate you upon the completion of your 6th year and the commencement of the 7th volume you have—with your able contributors and correspondents—truly traversed over a large number of interesting subjects and although your journal has now and again been a little dilatory in its appearances, it has been giving a great deal of satisfaction and stimulus to the general readers. Please try and make its appearance as regular as possible and publish the Almanacks beforehand so that your subscribers may have the advantage of consulting their dates with authority to your Journal whenever they want to do so. You must give us your translations of Jaimini Sutras, and the Thachuka works you promised sometime ago and even commenced a little of it.

The articles on Phrenology are very ably written and the worthy professor would be doing a great service if he continues to do the same. Do you not think it would be better if you can also mention in your Almanack good and bad days for the principal kinds of work the public are generally engaged in, so that your subscribers may consult in their business to your own good self. Marriage agreements must also find a place in this worthy journal and in fact I would venture to suggest that you may introduce all those items which in your opinion are needed to be consulted in every day astrology. I know it would entail extra labour on yourself, but to us you are quite an authority in these matters, people naturally look to you and your journal for help. The *Soudaminikala* glimpses are very valuable and I wish you would give as much as you can on these interesting matters.

CALCUTTA.
5th March, 1903. A. GRADUATE.

NOTES.

It is regarded by all admirals of the Mediterranean Squadron that the torpedo vessels should practice in peace time, under conditions as nearly as possible, approaching those which would obtain during hostilities. The success of these vessels depends on the secrecy, of their movements to carry out their duties.

The "Indian Mirror" thinks that the site selected on the Calcutta Maidan for the "*Victoria Memorial*" forms the "lungs of Calcutta" and the health giving south breeze must not be blocked at any point.

A British Naval disaster took place on 30th January at Corfu, in which destroyer Orwell collided with the "Pioneer" and the forepart sank deep in water. About 15 are missing.

Lord Cranborne said that Turkey had not replied to the note mentioned on 6th January in which formal protest was made against the passage of Russian war vessels through the Dardenelles.

It is rumoured that Mr. Brodrick succeeds Lord Curzon as Viceroy and Governor General of India.

The German Emperor considers—with great sense—that wealthy persons leaving their money to public institutions, should have some regard for their poorer relations. The moral duty of providing for the poor and famished relations ought not to be violated and the worthy Emperor has passed an order that he would not allow any institutions to be benefitted by such grants, unless they make some provision for the really needy relations of the donors.

The Regular Army of the United States now number 3,900 officers and 80,000 men. Law requires that all citizens between the ages 18 and 44 are liable to serve in time of war and when necessary about 14 millions of men could be raised for war purposes.

"Northern Sircars" records the death of a Mahomedan gentleman at the ripe age of 100 years at Rajahmandry. He was a Khaji and commanded great respect from all classes.

The speech of the President Roosevelt is significant and ominous. Referring to the necessity of maintaining a large and efficient army he seems to have exclaimed "we must ask not in the spirit of the weakling or craven but with the assured self confidence of the man who is just and armed. The people must understand that after a war has begun it is too late to prepare for victory."

King Edward VII has been in a fair way to make grand speeches, although they are short and to the point.

In a civilised centre like London a "Society for the prevention of Drunkenness among women" speaks volumes in favour of advanced enlightenment. India as England's greatest colony, we hope will soon realize her position in the list of civilised lands.

The greatest activity prevails in Russian arsenals and 200,000 soldiers are requisitioned to hold themselves ready to march. What are Russia's intentions ?. Complacent views on the success of the Delhi Durbar, have been appearing in some of the English Papers. Lord Curzon is to be complemented on his personal energy and original design.

Four members of the "Northern Sircars" are before us, and the "*weekly*" promises to be an interesting and carefully written paper. The Telugu Districts ought to be properly represented and this paper we believe supplies a long felt want. We wish our contemporary all success.

We have received a copy of "Fate" an illustrated Magazine of occult and sciences, edited and published by Albert H Postel, Penn, U. S. America. It is a neat little journal carefully edited and contains much interesting information from an occult point of view.

"Wings of truth" for February contains some special articles, among which discussions about the value contained in name is worth careful perusal.

We have received a copy of the "Apocalyptic Brotherhood" its aims, benefits, rules etc., "The Brotherhood is meant to be something more than a society of *mystics*, it is intended to develop and bind together those who are not only *seeking progress* but who are willing to *work* for it.

The Brotherhood aims at helping man to a higher standing in life, the unfoldment of the *Good* within him, to an intimate knowledge of the laws of nature and to the betterment of the laws of man. Nobody can differ from the value of the aims if properly carried out.

The city of Jerusalem will be faithfully reproduced at the St. Louis World's Fair in 1904.

The earth is not likely to have peace as long as the leading Governments of the world keep such large standing armies, and its genius is after finding out the largest combination of forces to blew up the brains of the contending parties. These murderous engineers are leading the world and Governments honor them.

We have received a copy of the *Kerala Prasna Shastra* with commentaries by Maharaja Shambhoo Singhji of Suthalia C. India. The work is in Devanagari character, and has been well understood and annotated by the learned Maharaja. English translation for the same would largely spread the truths of horary or Prasna shastra and we desire the Maharaja to get it done if possible. *Prasna* is generally a very difficult branch and can only be ably handled by special adepts in it. Shambhoo Singhji seems to have bestowed much attention upon this subject and the book is worthy of its writer. We wish that the aristocracy of India will follow the example so ably set by the above gentleman.

OFFICE OF THE REGISTRAR OF BOOKS. REGISTERED 10 MAR 1903 MADRAS

THE

Astrological Magazine.

EDITED BY

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NATURE'S LAWS.

THE words *Nature* and *Laws of Nature* are found on the lips of every student, but when we question him as to what he understands, nobody seems to be certain about his definition or comprehension of these facts. When we turn to real scientific men and see whether they do understand these *words* properly, the same confusion, the same uncertainty and the same indefiniteness characterise their writings. What is then *nature* and what are we to understand by the words "*laws of nature*"? Let us take some simple illustrations. The rising of the sun and moon are laws of nature. The moon and other planets shine by borrowed light from the sun and this is a law of nature. The seasons follow each other in a certain regularity, and the movements of the planets in their orbits and round the sun and on their axes, all these must fall under the *laws of nature*. If so then all phenomena, terrestrial or celestial must be considered as the results of laws of nature, working in a wonderful way, and often so mysteriously that man cannot analyse their immediate

causes. His ignorance cannot destroy the causes, neither will they be affected by his rude or undeveloped ideas about them. All nature must be regulated by some known or unknown power and we shall examine what this power can be. There is no use of discussing about unknown or unknowable powers. But so far as physical agencies and their work are concerned, the sun seems to be the fountain head from whom all forces derive their vitality and all laws of nature are set in motion. The Earth is kept in a particular orbit by means of the solar attraction as well as all other planets in their orbits. If this fact is admitted, then disturbances in the sun will be connected with disturbances in the terrestrial magnetic and electrical currents. Gravitation keeps a body in a particular state or plane. Any disturbances in such attraction or any counteracting influences upon those attractive moods must have corresponding changes. Various researches have established the fact that disturbances in the solar disk have a corresponding effect upon the terrestrial magnetic currents. In allmagnetic observatories they have been continuously recording the three elements of magnetic disturbance *namely* of declination, of dip and of intensity.

It generally happens on the occurrence of a magnetic storm that the three elements above enumerated are simultaneously affected. These magnetic storms are not local but they affect the whole earth. A frequent concomitant of magnetic storms appeals to our sense of vision in a very striking manner. Although the nature of the connection of the Aurora Borealis with the terrestrial magnetic condition has not yet been clearly understood it is found as a matter of fact that whenever the Aurora is specially brilliant, remarkable magnetic storms of unusual vehemence are, generally speaking, in progress at the same time. It appears quite certain that the phenomena of terrestrial magnetism are connected with the existence of electric currents which circulate round the earth and it is clear

that these currents are connected with the movements of the Sun. These are laws of nature, for certain results follow close upon certain causes. In fact there is a diurnal period in certain magnetic phenomena which could hardly be explainable on any other supposition than that Sun-heat is an important factor in the case. When a profuse crop of sunspots shows the sun to be in exuberent activity the action of this exceptional excitement in the sun produces a corresponding influence on the magnetic equilibrium of the earth. It is highly interesting to note that there is a large and valuable body of evidence available to demonstrate that there does exist real sympathy between periods of solar agitation and those of excited terrestrial magnetism. Professor Hale says that "the perturbations of terrestrial magnetism seem to synchronise closely with the activity of the various groups of spots and faculae indifferently situated in the various parts of solar surface."

Carrington and Hodgson recorded a notable fact in 1859 where a sudden development of luminous material on the sun was associated in the most marked and unmistakable manner with the outbreak of a magnetic storm of wholly exceptional abruptness and intensity.

All these are laws of nature and have been forcing upon the attention of the scientists the grand truth of the planetary influences upon the terrestrial phenomena. Large establishments have been maintained to make meteorological observations and submit forecasts of weather. It is entirely dependent upon the solar radiation and the refraction of the solar rays. The heat in the spectra is not uniform and beyond the red end of the spectrum enormous reaches of heat have been lately recorded. The dark or opaque planets have large powers of absorbing solar and planetary light, and this absorption must produce tangible effects upon the vegetation and animals of a country. We have some ancient works, which if properly understood and explained may enable us to make very correct weather predictions. The

government would rather waste their money on tentative and useless departments, but will not open their eyes, to the importance of astrological sciences which record nothing but planetary influences. An eminent meteorologist thus exclaims about the progress made in meteorology, but still the governments are for wasting their money in that direction. The meteorologist has the candour to say that "we cannot claim for the study of the weather that it has as yet made much practical progress in enabling us to foresee or forecast its course for more than a few hours and we must admit that it has made next to no progress at all in gaining an insight into the agencies which are at work in producing various phases of the weather. After 30 years of work, the Indian Meteorological departments announced in last june that no further official monsoon predictions will be made."

They have opened their eyes and think that as the terrestrial phenomena are more affected by the Moon than by the sun, the mistakes of the meteorological worthies arose from their ignorance of this fact. What amount of money have the government wasted during the last 30 years to find that they and their departments are more under the influences of *Luna* than under those of the old Sol. Here again they are making egregious blunders, as the energies of the sun are more needed for the production of celestial and terrestrial phenomena than those of other planets, although the latter influences cannot be omitted with any shew of scientific reasoning.

THE SOLAR YEAR SHOBHAKRITU.

ON the 13th of April 1903, Monday at about 24-30' ghatikas after sunrise, the Sun enters into Aries the sign of his exaltation. Aries is Mesh and it is the sign of his friend Mars. The sun is the ruler, commander, controller of trades and controller of clouds this year. He holds four appointments, while the Moon, Mars and Saturn hold each one appointment. The minister is moon, a planet who is entirely under the grip of the sun. Jupiter holds two appointments. These calculations are in the Nirayana system and

they will be kept up as the predictions are to be made on their strength. We shall see the planetary positions at the time and make a few observations on the planetary influences during this year. The planets stand thus at the time of the entree of the sun into Aries.

<table>
<tr><td>Kethu.</td><td>Sun
Mercury.</td><td>Venus.</td><td></td></tr>
<tr><td>Jupiter.</td><td colspan="2" rowspan="2">Rasi.</td><td></td></tr>
<tr><td>Saturn.</td><td></td></tr>
<tr><td></td><td></td><td>Moon.</td><td>Lagna
Rahu,
Mars.</td></tr>
</table>

The Lagna is just at the last of Leo and the commencement of Virgo. The position of the sun therefore, at the time of his entree is in conjunction with Rahu and Mars and the sign itself is unaspected by any auspicious planets. The lord of Kanya is just upon the heels of the sun and is thoroughly combust. Mars and Rahu are unfavourable and as the sun enters into Aries when the Kanya Lagna rises, he does so under very unpromising conditions for peace or prosperity.

The results of this year were thus predicted 4 years ago by us in our book called "Vikari and its results" and on page 86 of that prophetic book we thus began:—"Fighting prevails among the sovereigns through selfishness and pride. Female agency influences the political work. Sentimental wars will be welcomed. Red soils produce good crops while other soils yield poor returns. Scattered rains will not be very useful. In December and January the prices will run high. Moral considerations yield to ideas of pride and prejudice" Selfishness prevails to an alarming extent. Plague will continue its havoc, with cholera and other epidemics: Death rate will be high among the higher aristocracy. Political changes will be frequent and there will be destructions from fires, earthquakes, storms and drownings. Some abnormal phenomena will be the cause of numerous deaths. and sciences will receive great stimulus, specially martial inventions.

UNFORTUNATE COMBINATIONS.

MEDICAL men call their medicine a science. Let them not be prejudiced in their views and we request them to use one logic in all their dealings. Our business is not to criticise them but to show them that with the help of their exact science they are still moping in the dark and that if they only turned their attention to the grand principles of astrological science they will find a great deal that would help them in the diagnosing of diseases which have already made their appearance, and predict those which will make their appearance at a later stage of a man's existence. If a doctor is put on his trial, and asked to say whether a healthy man before him

will have any disease in the course of the next few years and if so what kind of disease he will suffer from, we are sure the medical science blinks before such a simple question although its importance can hardly be underrated. Turning to an astrologer, suppose a similar question is put what would he do? He would certainly refer to the planetary conjunctions at the time of the birth, and also find out the Gochara or present movements of the planets with reference to the position of the Moon at the time of birth, and then say that because such combinations are found in a horoscope and such and such will be the positions of the moving planets at any given time, the person will suffer from such and such forms of bodily or mental complaints, and will or will not be cured in such and such periods and sub-periods. Another great point in this connection is the rank ignorance of the medical man about the influences of the mind upon the body and what forms of diseases would arise from those sources. Will not the "*Medical congress*" of New York, London or any great centre of civilisation be doing immense benefit to itself as well as to the masses who are suffering from various forms of diseases, if it takes into consideration the probable time and nature of the complaint which the individual is likely to get by the help of the astrological calculations and the conjunctions, aspects and retrogrades of the planets at the time of his birth as also of the time of his getting an attack on his body or mind? Can there be any such nonsense as compromising a position when a person is in search after truth, nothing but truth and truth alone. Where is the harm if such a procedure is adopted by these medical congresses? There is as much variance and difference in the different medical systems taught to day in the civilised world as there is supposed to be between hell and heaven and if *truth* marks the progress of a nation why should it be ashamed of taking it wherever it may be found. We would strongly recommend our medical men to get the horoscopes of their patients and see if the following combinations are found in them and compare the results of planetary influences with the real nature of the disease with which their customers may be suffering. They may even keep this collection of facts secret and compare the results we have given with their actual experiences and see whether astrology is worthy of a fair trial being given to it. Astrologically speaking 6th house represents diseases, debts and enemies of a man, and we shall quote some planetary combinations which indicate the various forms of diseases with which a person generally suffers

from. Doctors can also do another thing and this will be much to their advantage. As soon as children are born in the families of their clients, they can mark down the correct time and note down in their diaries the conjunctions of planets at that time. If any of the evil combinations are formed in the child's horoscope, they may carefully keep a watch on the development of the child and see if it has any predisposition to catch the germs of a disease which is indicated by the planetary conjunction. They may also adopt such remedies as would best counteract the nature of the disease about which they first learn long before by the aid of astrological science. Suppose two children are born one with combination for good health and another with conjunctions of planets to produce consumption in the 20th year. Surely a keen observer of human nature can trace in the development of that body the nature of the disease which is likely to produce such a horrible form of disease as consumption. Precautions taken beforehand will keep a great deal to ward off those diseases. An asthmatic man should not expose himself to rain and cold. Will not the doctor benefit his patient if he previously warned him of the danger he ran by exposure and also by telling him when there would be rain and unpleasant cold. The following are some of the combinations which bring on various forms of diseases and which could be known by the help of astrology long before they make their undesirable appearance in individuals.

I. If the lord of 6th house is evil and combines with evil planets and occupies birth, or the 8th house, the person will have sores and wounds on the body.

II. If an evil planet occupies the 10th house combined or aspected by other cruel planets, the person suffers from sores or cuts on the body.

III. If the lord of Lagna joins with Kuja and Buda and occupies 4th or 12th, then the person suffers from diseases in the anus, jaundice, cutaneous complaints, or leprosy.

It may be noted here for the readers' information some facts by which he may be able to identify the place or places where sores or cuts or wounds may be observed. Aries represents head; Taurus face; Gemini neck; Cancer ears; Leo nose; Virgo sexual parts; Libra hands; scorpio sides; Sagittarius eyes; capricornus feet; Aquarius knees and Pisces navel.

If the evil planets occupy any of these signs, then the sores &c., must be located in those particular organs.

If any one of them happens to be the birth or the 8th with evil planets and the lord of the 6th there, then that organ indicated by that sign must be considered as affected. The intensity and extent of the sores, must be made out by the nature, strength, position and conjunction of the planets there. The explanation here given by me differs considerably from that which has been given by Varahamihira in his verse 4th chap. I. of Brihatjataka. To find out these misfortunes relating to father, mother &c. the reader is advised to put that Bhava as the Lagna and proceed to examine his calculations. He will find most surprising results in that way. The science is extremely interesting and ought to be carefully studied.

IV. If the lord of Lagna joins with Chundra, Buda, Ravi and Rahu the person will suffer from nasty female diseases.

If all these planets occupy the Navamsa of Ravi—*i. e.*, Simhamsa he will suffer from greenish flow. If the Lord of birth, Chundra and Buda join Kuja, the person suffers from red leprosy and if these three planets join with Sani he will be attacked with dark leprosy.

V. If Lord of birth, Chundra and Buda join Ravi, the person suffers from diseases of blood.

If the Lords of birth and 6th join with Ravi the person has dangers from fever, if they join with Chundra there will be danger from drowning or watery diseases; if they join with Kuja he suffers in battle or from small-pox or measles.

VI. If the lords of Lagna and 6th join with Buda, the individual suffers from bilious and complicated dangers; if they join with Sukra, his wife will suffer, if they combine with Sani the person suffers from loathsome windy diseases. If they combine with Rahu or Kethu the person will have dangers from headache, from windy complaints, from fires and from thieves.

VII. If the lord of the 6th joins Buda and occupies birth, the person will have sexual diseases or diseases in the sexual organ. If the lord of 6th joins Sani and occupies the birth, then the sexual organ of the person will be cut or amputated on account of nasty diseases.

VIII. If the lord of the 6th joins Mars and occupies an unfavourable position the person suffers from sores and wounds.

We shall continue these interesting articles.

STRAY THOUGHTS IN RHYME.

IT is the name of a little book full of sweet touches composed by A.Christina Albers. She, we believe, is an American lady of high attainments, who has forsaken her home and her surroundings and who is now engaged in the noble work of supporting and preaching the doctrines of Lord Buddha. The book on our table is neatly printed and contains some exquisite verses which would do honor even to a great original poet. Her thoughts are sublime and religious and she often rises in her description of worldly vanity to the grandeur of a Johnson or Shelley. She has selected some nice subjects and a few quotations from her splendid work, will give our readers an idea of the original fire and genius of Miss. Albers.

Writing on "Life" she says—

"But he who has fathomed the grand revelation,

"That forces of being in silence repeat,

"Undaunted he stands at the dome of creation

"Beholding the world's like a toy at his feet"

Writing on 'Impermanency,' she nobly exclaims.—

"But Truth Alone over all hold sovereign sway,

"And shows the path into the endless Glory ?

"Live in the all—the self is a delusion,

"Renounce the "I", it is thy bitter foe.

Her verses on the "Reincarnation" are full of sound common sense and give an abstract of much philosophy. Writing on the various phases of man's existence, and explaining that man takes innumerable births she observes.—

"Until at last through many countless ages,

"From life to life onward through endless stages,

"He sees the distant land where peaceful sages,

"Live undefiled."

Her little poem headed the "Daughter of India" is really sweet and melodious and expresses more than a passing political thought.

She is grand when she says—

Fair was the scene, it touched the inmost soul,

"The rustling leaves and branches murmurred softly,

"The while, the moon gave beauty to the whole,

"Sweet messenger of peace-so calm and lofty,

"A storm arose. She veiled her tender face.

"Behind the threatening clouds without repining.,

"Still while the world beheld no more her grace,

"She gave unto the darkness her silver lining ?"

Her advice contained in the lines she has devoted to "When Empires Rise" is philosophical and requires careful perusal at the hands of those who are at the helms of leading empires. Her "Hindu Home" is as sweet as she has fancied it to be and shows that she has moved familiarly with well regulated families in India.

"India's children" contains some fine lines which are worth repeating:—

"And as I gaze into each tender face.

"I see upon its lines a revelation.

"The offspring of an ancient noble race,

"They seem to feel the greatness of their nation,

"There still it lives, that deep and wondrous lore,

"Taught by the gods to India's ancient Sages ?

Some of the pathos evoked in her lines on "Siddharthas Farewell" are very tender and sweet, but at the same time they show the stern determination of a grand soul which was bent upon saving mankind from its numberless woes.

BRIHAT SAMHITA OF VARAHA MIHIRA.

A long Introduction to Brihat Samhita extending over 64 pages, determining the relative ages and authorships of the Hindu Astronomical works by Dr. H. Kern of the Benarese Sanskrit college was published in 1865 under the auspices of the Asiatic Society of Bengal in the Bibliothica Indica Series.

True to his instincts as a Western dabbler in sanskrit literature and sciences, and blinded by preconcieved notions of the creation of the world about 7,000 years ago—upon his own concieved authority on Bible—Dr. Kern has spent much mental energy which would really have served him with half that zeal to understand some of the passages in Brihat Samhita in the light of explanations offered by Varaha Mihira's learned commentator the famous Bhattotpala. The disease of trying to fix the ages of authors before they understand them, is common to almost all writers from West and as many of these worthies came with high notions of their own proficiency and the superstitions of Hindu writers and all their fabulous cycles of years, their struggles in the swampy grounds of intellectual researches, are often ludicrous and self inflicted. Dr. Kern would have done much better had he honestly attempted to understand Varahamihira and what he had to say on Samhita, Ganita, and jyotisha. Mathematics were not perhaps our worthy philological Doctor's strong point, and when he failed in this to appreciate the merits of the "hero of his Introduction, he certainly possessed little or no competency to read and understand the phenomena treated in the Brihat Samhita, and must have absolutely stared blankly when he opened Varahamihira's Brihat Jataka and the commentaries of Bhattotphala, whom he admires but whom he never made it a point to understand or grasp. The position this worthy Philological Doctor occupies in the sanskrit field is quite pitiable and we shall show in a series of articles how absurdly he has fallen into hopeless confusions and unpardonable contradictions.

SHAKESPEARE AND ASTROLOGY.

WE have already referred to this small pamphlet on p. 36 of the present volume. We are not certain if Mr. W. Wilson has exhausted all the works of Shakespeare for passages referring to that Dramatist's views on astral influences. In his prefatory remarks Wilson referring to the present condition of astrology expresses much sound sense and personal experience when he observes—"If the fortress of our reason is not yet ready to capitulate to anything that comes with such queer credentials, there is at least considerable knocking at the gate going on at present. The signs indeed are plentiful that this aged, once esteemed, now jeered at, science occupies not only wider ground to-day than it has yet done in our modern life, but that public interest in it is rapidly on the increase.

Astronomers are kept busy preparing Ephemerides of the planets' places from year to year; there are well established publications of the kind; public library authorities see fit not only to inlay their vestibules with the Zodiacal signs, but also to include a considerable amount of the literature on the subject in their lists; teachers more or less qualified there are in plenty; serious students

abound; in short it would seem that astrology is now ready for that vigorous opposition and misrepresentation which is always at hand when a great question is ripening for consideration."

"During the coming century" quotes Mr. Wilson from an eminent gentleman "while the sun in the greater cycle, progresses through the zodiacal sign Aquarius, astrology is destined to become the religion of our race "The prognostication is at least sufficiently distinct whatever we may say about it."

Wilson further continues them "of the usefulness of a science which has played such an enormous part in the history of the world, which had made its mark on nations long before Ptolomy existed and of which in their time men of the acuteness of Addison and Swift thought it well to make so many exhibitions of their ignorance nothing need be said. The purpose of this paper is attained if it be established that the great English Playwright not only was interested in zodiacal and planetary questions, but seemed to have found time, at a period when study must have been hampered by the absence of astronomic material, to devote a very considerable portion of his attention to the gaining of knowledge on the subject.....the disintegrating influence of planets, if it be a factor on earth at all, is as powerful on books and pamphlets as it is on human beings, everything must sooner or later succumb to it. As for the right or wrong of spending time in such a way there is nothing good or bad but thinking makes it so. We may know as little of the matter as the philanthropist does of the working classes and yet admit that "there is more in heaven and earth than is dreamt of in our philosophy."

The star-gazing mania then was as violent as it is now and if we examine the poetical works of Chaucer, Milton, Bacon, Ben Johnson and Spencer we find ample evidences of their belief and knowledge in astrology and the prevalence of the science among all classes of the people. There is nothing surprising in such recognition of the existence of vital energies emanating from the planets, and if they omitted references to planetary influences, we should certainly have called them great fools, for not knowing things as simple as light, heat, sound and other mysterious forms of solar and lunar energies affecting men.

Shakespeare had an wonderful insight into terrestrial as well as celestial matters, and if this great genius subscribes his staunch belief in what is apparent to every sane mind, unless prejudiced by the highest self conceit and arrogance,—it is truth, which deserves to be studied, carefully and fairly. We shall conclude our review by reproducing a few quotations from Mr. Wilson's booklet.

Referring to the independence of the will power to avert evil influences and rise superior to them,—a grand philosophical question the immortal Dramatist thus exclaims in a half sarcastic tone.

"This is the excellent foppery of the world, that when we are sick in fortune (*often the surfeit of our own behaviour*) we make guilty of our disasters, the sun, moon, and stars; as if we were villains by necessity, fools by heavenly compulsion, knaves, thieves and treachers by spherical predominence; drunkards, liars and adulterers by an enforced obedience of planetary influence, and all that we are evil in by a divine thrusting on; an admirable evasion of a man to lay his goatish disposition to the charge of a star"! Compare this idea of Shakespeare with the third stanza in Brihat Jataka Ch. I. and see how two great minds take the same view about the mysterious connection of a Karmic body and an independent will power.

Shakespeare makes Edmund say "Edmund; I am thinking, brother, of a prediction I read the other day what should follow these eclipses—

"Edgar—Do you busy yourself with that?

"Edmund—I promise you the effects he writes of succeed unhappily?

In the "Twelfth Night" Sir Toby says—"What else shall we do? were we not born under Taurus?

"Sir Andrew—Taurus, that is sides and heart?

"Sir Toby—No Sir, it is legs and thighs?

In the development of characters Shakespeare very ably works his astrological knowledge and makes them Jovian, Saturnian, Mercurial or Martian as it suits them and in these portraits of his heroes and heroines, he shows his advanced knowledge in the science of planetary influences. A study of the character of Viola and her twin, breathes great knowledge of the jovian influences and the student of astrology wonders where Shakespeare could have picked up so much insight into the principles of this sublime science.

In a letter to Malvolio these lines occur—

"In my stars I am above thee?

"But be not afraid of greatness?

Again in Act I, Scene 4, the clown says—

"Now Mercury endow thee with leasing (*lying*)?

And in "Winter's Tale" the disreputable Autolycus refers to Mercurial influences—

"Who, being as I am, littered under Mercury was likewise a snapper up of ill considered trifles."

Mercury (Buda) governs speech and lying or truth is a direction of that energy (c. f. St. I of Ch. II of V. Mihira's Bri. Jataka.)

There is a tide in the affairs of men by following which they will prosper. Shakespeare makes no mystery of his belief, and makes Prospero thus refer to auspicious moments—in Tempest. The allusion is distinct—

"I find my zenith depend upon a most auspicious star, whose influence, if now I court not, but omit, my fortunes will ever after droop."

The meaning here is more than astrological. The relation of Ego to the relation of planetary influences is very clearly suggested, and the semi-independence of the will power, to take or reject the planetary influences, and convert them to one's own advantage in this world has been brought out in unmistakable language to those who can open their eyes and see the real significance which shakespeare attaches to these words as a philosopher. The impulsive Ariel takes his birth under Aries which is moveable or fickle minded. Camillo in "Winters Tale" understood the influence of the planet when he says:—

"Happy star, reign now

Here comes Bohemia."

The poet makes Bedford to say in "*Henry VI*" at the very outset—

"Hung be the heavens with black, yield day to night;

"Comets importing change of times and states,

"Brandish your crystal tresses in the sky,

"And with them scourge the bad revolting stars,

"That have consented unto Henry's death."

Joseph's reading of Pharoh's dream is evidently based upon the movements of Uranus which is regarded as being discovered little more than a century ago. Mr. Wilson very reasonably says—"though it may be doubted whether even now we have all the information possessed by the ancient Egyptians and Chaldeans." Wilson is ignorant of the highly developed sciences of India, and we are sure that if he only makes a careful study of Hindu Astrology, he would

see what grand flights of intellects had been reached in India long before other Western nations had even opened their eyes to the simple arts of civilised life.

Referring to the Saturnine influence Don john in "Much Ado" thus exclaims—

"I wonder that thou, being (as thou mayst thou art) 'born under Saturn goest about to apply a moral medicine to a mortifying mischief."

Helena in "All's Well" shows herself to be a quite skilled practitioner and thus refers to the influences of Mars—

"Hel. Monsieur Parolles, you were born under a charitable star.

"Par. under Mars I.

"Hel. I especially think under Mars.

"Par. Why under Mars?

"Hel. The wars have so kept you under that you must needs be born under Mars.

"Par. When he was predominent?

"Hel. When he was retrograde I think rather?"

The retrogression of a planet was and is understood to be oppressive in effect.

In "Troilus" we have a nice illustration of the poet's ability to use relevent facts in astrology when we read—

"And fly like children, Mercury from Jove or like a star disrobed." This shows that years of study had made the author so familiar with the properties of the conjunctions that he could toy with them correctly, had taught him also the relative speed of planets and the importance of the orbs, that is, the radius in which a planet is effective.

The final scene in Othello is very suggestive—

"It is the cause my soul—let me not name it to you, ye chaste stars,... oh heavy hour methinks it should be now a 'huge eclipse of sun and moon, but oh! vain boast who can control his fate?

Valmiki the great poet Maharishi of India gives the horoscope of Sri Rama, and shows there a thorough insight into the principles of astrology and so also all the great authors of India.

GEMS FROM VALMIKI.

THIS is a neat little book compiled by G. Seshacharlu, Editor of the *Sesilekha* a Telugu bi-weekly published in Madras. Mr. Seshacharlu is

an intelligent Telugu scholar with considerable familiarity in Sanskrit and very sound knowledge in English.

The name *Valmiki* raises many historical and religious associations and there is a halo of sacredness about his writings which is peculiar to Valmiki himself. Valmiki was first a determined dacoit, but through the grace of the Sapta Rishis, he became a great Maharishi himself and his name is now immortalised by his grand epic poem Ramayana, and the still grander philosophical and Vedantic work Yoga Vasista. The first comprises 24 thousand slokas or 96,000 lines of poetry and the second contains 36 thousand slokas or 144,000 lines of poetry. Ramayana is called the *Adi-kavya* or first work in poetry, and Valmiki rises into sublime pathos in an unrivalled style. Many peruse it without even understanding a word of it and it may be questioned whether any religious efficacy can be anticipated by reading a work which men do not understand. A few observations in the light of modern sciences will not be out of place especially when we have before us the importance of a work, than whom stands no higher epic in the whole range of human literature. Ramayana is important and sacred for more than one reason. It explains the wonderful power of the sacred gayatri, which is considered to be the highest among the mantras, or those which have the ability to lead the mind through the grosser worldly concerns into the final Brahmaic Bliss. Second a perusal of Ramayana gives lofty ideas of duty, love, devotion and the laws of good administration. Third Ramayana has its letters so arranged as to gradually purify the mind by a series of wonderful sound vibrations, whose combined result will be the production of health, peace, prosperity and final salvation. Sanskrit is composed of *Akshara* forms or indestructible energies conveyed through a gradation of sound vibrations. Sound is the lowest form of energy, but the influence of fair and foul language upon man cannot be underrated. A professor of music gives his *lute* a perfect harmony and the playing upon it even by an ignorant man will give some pleasure although he may not really know what it is due to. But the same lute if not put in harmony by a master, but handled by incompetent men will produce jarring sensations and it inflicts positive pain upon those who hear it or play upon it.

The reason is in the one a master-hand which knew the secret of sound vibrations gave it a harmony that would please and invigorate even an

uncultivated mind, while in the other case, the harmony has been spoiled by a man, who was ignorant of the rules which regulated sound vibrations. Sanskrit contains 50 Aksharas or indestructible sound vibrations, and a regulation of which in the proper methods will give all pleasure and happiness to the reader. Valmiki as well as Veda Vyasa, were Maharishis. They practised yoga in the highest form and acquired mental powers which simply astonish the modern world by their colossal magnitude, and the comprehensive capacity. They were masters in the art of *Akshara* arrangements and succeeded in producing works which contain these sound energies graduated in a peculiarly efficacious form. Realising therefore the importance of such splendid works, Mr. Guttupalli Seshacharlu is perfectly justified in devoting his energies to the compilation of a work from Valmiki which cannot but meet with the approval of every right—minded thinker. The whole epic of Ramayana is a gem of such unrivalled splendour, that it may be questioned, whether there are gems in Valmiki, contrasting with chaff which does not deserve to be collected and perused. A comprehensive and gigantic mind like that of Valmiki, must necessarily see terrestrial and celestial phenomena far better than what we poor mortals can do. Therefore "gems from Valmiki" do not exclude those which have not been cited by this or that compiler. All Valmiki's productions are gems which are priceless in their own way and as the tastes of a generation or nation differ from those of others, seperated in time, what would be gems to the one may not be so to the others. Even taking an ordinary example. Vedanthists would prefer certain lines, and extol them as gems from Valmiki at the cost of others. Military men and politicians will certainly select others than those chosen by the Vedanthists. So would the medical men, logicians, grammarians and astronomers. But as we said before Mr. G. Seshacharlu has selected some very fine passages which would readily appeal to all classes of readers, as real gems from Valmiki. About 2,000 Slokas have been selected in the book under review, and these selections range over all conceivable beauties, which the great work of Ramayana would present.The research of the compiler is deep and sensible and we are sure, that no other compiler could have acquitted himself as best in taste, in selection, in arrangement, and in explanation of Valmikian gems as Mr. Seshacharlu has done. Each sloka has a simple explanation given in Telugu, and the whole

would be a valuable acquisition both to the masses as well as to the learned. We would strongly recommend this work to all classes of people and we are certain that those who possess copies of these books, will never be disappointed. Valmiki is a store house of information on law, logic, Vedanta, domestic duties, social and moral obligations and in the treatment of politics. We hope our noblemen would readily patronize this undertaking and thus encourage the revival of ancient puranic and Vedic literature.

MARS AND VENUS.

IN March, and April we have a singular phenomenon of the appearance of Mars in the Eastern horizon about an hour after sunset and all night the ruddy planet of Mars may be observed with the naked eye. Mars is in Kanya or Virgo and is in conjunction with the Thamograha Rahu.

In the Western sky soon after the sunset can be seen the glorious planet of Venus and the distance between these two planets, Mars and Jupiter may be roughly stated to be about 5 Zodiacal signs. Venus just now is in Aries and Virgo is, the 6th sign from it. While Sukra appears in silvery colour, Mangala appears in red bright color. The combination of Mars and Rahu in Kanya and their position in the 8th house from Guru is not good for terrestrial phenomena. Countries governed by Kanya will suffer from diseases, fires, wars and unrest and the elderly matrons there in good positions will undergo several misfortunes. Mars has some *Stambhana* in Kanya and during his stay there he will develop events political which will have an unfortunate reach upon the near future. In the year Shobhakritu the Sun becomes the Ruler of the planetary Government, and between himself and Mars and Saturn the relationship will be greatly strained. In other-words there will be great misunderstandings between Kings, commanders and servile or working classes. Strikes among business centres and quarrels among the military classes will be common, while the political horizon in S. E. Europe, Asia and America will be clouded and portends some unpleasant occurrences. From Virgo, Mars gets into Libra, whence he aspects Saturn while Saturn also extends his aspects to his enemy: These mutual evil aspects and conjunctions are not satisfactory and we shall watch the events as they progress in those countries indicated by Virgo.

A TRIP TO QUETTA

BY

B. SURYANARAIN ROW, B.A., M R A S.

(*Continued from p. 19 of Vol. VII.*)

I left my readers at Abu Road where I remained for only 6 hours. A large gathering of the local gentlemen to hear me was the result of my name preceding me as a great astrologer and public lecturer and I talked for about 2 hours on various interesting subjects and solved many of the doubts and difficulties which some of the officials there had regarding astrology and Vedic sciences. Leaving Abu station at about 2 *p. m.*, I directed my journey to Marwar junction and reached that place at about 7 *p. m.*

The Station Master of the J. B. Ry., Mr. Gopal Row received me politely and had been telegraphed to to have some fruits etc., ready for me. I took a bath, performed my pooja and took some fruits and milk, and then my party started by the mail train which goes to Hyderabad Sindh direct. I had no personal experience of a desert and was very anxious to see how it would look like. The distance we had to travel across this desert of Rajaputana was above 400 miles and the accounts they gave me of the journey made me rather uncomfortable. Railway journeys are [illegible] fruits to troublesome for orthodox people wh never eat bazar-sold things, who have to get down for preparing their own food, and who do not even drink water from the hands of other men.

I stuck up to these principles and hence I had to keep up with some inconveniences now and then on the road. Nothing daunted by these discouraging reports we took the train at Marwar at about 9 *p. m.* and then reached *Barmer* at about 10,O clock in the next morning. The Station Master is a Bengali Brahmin who tried to oblige me. Barmer is the head quarters of a Taluqa in the Jodhpur State, and the town is built about half a mile from the Railway Station at the foot and on the slopes of low sandy-hills. The whole place is sandy and there are neither tanks nor rivers but only three or four wells to supply a population of about 5 or 6 thousand souls? Stations on the J. B. Ry., are strikingly small and even apologies for waiting rooms are not found in any of them. I had to wait till the train had passed off just to take the Station Master to the town and try to get some accommodation. After these preliminary wastages of time were over, he took me to two or three temples which were as dirtily kept as could be imagined. The pride

would be of these Pundits in charge of those temples is in proportion to their ignorance, and at about 12 O'clock in the noon we succeeded in getting a temple verandah. This place was dirtiness incarnation and I asked my servants to get it cleaned. Water had to be brought from a distance of about half a mile and we had no small difficulty to get milk even for our coffee. The whole town looks charming from a distance but most dirty and loathsome when we enter into it. There was a Mahomedan Hospital Assistant and a Revenue officer a Hindu, but my application to both of these worthies to shew me some small kindness was not successful. They were either too proud and haughty and senseless to render me assistance or too stupid not to have understood the simple rules of hospitality which they ought to show to utter strangers. At about 2 *p. m.*, I managed to get some coffee and an hour later we had our humble meal for we could get no suitable provisions either for love or for money.

Some of the townspeople assured me that if the Haukim Saheb were there—the civil and magisterial officer—we would not have been permitted to put up with so many inconveniences as he was a kind-hearted and genial officer. After taking a little rest as well as I could I thought the best way to make life agreeable during my compulsory stay there was to open my astrological shop, so that people would at least come forward and bring me a little milk and curd. The temple owner where I lodged was himself an astrological professor of some repute and when I opened the subject with him he at once saw that he could not long hold out before my fire and he sensibly and readily acknowledged my intellectual greatness. The news of the arrival of a great and wonderful astrologer spread like wildfire, in the town and a lot of peculiarly dressed Marwadies made their appearance. Of the lot of people one Gulab Das, the treasurer of the place, promised to make my stay agreeable and supplied me with milk, curds and other necessaries which could not be had there for love or for money. The people are dirty, shabby and look very wretched and poor. They seem to be strangers to clean clothes or to washing them. Camels are plenty and their milk and ghee are agreeable to the local folks but very nasty to strangers. The night became more comfortable as people began to respect me and attend to my petty comforts. Krishna Lila was performed under the patronage of the Revenue Officer and the Mahomedan Doctor, who appeared to be great friends, and

Gulab Das took me there. I witnessed the performance for an hour or so with some interest and returned to my quarters. Next morning I got a hasty meal and left Barmer by about 10-30. Only one train runs between Marwar junction and Hyderabad Sindh and any unfortunate traveller who makes a halt in the intermediate stations must live in the place for full 24 hours before he can dream of his liberation from that locality.

The Railway line is laid on sleepers fixed on loose sand and the line is a narrow guage. From Barmer to Hyderabad the journey is about 13 hours, and nothing but sand, sand, and sand will greet your vision. Fortunately for us it was in the early part of December and the weather was cold and pleasent. Otherwise if we had only had the misfortune to travel on that line in May or June we would simply have been choked to death or suffered from the most horrible thirst and sand-heat. The stations on this road are very humble in their pretensions and contain no accommodation. You neither see vegetation, nor water, nor men, nor villages nor trees, nor anything but sand interminable. The sight is most sickening and travelling there is most unpleasant for any one to perform. Here and there you see grand groups of colocynth or the bitterest cucumber, and these fruits present a golden appearance to relieve the monotony of the expanses of sand. The poor railway officials, when questioned by me, assured me that with one year's stay there and work on the line, they invariably got piles, loss of blood, or some other form of chronic complaint from which they hardly get relief afterwards. They said that the utmost destitution alone will compel men to serve there. All things and even water has to be really supplied by the daily trains, and till we reached *Shadi Palle* in Sindh, the unpleasant journey continued. I supplied myself with two big pots of water and passed on without any real suffering except sand rain.

Journey in this desert during the hot weather cannot be easily imagined or described; and I wonder how caravans travel in those interminable deserts of sand.—*Shakara*—for months together, and bear all the fatigues inflicted by their buckless journey, the scorching rays of the African sun, and the absence of vegetation, habitations and water for miles together. I became a philosopher. In the first class carriage, from Marwad till I reached Shadipalle, there was no companion, and even in the second class, the berths were empty. When I went on philosophising upon the

greed of men, the hardships they endure for the sake of money and bubble reputation, and the insatiable desires to gratify which they perform such long journeys, I felt that I was a mean fellow, who, instead of wasting his physical and mental energies in such travels, could have nobly employed them in the service of God. But arguments were not wanting in my own brain, which neutralised the feelings of contempt which I felt for myself. I said to myself,thus—"I am engaged in a noble cause, the revival of one of the grandest sciences in the world. I had made large personal sacrifices in the cause I was engaged in. I did not travel in search of gold or fame, as I could have easily made a moderate measure of them in the place where I received my high education. I had a good start in the life and possessed more than ordinary share of mental capabilities, which would surely have placed me in decent situations, if money was my sole aim. I therefore decided that I was following a noble cause, one which would benefit mankind immensely, and that hardships endured in the pursuit of knowledge or philanthropy could hardly be called as such. All the greatest men of the world I reasoned, did not sleep on beds of roses,and without putting themselves to unbea-able fatigues and sacrifices they could not have achieved true greatness." These were some of my thoughts on the road across this desert, and gazing at the vast expanses of sand, I wondered what could be the number of grains of sand,and what inconcievable figures in mathematics would be required to count them. The glory of god's creation, its mighty machinery, its wonderful phenomena and its mysterious ways were highly impressed upon my mind. It looked as if God had a special object in creating these vast deserts of sand as he had in the creation of grand oceans, mighty rivers, interminable forests, and wonderful mountains. Nature has use for each and every object in the world and man often tries in vain to explain these phenomena without success. From Shadi Palli the landscape improved, water canals from the Indus were seen, vegetation and crops were plentiful, and men and stations also began to assume a lively appearance. We reached Hyderabad Sindh at 11-30 P. M., on the same day and were received at the platform by Mr. M. V. Lele B.A., L. C. E. Municipal Secretary and Engineer and conducted to his residence in the city. I stayed there two days and delivered a lecture on Astrology in the spacious Hall of Dewan Oodha Mull's Sanskrit School. The lecture was well attended to by the learned of the place. Dewan Heranand, B. A., L. L. B., Municipal Chairman spoke in flattering terms at the conclusion of the lecture and requested me on behalf of the public there to come back again and enlighten them with a series of lectures, on these important subject. I am much obliged to Mr. Lele for the kind attention he paid me during my stay there and for showing over all the important places worth visiting in Hyderabad. From Hyderabad we started for Quetta at about 1 P. M. and crossed the Indus by a splendid iron bridge which is less than half a mile here in breadth but very deep.

CORRESPONDENCE.

I

Appearance of Mars.

To The Editor, Astrological Magazine,
Madras.

THE planet, who excites fighting in the minds of men is now brightly visible in the Eastern sky soon after the sunset. Venus also can be seen after the sunset, in the western sky. In appearance to the naked eye both Sukra and Kuja appear red and similar in brilliancy. But they produce different temperaments. Sukra gives sense pleasures, while Kuja produces worldly valour. If Rahu is an Aprakasa Graha as you say, will you kindly tell me whether it is possible to see him at all? Do you call Buda, prakasa or aprakasa, and is he similar to Rahu in composition? It is stated that Rahu and Kethu do give that which the lords of the houses they occupy indicate. Buda is also described as one who is good with good and bad with bad. Where then is the difference between Rahu, Kethu and Buda. All are invisible, all are unsteady and all give the results of their occupation or association? Will any of your readers or your worthy self explain these points. Another doubt that sticks in my head, it may look silly, but I want a solution for it. If a man stands in the sun and exposes his body or head to the sun's influence, he directly gets something from the solar body. When a man exposes to lunar effulgence he feels a similar influence. Now suppose I or any other man constantly watches Mars, is there any possibility of our catching any martian qualities? Suppose the gaze is directed to Jove, then does he make men charitable and god fearing? Rays of planets must and will have influence and they shed their influences peculiar to their characteristics. This I believe is a sensible question and may not task

the risibility of your learned readers. I will write later on when I get a reply to the above.

MADRAS, 20—2—03. A. GRADUATE.

II

AN ASTRONOMICAL CONGRESS.

To The Editor, Astrological Magazine.

MADRAS.

YOUR articles on this subject are thoughtful and ably written. You have the good knack of putting your subjects in a convincing manner and I always read your articles with my friends and find much pleasure. Your appeal to funds does not seem to have been responded to. I am not a poor man, but I feel shy to mention a sum which I am prepared to give for your object, although I do not wish to be the first in the list. Please let me know what practical help you have got so that I may see what I can do in the matter. It is a great pity that our noblemen see wisdom and utility in measures recommended by government and subscribe largely. The motive there is an open secret. Titles and smiles are courted. You have neither of them—valuable in their estimation—and hence their indifference. Would you kindly take a trip to collect funds to hold this necessary congress, on the success of which depends the efficacy of our ritualistic ceremonies and observances of fasts and feasts.

CALCUTTA. 15—3—1903. A PRACTICAL MAN.

III

PHRENOLOGY *vs* SAMUDRIKA.

To The Editor, Astrological Magazine.

MADRAS.

YOU contributed one or two articles on *Samudrika* and there have been appearing a series of articles on Phrenology written by Dr. Abbott. There is much difference between Phrenology which treats of only cranial development and *Samudrika* of the Hindus which relates to the development and lines marked on every part of the human body. *Primafacie* Samudrika is the more comprehensive of the two, and perhaps was developed as a science with great success. Every line on the body, every normal or abnormal development of any organ, and the formation of faces, noses, eyes, hairs and their colors must and will mark a difference in temperament, in fortune, and in respect of length of life or time of prosperity. I would therefore earnestly request you to continue explanations on *Samudrika* so that we—your readers—may be able to compare them. The Jaimini Sutras, will be a valuable acquisition and I fail to see why you should not continue them. If you are hard pressed for want of time, at least you could give small paras from those sutras which will illustrate differences in the principles of jaimini conception.

TANJORE. 13—3—1903. ONE INTERESTED.

NOTES.

The House of Representatives in the M. S. America has passed a bill to increase the maximum period in which live-stock can be confined in cars without unloading from 28 hours to 40 hours. This speaks volumes on their human spirit.

Bharati has been showing the superiority of Vishnuism over Christianity in American circles. Interesting articles appear in the "Progressive Thinker."

Europeans take pride upon their marriage laws being of a high standard. But the statistics of illegitimate births in various European countries are so appalling that there is an open contradiction. The frequent references to wife-beating cases in open English courts, do not speak much in favour of happy married homes.

Sharp rivalry is reported between United states and Germany in Naval equipment.

The German consul in Newyork declares that Kaiser is a thick friend of the American States.

The Bible Review edited by Hiram Butler is explaining a lot of Biblical passages from an esoteric point of view and has apparently been much perused by many Christians with great advantage. Mr. Butler is a forcible writer and can present his facts in as convincing a manner as it is possible to be done. His "Solar Biology" is a book of exceptional research and intellectual reach and a perusal of his writings makes a man always a deeper thinker. The Bible Review is getting more and more interested and we hope it will achieve still greater success.

The "Sanskrit journal" from Pudukota gives much thoughtful matter, and has entered upon its 8th year. It does not seem to have been patronised as much as it really deserves, although someNativeStates appear to dole out a sort of scanty help. It is an ably conducted journal, and we hope the Bharat Dharma Mahamandal will do some good to this contemporary of ours.

We have received a copy of the "*Srîmad Ramayana Sara Sangraha*" or the collection of the

essence of Ramayana, compiled by Chedalwada Sundara Rama Sastry garu of Madras. This learned Pundit had already distinguished himself by writing splendid notes in Telugu on the whole of Ramayana and published in 15 volumes in good type and on decent paper. Therefore if any body was competent to make an excellent collection from Ramayana, Brahma Sri Sundara Rama Sastrygaru was certainly the best in the field. It is no joke to go through the whole of Ramayana and have a comprehensive view of the same, and our sastryar's arrangement and selection reflect the highest credit both for his ability and the literary taste he possesses. His Telugu explanations are those which a master hand gives and the book contains about 500 slokas and neatly printed in a size, which makes it portable in our pockets. The price is only 8 as, and the book ought to be in the hands of every Telugu knowing public.

We have received a copy of the Siva Guana Botham" of Meikanda Deva, by Mr. J. M. Nallasami Pillai B. A. B. L. District Munsiff. We hastily glanced through his learned introduction. and a few of the Sutras, and as we find the contents very absorbing and useful, we shall make a proper review of it in our future issues.

The "Occult Review" from Boston comes in a neat form and contains select articles. "Agree with Thine adversary" is the heading of an article which, when perused carefully, will give much food for contemplation. Notes on "Thought Builders" give a selection of interesting matter from various deep thinkers of the present age.

President Roosevelt is not for divorces and single lives, but strongly insists upon people getting married. The French are against marriage and childless families have become alarmingly great in France.

Christian DeWet, the famous Boer General, would not reply Joseph Chamberlain, till the latter put the *General* before the former's name.

Some people think that because this man or that man said a word in favour of the Vedas, they are great. The conclusions are most misleading. Because the *Vedas* represent truth and are great, now and then a man appears who gets a glimpse of truth from these wonderful works. Who can comprehend the whole purport of the Vedas ?

Astrology previously tells a man what misfortunes he has in store as the result of his Karma, and when they would come and with what intensity.

Planets speak unfovourably for Western countries. Will they take a note, and be careful.

The appearance of a planet or comet causes much speculation among the astronomers but how many such will make their appearance these poor people do not know.

"Siddhantha Deepika" or the Light of Truth for January and February 1903 is on our table. The journal is doing immense service by way of bringing to light valuable truths regarding Tamil literature and the high moral and religious tone which pervaded it in the earlier centuries. Many of its contributors are men with highest qualifications for handling their subjects and with such help and an ocean of knowledge behind them the journal has a very bright future before it.

"Chicago Legal News" wisely observes —"The new philanthropy reaches the gospel of prevention; an appalling increase of crime, millions spent in the maintenance of criminal courts and Penitentiaries, statistics showing the hopeless task of reforming the hardened criminal, proved to society that the best solution of the vital problem lay in child saving."

Professor Huxley says—" I believe in one universal energy from which all forms proceed" Has he said anything more than what the Hindu philosophy teaches in every line of its literature ?

The "Biochemical journal" says with great force of conviction—"There is a great army of doctors giving nitroglycerine in pellets to stimulate the heart." The Therapeutic Gazette says that glycerine does not stimulate the heart. The doctors will neither refute this editor nor tear up this journal. The doctors will give some more nitroglycerine to stimulate somebody's heart. What a drug will do or what it wont do does not disturb such fellows a bit. It is the patient's funeral and not theirs. Nitroglycerine may be abused, the patient may be killed but the complacency of the Doctor will not be perturbed nor his professional dignity disturbed.

Spectroscope has, in many instances the power of revealing the substance and nature of an object which is a source of light.

Professor Draper has shown that out of 4419 hours of sunshine in a year New york has about 3000 hours while Greenwich has about 1100 hours only. Hence the British are behind the Americans in astronomical observations and profficiency.

Building operations in Newyork during 1902 are said to surpass those recorded in all previous history.

The strength of prejudice may be judged by the number of plague prosecutions of persons, who attempt to treat patients with as much sincerity as the authorised doctors do. Very few have understood the nature of epidemics.

Insincerity and artificiality are eminent factors in the life of modern men and add very largely to swell the number of untimely deaths. These are adjuncts of modern civilisation.

The Lunar Year SHOBHAKRUTU.

"THE ASTROLOGICAL MAGAZINE ALMANAC"

Showing the Position of Planets during the Month of

APRIL 1903.

Kaliyuga 5004. | Fusli 1312.] | PAST YEARS FROM THE CREATION OF THE WORLD 1,955,885,004 SOLAR YEARS. | Vikramarka Saka 1960. | [Salivahana Saka 1825.

English Date.	Mahomedan Date.	Solar days.	Lunar days.	Ghatikas.	Week days.	CHANDRA (MOON). Constellations.	Ghatikas.	Rasis (Signs) Moon.	Length of day.	Ravi (Sun).	Kuja (Mars).	Budha (Mercury).	Guru (Jupiter).	Sukra (Venus).	Rahu (Dragon's Head).	Kethu (Dragon's Tail).	Sani (Saturn).	REMARKS.
1	2	19	4	52	Wed.	Barani	8	Aries & Tau.	.....	.....	.....	Oothara. 2-30	.....	.....	...	...	...	
2	3	20	5	47	Thurs.	Krithika.	6	Taurus.	.....	.....	Hastha. 1-43	.....	.....	.....	...	...	...	
3	4	21	6	42	Friday.	Rohini	3	Tau. & Gemini.	30-28	Ravati. 2-13	.....	Oothara. 3-22	.....	Bharani. 3-35	...	...	...	
4	5	22	7	36	Satur.	Mrigasir. Arudra.	56 55	Gemini. Gemini.	.....	.....	.....	.....	.....	.....	...	...	...	
5	6	23	8	30	Sun.	Punarvas.	51	Gem.& Cancer.	.....	.....	.....	Oothara. 4-9	.....	.....	...	...	...	
6	7	24	9	24	Mon.	Pooshya.	49	Cancer.	30-34	Ravati. 3-37	.....	Ravati. 1-47	.....	Bharani. 4-22	...	...	...	Sreeramanavami.
7	8	25	10	18	Tues.	Aslesha.	43	Can. & Leo.	.....	.....	.....	.....	.....	.....	...	...	...	
8	9	26	11	12	Wed.	Makha.	40	Leo.	.....	.....	.....	Ravati. 2-25	.....	.....	...	...	...	
9	10	27	12	8	Thurs.	Poobha.	37	Leo. & Virgo.	.....	.....	.....	.....	.....	Kirthika 1-6	...	...	...	
10	11	28	13	3	Friday.	Oothara.	35	Virgo.	30-44	Ravati. 4-1	.....	Ravati. 3-3	.....	.....	...	...	...	
11	12	29	14	1	Satur.	Hastha.	35	Virgo.	.....	.....	Oothara. 4-46	Ravati. 4-41	.....	Kirthika 2-51	...	...	...	Full Moon.
12	13	30	1	57	Sun.	Chitta.	34	Vir. & Lib.	.....	.....	.....	.....	.....	.....	...	...	...	
13	14	1	2	57	Mon.	Swathi.	36	Libra.	30-52	Aswani. 1-24	.....	Aswani. 1-2	.....	.....	...	...	...	Tamil New year's day.
14	15	2	3	59	Tues.	Visaka.	39	Lib. & Scor.	.....	.....	.....	Asi. 2-49	Poor.1-52	Kir. 3-20	...	...	...	
15	16	3	4	60	Wed.	Anoratha.	43	Scorpio.	.....	.....	.....	.....	.....	.....	...	...	...	
16	17	4	5	2	Thurs.	Jaista.	47	Scorpio & Sagi.	31-9	Aswani. 2-49	.....	Aswani. 3-24	.....	.....	...	...	...	
17	18	5	6	5	Friday.	Moola.	53	Sagitta.	.....	.....	.....	Aswani. 4-59	.....	Kirthika 4-23	...	...	...	
18	19	6	7	10	Satur.	Poorvash.	60	Sagitta.	.....	.....	.....	.....	.....	.....	...	...	...	
19	20	7	8	15	Sun.	Poorvash.	1	Sagi. & Capric.	.....	.....	.....	Bharani. 1-34	.....	.....	...	...	...	
20	21	8	9	20	Mon.	Ootharash	6	Capric.	31-8	Aswani. 3-14	.....	.....	.....	Rohini. 1-11	...	...	...	
21	22	9	10	25	Tues.	Sravanam.	13	Capri & Aqu.	.....	.....	.....	Bharani. 2-9	.....	.....	...	...	...	
22	23	10	11	29	Wed.	Dhanista.	18	Aquari.	31-12	.....	.....	Bharani. 3-44	.....	Rohini. 2-57	...	...	...	
23	24	11	12	32	Thurs.	Sathabish.	32	Aquari.	.....	Aswani. 4-39	Oothara. 3-43	.....	.....	.....	...	...	...	
24	25	12	13	34	Friday.	Poorvabh.	27	Aq.&Pis.	.....	.....	.....	Bharani. 4-19	.....	.....	...	...	...	
25	26	13	14	35	Satur.	Ootharab.	29	Pisces.	.....	.....	.....	Krithika. 1-56	.....	Rohini. 3-46	...	...	...	
26	27	14	15	34	Sun.	Ravathi.	30	Pis. & Aries.	.....	.....	.....	.....	.....	.....	...	...	...	
27	28	15	●	32	Mon.	Aswani.	30	Aries.	31-24	Bharani. 1-5	.....	Krithika. 2-48	.....	.....	...	...	..	New Moon.
28	29	16	1	29	Tues.	Bharani.	29	Pis. & Taurus.	.....	.....	.....	.....	.....	Rohini. 4-57	...	...	...	
29	1	17	2	25	Wed.	Krithika.	27	Taurus.	.....	.....	.....	Krithika. 3-48	.....	.....	...	...	...	
30	2	18	3	20	Thurs.	Rohini.	24	Tau & Gemini.	31-30	Bharani. 2-32	.....	.....	.....	.....	...	...	...	

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THE

Astrological Magazine.

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THE MISTAKES OF MODERN MEDICINE.

THE evolution theory has two sides, the inner and the outer. Whatever the Nature of the Supreme Intelligence may be, it is assumed by all the deepest thinkers of all ages and climes, to have been composed of the finest matter imaginable. We may not call it matter—but there is no harm if we did call it so. The pure gold in a liquid state, the same in a gaseous state and the same in a solid state are representations of gold under different physical conditions. But further down the pure gold gets into bad gold by being adulterated with baser metals. It must be presumed that gold under the ground in the gold mines, was the result of great pressure, light and heat from the planetary influences and must have been formed out of the grosser material earth. The natural processes may be long and tedious; they may have defied all attempts on the part of scientists to understand those processes, but all the same, gold must have been formed out of grosser materials till at last it obtained its composition and malleability. So also about other objects in nature. The words subjective and objective phenomena are relative terms and can be converted from one state into the other if the processes of conversion are well-known and can be successfully carried out. We call those men who know well these processes, Yogees or Siddhas and their existence is not as mythological as was erroneously supposed by half informed scientists and missionaries. The western man has the audacity of calling

his adversaries fools where they announce anything which he does not know or which he cannot explain in the light of his own scientific knowledge. This high presumption on his part, of the possession of the sum total of all knowledge under the sun is both impertinent and ludicrous. Universal knowledge or wisdom is not his birth right and exclusive property, and when he fancies that he occupies this untenable position, we treat him with a contempt which he hardly realises in his self elevated conception. He quotes his own men as final authorities on all subjects and if any truth or principle is not mentioned by these scientific gods he madly rushes at his adversaries, and tries to run them down or he vainly spends himself in his impotent rage and falls down. Mind is fine matter, which has been derived from Supreme Intelligence. It has been passed through so many grosser environments that became more and more corrupt till at last the lowest form of creation was reached. Take the case of a pure minded child. The mental faculties are pure and will become purer if they are cast into finer and higher moulds of morality. But suppose the same child is surrounded by vicious minds, of greed, immorality, corruption, and vice of every form, what would be the result? This pure mind gets corrupted and grows grosser and grosser till it loses perhaps its original nobility and becomes thoroughly degraded. We say clearly that the mind s subjected to corrupting influences. It must therefore be composed of matter to get itself corrupted, although it is not so easy to say what kind of matter it is, and what are the processes through which the finer mind-matter passes into the grosser states. Mind is placed under the control of the lunar rays, and when largely purified it becomes the soul which is under the control of the sun. The process here is simple and understandable. The solar ray is the final source of all energy and when it directly deals with the inner principle of man it elevates his soul and fathers all those conditions under which it can wax strong and robust and get into that concentrated form where it is called "soul." But when the solar ray passes on to the watery globe of the Moon, it changes its nature, loses a part of its energy and becomes what is called a *mind strengthening ray*. The moon is dependent upon the sun and is by far inferior to his master in efficacy and capacity. When mind, therefore attracts grosser materials or is enclosed by them, the formation of the body is witnessed and thus if we clearly examine these interesting questions, we see that body is a grosser form of mind matter. The influence of mind therefore upon the body is as great as the influence of the soul upon the mind. Soul seems to have been the most mysterious form of matter, and when it is encircled by grosser materials it generates mind, and when still grosser materials are attracted, the body grows as a direct result of their attraction. All diseases

therefore have to be treated in a threefold way. The ailments in the body have to be examined first with reference to *soul*. Second they have to be analysed with reference to *mind* and third of course they have to be examined with regard to bodily or physical coditions. That these three states of *mind-matter* are interchangeable, can be seen by studying a few illustrations. Medicine deals only with physical environments. Mental conditions are most shamefully neglected, and hence the contemptable failure of modern medicine to reach the most important diseases which are eating into the very vitals of modern societies. Pthisis or consumption is alleged to claim 15 p. c. of deaths which occur, and this is an appalling figure which requires careful investigation. Even the two learned Medical Congresses which sat in New York and London paid very little attention to the most important problem of the causes for the spread of this fell disease, and they failed in their duties in not taking into consideration the mental influences of the patients on their physical conditions and the influences of the soul on the mental phases in man. It is unfair to shut our eyes to a branch of knowledge which plays the most important part in the production and curing of the diseases which mankind are subjected to. Mental cure was known to ancients and was largely resorted to by them for effecting cures. A fever due to mental shock, to sudden disappointment, to rejection of love, to dismissal from paying work, to disorders in food and engagements and to changes in climatic conditions will be, all the same, a fever but the causes which directly produced it are not and cannot be similar and they ought not to be treated in the same way. Is it not the duty of an honest doctor to see to these direct causes and vary the treatment accordingly. Mind has every influence on the body and can any sane man treat of bodily diseases apart from these mental or physical causes? Take an illustration. A is a healthy and contented man and enters a town to conduct a certain business. Suppose a few jokers conspire to play their tricks upon this poor innocent man. If minds of others can produce disorders in the body of one man, they can also produce good in the same person. The *faith cures* are not *myths* which we have to send to our waste paper baskets. They are as certain in their efficacy on some as any of the strongest herbs can be on others. If Joker No. I greets A, and says "well I see a marked change in your appearance, and pray what could have been the reason? and quietly slips away from him, what would be the first impression upon A. He begins to doubt his sound health or entertains suspicions regarding the honesty of the Joker's remarks. A proceeds a little further and is welcomed by Joker No. II who expresses astonishment at the sudden change for worse which he observer

in A. This second greeting is most unwelcome to A and he seriously beigns to think that there must have been something wrong with his matter. This change in his mind will be the real commencement for a change in his body and he feels or fancies he feels that he has some *aches* here and there. If Joker No. III. now meets A. and emphasises upon the change of colour in A's appearance, A certainly goes home looks into a mirror and feels that there is a real change in his countenance. Here the real change is the change of mind, which is now reflected upon his face before the mirror, and he fancies that he would go no more that day for the transaction of his business. Now steps in Joker No. IV who chimes in his expression of views with those who preceded him. A now feels all sorts of pains and falls on his bed really suffering from something which resulted from the false alarms of the mind through the combination of medical craft. The sickness and confinement have been clearly induced by the changes wrought in his mind, by the medical jokers and it would be reasonable to suppose that other and stronger minds can offer antedotes by which the sickness thus induced may be warded off. Psychology forms a higher branch of science than Physiology and one who wishes to work in the latter must have a sound knowledge in the workings of the former. The subject is a very interesting one, and we shall refer to it again in our future issues.

LONGEVITY.

THE question of *long life* is very interesting to all humanity. There are really few people who wish to die and even when we analyse their feelings, it will be found that some misfortunes, which they cannot bear, or which they have not the courage to face boldly, will have excited their feelings and driven them to commit acts of rashness, which, if they were cool and collected they would otherwise not have committed. In this article we shall not refer to those morbid mental conditions where the will is worked up to a high abnormal tension, and where from fancied or real grievances it tries to free itself from all earthly trammels. Generally young or old, poor or rich, ignorant or learned, miserable or happy, low or high, man tries to live long, and would spend all that he has to save his own life and the lives of those who are dear and near to him. The world is full of undiscovered wonders. Each man labours a little in a particular branch of knowledge and considers that he has hit upon the real life principle, and that if the world only followed his advice it would certainly be very much benefitted. This world is a grand shop for the exhibition of physiological and psychological curiosities. Every man has his admirers and critics and the different schools of thought are the simple manifestations of individual tastes and one sided intellectual developments. These criticisms and admirations are often as helpful as they are disastrous and they depend upon the individual temperaments which are subjected to them. Mind whatever may be its definition plays an important part in the prolongation of life, and so also the surroundings and his food and clothing. Man has peculiar temperaments and the health and life have much relation as to the manner in which he takes his environments.

Out of many elements and their peculiar combinations, the principle of life is evolved or called into existence. As to the mysteries of such an evolution we need not enter here into minute details When favourable circumstances produce life it is not unreasonable to infer that an analyses of that can be made, and scientifically explained if sufficient advance has been made in the art of analysing the natural forces. When the analyses of composition are known, it would not be unreasonable to suppose that the laws of decomposition can also be studied and analysed. In the various forces of nature which go to make up *life* the subtle planetary and ethereal influences are clearly recognisable. Bad food, malarial regions, vicious life, exciting surroundings, intemperate and immoral connections, impure thoughts, a discontented mind, an abnormal greed for wealth, unmarried and uncontrolled life, godlessness and other such causes, have a stong tendency to shorten life or bring it to a sudden end. Some of these are physiological while many of the above are psychological in their nature and when a careful examination is made it will be found that finally mind influences man's life and his health. The planetary influences are many and various, and they have an intimate bearing upon the length of life of almost every individual. We shall give some of these in our future issues and would request our readers to peruse them carefully as they will be much benefitted.

Color Influences on Morals.

WE wrote a series of very interesting and instructive articles on the "origin and development" of color influences in our issues of the Astrological Magazine for April, May, June, July, August and September Vol. IV 1900, and therein showed clearly what part the colors play in the order of creation, protection and destruction, how objects are judged by their color appearances, what effects these colors

will have on all creation, how man's moral sense will be developed or retarded by these color influences, and what was the real significance of the *Varnashrama Dharmas* of the ancient Maharishis and how they gave special value to the white color and compared reputation to pure white. The *yugas* or the enormous reaches of cycles of the Hindu years were given different colors indicative of the Dharmas, which predominated in those *yugas*. "Sukla, Raktha, Puthu and Krishna are the four important colors for the four *yugas* Krita, Treta, Dwapara and Kali. Sukla represents white, Rukta means red, Puthu shows yellow and Krishna means black. These colors have been used with much significance in the work of celestial or terrestrial phenomena and their predominence shows the characteristics which we may expect from them in the respective ages. In creation so far as our knowledge goes color plays an important part. Without it our knowledge would have been very limited and perhaps would have been degraded to the level of the knowledge possessed by the brute creation.....In the vegetable world color is everything..... Referring to minerals, colors of course play the most important part in judging of them and their valuable properties. The colors of the minerals may be judged either in their natural state or in the state of fusion when they emit peculiar colors in the flames by which the certainty of the presence or absence of any given or known metal may be determined. Spectrum analyses is entirely based upon this knowledge of colors and we know what great revolution in the scientific world the spectroscope has caused". (*Vide p.p.* 52. 53. *of Vol. IV of the Astrological Magazine*). We would very earnestly request our readers to peruse all those articles which we have written in the numbers of the Astrological Magazine already quoted. Let us see what developments modern sciences have made with reference to color influences. When we said that *Krita yuga* was white, we also pointed out therein that the moral tone of that fortunate age was greatly superior to what was obtained in the succeeding *yugas* till we came to Kali in which the black color predominates and hence we find a great deal of vice and immorality. Crime waves are on the increase, the few real and honest men lament at the appalling rate at which the people are running in the fields of insincerity, pride, neglect of filial and religious duties, and the grand selfishness in which all the arts of the *Devil* are called into existence and practiced with great devotion. The Hindu Maharishis certainly anticipated the

modern scientists in their appreciation and usefulness of color influences and insisted upon the Brahmins to keep to their Varnashrama Dharmas as a particular line of conduct from which they may expect their way to salvation. *Varna* here clearly means color and the pureness of internal machinery by the development of *satmika* character was thoroughly insisted upon. We shall quote a few observations of modern scientists and philosophers regarding their views about the color influences. They will speak for themselves.

Professor E. Gates thus observes in his contribution to the New York world and the remarks, although not correct in every detail from his want of internal development to see what colors are in their original state, still have some interest as showing the trend of modern researches and the devotion they pay to the study of objective phenomena.

He says——"There are certain emotions which retard circulation, respiration, digestion, produce pallor and hasten fatigue, and there are other emotions which do just the reverse. Fear causes a cold perspiration that differs chemically from that due to joyous labour. Anger fills the mouth with a bitter taste. By training the good emotions life and health are promoted while the bad emotions shorten life. Thus even in its chemical nature the universe is moral.....

I have been able to prove recently that pleasing combinations and contrast of colors produce *anabolism* or the life producing force and that discords of color and unpleasing combinations thereof augment katabolism or life destroying force. The conclusion is obvious that colors do this through aesthetic emotions which when pleasant, act as all other pleasant emotions and when unpleasant do as other unpleasant emotions. It is shown that the fatigue point occurs less quickly under emotions due to pleasant colors and more quickly under emotions due to unaesthetic conditions. Thought has no such relations." The learned professor of psychology and psychargy has greatly misunderstood his position with reference to color influences on the *thoughts* running in a man. The *thought* in a man is a series of fine waves of matter, which are mysteriously joined by still subtler materials, and all these have invisible colors, which can be seen either by more advanced and delicate instruments or by higher developed minds.

Thoughts have weight, have color and have other characteristics. These may sound new, but these were known and well explained by ancient philosophers in their works on metaphysics. The intensity of thought calls into

existence brighter colors and those who have advanced a little in the *yoga* practice know these matters much better. The theoretical man, concieves or fancies about matters while the practical man sees actually what they are. The practical man has always been the better of the two and we want more practical than theoretical men. "Colors affect metabolism only through emotions and intellective states only in so far as they produce emotions". Violent rage, passions and love are shown by red, while sentimental affections are indicated by blue. Peace, quietness and virtue are emblematical of white while ambition and lust of power are exhibited by purple. Meanness, craft and cunning are shown by yellow, while green indicates suspicion jealousy and envy. Brown shows honesty, goodness and equality while grey denotes meekness and demureness. Through his researches it has been discovered that colors have a distinct moral or immoral effect upon the human mind. By a series of wonderful demonstrations he explains that colors not only do possess a distinct moral influence but that this is the only direct effect which they do produce. Black instead of being a sign of woe chosen at haphazard for that purpose possesses in itself an inherent quality of sadness and was instinctively selected for mourning, because of its possession of its quality. It not only typifies sorrow but creates it. Observe here the astrological significations. Saturn is called a black planet. He governs, life, death and means of livelihood. He governs iron, black grains, black wool, and black objects. He is called *yama* or death.

He absorbs all good and vitalising influences and reflects black color. When he is in conjunction with Moon who represents mind or mental powers the person becomes pensive, discontented and unhappy. The rays of Saturn combining with the birth or Lagna make a man melancholy and despairing. The body suffers as well as the mind. These are wonderful verifications of astrological principles. Take any horoscopes you like and see if Saturn, (Krishna Deha) *black-body* occupies birth or Moon and then predict a miserable existence. In Lagna, powerfully aspected or combined Saturn will be able to shorten the term of man's life and produce bodily and mental discomforts. The red is used to represent the more violent emotions of love and rage because that color possesses the independent power of arousing those emotions in some degree in the human heart.

Mars has a great deal to do with the red color, and passions of love and rage. He is a martial planet and he has been called by the astronomers ruddy or red planet. This requires no high imagination to exercise. Mars can be easily seen in the sky as a most brilliant red planet, and especially when he happens to be in Capricorn the redness of the planet will be a peculiar characteristic. The fighting men are red coats and red with anger. They are men with strong wills and great determination and all these are induced by the rays of Mars when they fall upon the person in a pure state. The red end of the spectrum is the hottest, and the agitation of the molecules there, is greater than it is in any part of the spetrum band. Violent agitation of matter means rage, ambition and recklessness and these are ascribed by astrologers to Mars. He is called *Rudhira* or bloody and he always makes a man bloody and violent.

PHRENOLOGY OR MIND SCIENCE.

BY

PROF A. G. ABBOTT, PH. D., M. R. P. S.

(Specially contributed to the Astrological Magazine).

Continued from page 17 of Vol. VII.

THERE are other considerations which should be noted in passing, but time and space forbids their inclusion in these articles for the present. One, perhaps, should not be omitted, but it is not necessary to deal so extensively with it as with the nervous-system. It is the blood. The brain and nerves are so dependent upon the blood for their healthy activity that every individual should take care to keep the blood in pure condition. The brain cannot possibly do its proper work, and the Mind will be cloudy and fogged, unless constantly and perfectly supplied with pure blood. Thousands of well educated and cultivated persons fail to advance in life or achieve success in their professions and trades because the blood is out of order, and the whole nervous-system is deranged there-by. We can no more expect a locomotive engine to work without steam or electric force an army to manœuvre or take the field in battle without intelligent direction; a steam ship to be propelled without a proper supply of fuel and water or a musician to perform beautiful music without instruments or voice, than we can expect any good result to be accomplished when the brain and nervous system is not adequately or properly supplied with an efficient flow of blood.

The three constituents of the blood are fibrin, serum and corpuscles. These latter are of two kinds—white and red, and they average one white to about 400 red. These three con-

stituents are composed of albumen, soda, lime, fat, sugar, iron, salt, magnesia, water, carbonic-acid-gas, oxygen and etc: The fibrin and the serum form the plasmo in the living blood. The white corpuscles are globular in formation and granular in appearance, while the red corpuscles are smaller in size, circular in form, but flattened. They are about one 32–100ths of an inch in diameter and about one quarter that in thickness. An idea of their size, may be gathered from the fact that it requires 120 billions of them to make one cubic inch. Their office is to carry from the lungs the oxygen for the purpose of æration and purification of the blood, and to convey from the blood on their return journey the accumulated carbonic acid gas to be expelled by exhalation from the system. The elements of the human blood are water 78 parts, albumen 6·3; coloring matter 14·1; and various salts and etc: 1·9. The office of the blood is to carry nutriment to the tissues of the body, to constantly assist in repairing the wear and tear to which the organs, etc: are subjected, and to eliminate all the products of waste of the oxidized tissues which have been consumed in the production of force and heat so necessary to the individual. It is the important task of the plasma to provide constant nourishment to, and to, rebuild the tissues. It can therefore easily be gathered from these physiological facts how necessary and important it is that the blood should be maintained in purity and health, and how necessary it is that good wholesome food and fresh air should be sought at all times to this end, or the brain must suffer, the mind be impared and the nervous system be disorganised.—

We see, then, that the nervous system comprehends nervous substance which carry out the functions of the nerves, the nerves themselves, and the nervous centres. As a word, "nerve" comes to us from the Greek "*neuron*" signifying to extend, because nerves were conceived to be prolongations of the medullary substance of the brain. This nervous-substance constitutes a distinct (form) of organic matter, often called "*neurine*". It is quite peculiar in its chemical composition, structure and endowments. In 100 parts 7 consist of albumen, 5 of fatty matter, and 80 of water; the remaining 8 parts are made up of osmazome, phosphorus, sulpher, and salts, saline and mineral elements. All nervous force is generated in nervous centres, which are, therefore, called dynamic: these are the ganglia, the spinal cord, the medulla oblongata, and the brain. The grey substance consists of very fine molecular matter, in which are imbedded delicate transparent vesicles, termed nerve-vesicles. They are all nucleated cells, varying in size from one 1250th to one 300th of an inch, and contain within their delicate membranous walls extremely (fine) granular matter similar to that which surrounds them. When nervous force is generated in the grey matter it is carried to the different parts of the body through the fibres which are the carriers, just as the electric wires convey the electric current from the transmitter. I determine to move my arm or my foot, and my volition is a stimulus, which exciting the brain to action, causes it to send forth by the volitional fibres a nervous force which they transmit to the voluntary muscles, on the reception of which these muscles are costantly roused to simultaneous and combined contractions or extensions, by which the required motions are produced. Sir Chas. Bell says: 'The key to the system will be found in the simple proposition that each filament or trunk of nervous matter has its peculiar endowment independently of the others which are bound up along with it, and that it continues to have the same endowment throughout its whole length. If we select a filament of a nerve, and if its office be to convey sensation, that power shall belong to it in all its course wherever it can be traced; and wherever in the whole course of that filament, whether it be the foot, leg, thigh, spine, or brain, it may be bruised or pricked, or injured in any way, sensation and not motion will result; and the perception arising from the impression will be referred to that part where the remote extremity of the filament is distributed." Such is a brief outline of the complex nervous-system, its character and office, its intimate connection with the brain, the organ of mind whose wonderful instrument it is; and such is its dependence upon nourishment in order that it may successfully carry out its important duties as the channel of sensation and the minister of reason. Milton has beautifully said:—

"Flowers and their fruit
Man's nourishment, by gradual scale sublimed
To vital spirits aspire, to animal,
To intellectual, give both life and sense,
Fancy and understanding, whence the soul
Reason receives."

EARTHQUAKES AND THEIR CAUSES.

THE question is an interesting one. The composition of the earth has been variously defined, and as the difficulties in this connection are in-

surmountable, we must be prepared to discuss various theories, some of which may be as wild as they can afford to be. That the earth was once a red hot mass, that it has been gradually giving out heat, that it is being cooled down by radiation, that now it is much contracted and swollen than what it was some millions of years ago, that its movement has been greatly helping it in the work of loss of heat, that it has very po werful agencies working within its interior, that it, imbibes tremendous quantities of solar and lunar energies and that it is constantly subjected to external and internal pressures which produce considerable modifications in its configuration, are some of the theories with which we are all more or less familiar, and about which much can be said for and against. Earthquakes are well known and in ancient as well as in modern times, these *quakes* of the apparently solid earth, have caused immense destruction to life and property that it would be interesting to know something about these seismatic conditions of the globe on which we fancy we are firmly seated.

The actual surface of the earth is in a state of continual movement, and this is mainly due to subterranean disturbances. Darwin's experiments have shown that the "whole crust of the earth is in a constant state of tremor." Whatever the actual condition of the interior of the earth regarded as a whole may be, there must be large regions, partly liquid and partly vaporous, the crust above which undulates and vibrates, constantly under the varying forces to which it is exposed, communicating to more subtle portions, minor movements of undulation and vibration.

From the action of external forces on the mass of the earth, we have also to look for an explanation as regards the causes for these internal disturbances. It is easy to observe that the waters of the earth play a very prominent part in disturbing the earth's interior.

That it is so we have only to note the distribution of active volcanoes and volcanic regions. Observation clearly points to the sea as closely connected with subterranean disturbances.

Beneath the actual floor of the sea and beneath central regions of large continents, the process of the withdrawal of the sea water would naturally take place.

The forces exerted by the sun and moon in raising tides on the ocean act energetically on every part of the earth's frame and always with those variations of intensity which tend to produce displacements.

The force of the sun on the globe of the earth, being exerted on each part of the earth's interior, in direction and degree corresponding to the position of that part, necessarily tends to deform the plastic interior and with it the partially rigid crust. From the laws of the conduction of heat we can easily see that the thickness of comparatively cool crust beneath the sea must be very much greater than where there is no sea. The constant pressure of enormous quantities of ice cold water, must have withdrawn heat from depths of the solid crust lying far down below the sea floor. There may be an almost exact balance between the two processes at work in those parts of the earth's crust which lie beneath the sea—the gradual loss of heat on the one hand and the increase in the quantity of water on the other. If the water collected for a long time beneath the sea be taken down at one movement to the regions of intense heat far below the sea floor and turned into superheated steam, there would no doubt arise great increase of pressure and thus tremendous disturbance. There are much greater variations of pressure at the sea coast than in other regions far away from the coast. There may be thousands of miles of sea coast on the earth's surface where the changes of strain would at times become too great to be resisted, and submarine fractures would naturally ensue, by which the sea water might flow into the interior regions of the earth very rapidly and thus come in contact with the intensely heated parts of the earth. The earth is a planet which is subjected to the influences of the solar system. The sun's disk is not uniformally bright and there are many dark spots whose dimensions are thousands of times larger than that of the earth.

The solar light and heat are radiated into space in enormous quantities and the earth in its revolution round the sun, and its movement on its own axis intercepts a small portion of this solar energy. The continual flow of solar energy heats the external as well as the internal parts of the earth and while the surface heated is parted quickly the internal heat will be conserved. When that portion of the solar disk which contains a huge dark spot is exposed to the earth, it is natural to expect that the normal quantity of heat is not received, and that the conserved energy of the earth is quickly taken in by the dark surface of the solar body. Solar and lunar eclipses are generally followed by some terrestrial disturbances, and as both the pressure and attrac-

tion of the planetary influences vary at different periods in different regions, there are good reasons to suppose that the pent up internal e ner gies are suddenly disturbed, and result in earth tremors, earthquakes and volcanic eruptions. The upheavals and submergings of the land, owe their phenomena to these causes and we may well argue that the enormous pressure of solar heat upon large oceanic surfaces exert a corresponding influence upon some portion of the earth's crust which cannot resist this pressure, and which after the earthquakes either bursts forth as volcanic eruptions or ends in the submergence of land and mountains so completely that no traces of them could be found afterwards.

MY IMPRESSIONS IN NORTHERN INDIA.

BY

B. SURYANARAIN ROW, B. A.,
M. R. A. S.,

(*Continued from P. 189 of Vol. VI*)

I put up at Cuttack in a small but pleasantly situated Bungalow of Babu Radha Charan Das of Balasore. It was winter and the cold was severe enough compared to the tremendous heat through which we had passed in the important cities of Northern India. Cuttack is a spreadout city and covers an area of 5 or 6 square miles although the population does not exceed 50000 soul. The Commissioner of Orissa is here and I paid him a visit. Mr. Gupta had been to England and appeared to be a polite gentleman and although a Bengalee, he has been given this high post by the Government. The Sessions Judge is also a Bangalee gentleman but he was seriously ill at the time and I did not see him. The usual introductions to pleaders, officers and school professors was gone through, and I made some purchases of silver fillagree work, which is excellently done here.

From Cuttack we went to Jagganath one of the most wonderful shrines in the world, where the sea beach is a special attraction, where the car festival attracts hundreds of thousands of people, where there are mutts, which propound Hindu philosophy, where some of the tanks are considered to be as old as 5 or 10 thousand years, where the temple has a grand establishment, where every day you can see persons from any part of India, where the temple has a peculiar history of its own, and where the gods are peculiarly shaped and without feet or hands. We were accommodated in the palatial building of Babu Hari Ballab Bose, the senior Government Pleader of

Cuttack. This spacious Bungalow is on the beach and we were his guests. We stayed two days there and visited all the important places considered to be sacred in religious lore. Our Panda was a good man and we spent our time very pleasantly and in holy contemplation. From Jagganath we went to Vijianagaram where I made a halt for a day and was the guest of Mr. S. A. Narasimha Chari, B. A B. L., Dt. Munsiff. Vijianagaram is the principal place of a Zemindari of that name and contains a small fort within which can be seen a palace of ordinary pretentions. A lecture was arranged in the Hall of the Maharajah's College, and the audience though small were well educated. I visited in company with the Munsiff, the palace and its splendid library and the present Maharaja is a young man who is under the tuition of European officer. Many of the affairs appeared to be out of their places and the health of the town is bad. From Vijianagaram we took the train to Vizag, and leaving my servants at the Railway Station, I took a seat along with a local Zemindar in his carriage and went to the city. A long street with houses on both sides composes this District Head quarters and there is a fine small astronomical observatory kept up by Raja Jagga Row Garu. I saw it and was highly pleased with there will gentlemanly treatment I was ame B by the Raja Sahib. During m clusive stay of 3 hours I was the guest of good pleader A. Suryanarain Rao Pantulu Garu B. A. and although I was a perfect stranger to him he gave me very kind treatment and attended to my comforts very hospitably. He readily subscribed to the Magazine. From Vizag we took the train and reached Samalkot early next morning and halted there for a few hours to get our meals prepared. There is a dirty chuttram there, but travellers are fed properly by the Reddy who is its proprietor. During these days of utter selfishness and contempt for real charity, it gave me much pleasure to note that there are still men, who give food and clothing without expecting any mention of their names in the columns of the news papers and who give disinterestedly because they sympathise with the sufferings of their fellow creatures. It is true, the little hunters now and then give grand entertainments, build water spouts and trays with their names engraven on them, and feed the poor, because they feel certain that they would be-dubbed with the titles which please their fancies, and for which they spend thousands, while they brutally refuse to extend the ordinary

tions of a well regulated home. The proprietor of this chuttram did not appear to be a man of this stamp. There is a grand sugar factory here worked by hundreds of men, and this gives some prominence to what otherwise would have been an ordinary village There is a fine canal and an old temple worthy of a visit from an antiquarian point of view. From Samalkot we took the train to Bezwada and stayed there for a day with pleader Mr. C Hanumanlu Garu. The District Munsiff Mr. Krishnasami Naidu and the Tahasildar made my stay agreeable and I left it for Madras on the next evening and arrived safely there after an absence of 8 months.

I have, in my letters, simply spoken what I saw, what I felt, what I experienced and what treatment was given to me by the people when I introduced myself to them. I will conclude these long letters of mine with my interesting observations, which will stand before posterity as *my impressions* while I travelled in Northern India. A man can only write clearly what he sees and experiences and if these are different from his descriptions he cannot be held responsible for speaking *his impressions* as he observed them. If a man goes to Benarese and is cheated at every turn, he will have to be excused if he honestly said that people of Benarese are cheats. It does not certainly mean that all the people in Benarese are cheats. But it does mean that a larger portion of men must be so because the man who goes there records honestly his experiences of the people of Benarese in his transactions.

My observations may not be correct and may also be misleading when compared to the actual circumstances obtaining in any given place. But honestly I shall be justified in noting and commenting on what I saw and not writing on what I did not see.

CONDITION OF PLANETS.

(*Continued from p.* 58 *of Vol VII.*)

WE pointed out in our first article on this important subject, that planets derive great strength or weakness by the signs they occupy, the divisions of the signs they are in, the nature of relationship between the owner of the house they occupy and themselves, the temporary friendship etc., they claim the aspects they have and the conjunctions they fall in. The angles at which they take their positions at any given time, and their combusts, velocities, exceleration and retrogrades have great influence in producing good or bad results. The conditions of the planets may be determined in two ways, and as these two differ in treatment, we point out their differences and leave the readers to draw their inferences. The five stages of existence traced out here are (1) Bala or infancy, (2) Kumara or boyhood, (3) Yava or youthfulnesss (4) Vriddha or old age and (5) Mrita or dying or dead. Planets gain these *Avastas* or conditions, in the following manner. Bala is attained when a planet happens to be in his own house or the house of a friend When the planets are in their *Moolathrikonas* they get the Avasta of kumara. When the houses of exaltations are reached by the planets they will be called *Yavas*. If a planet occupies unfriendly or enemy's house, he will get the avasta of Vriddha.

When a planet occupies a Necha house it will be called a *Mritagraha*.

This is one way of explaining the system and we shall show the other method also for information to our readers. We have already explained which are odd signs and which are even. Take a sign and divide that into 30 equal divisions, each of which may be called a Thrimsamsa or a degree. In odd signs divide these thrimsamsas by five and we get for each division 6 degrees. Thus from the first to the 6th degree inclusive the occupation of a planet there will be characterised by the name Bala. From the 7th to 12th inclusive, the condition of the planet will be Kumara. From the 13th to the 18 degree, the avasta of the planet will be *Yava* or youthfulness. From the 19th degree to the 24th degree, the condition will be Vriddha and from the 25th to the 30th degree the *avasta* will be that of Mritha or dying condition. These are the methods for determining the conditions of planets in the odd signs. In the even signs the reverse order holds good. That is from the first to the 6th degree inclusive, the Avasta will be *Mrita*, from the7th to the 12th inclusive, the condition of a planet will be *Vriddha*. From the 13th to the 18th degree inclusive the Avasta will be *Yava*; then from 19th to 24th inclusive the condition of a planet will be *Kumara*and in the last 6 degrees of an even sign the planet gets *Balavasta*. The uses for these conditions of planets have already been indicated.

The planets have ten different states called *Dasavastas* and a knowledge of them will be highly useful. When the planetary rays fall upon an object, vegetable or animal, they fall in a way that may be calculated and its exact strength ascertained. It is possible to measure the strength or weakness of each of the planetary influences, and this is exactly what has been attempted by the ancient Maha-

rishis, in the technical language and calculations we have before us in such extensive literature and this they attempted from a high state of internal development and a concentrated and therefore greatly intensified will power. The *Thappasakti* of the old meant something in this direction.

ASTROLOGY NOT VISIONARY.

PEOPLE are apt to think that what is not visible or demonstrable must be visionary. There can be no grander mistake than this. The effects of solar and lunar radiation as well as those of other planets are visible and palpable, and it would be simply silly to refuse to believe that the sun heats us and the moon makes us cold.

Astrology is *not* visionary and unworthy of careful examination. The direction at which the planets arrive with regard to each other and with reference to the earth seem to tally with certain events which happen in the lives of nations as well as those of individuals. Some say planets are the direct superiors of human destiny from which it is not in the power of man, to get away or escape. This does not appear to be convincing. Planets obviously appear to be recordars of karmaic effects. No one can deny that we can fashion our own selves, and by our own actions, bring upon ourselves certain results either good or evil. To deny volition would be to deny the laws of karma. We must insist upon a certain amount of free will, without it human existence has no reason, and mankind no hope. It is evident that the sun and moon exercise a direct influence upon the material world. They also must have a calculable influence upon the moral and spiritual side of man. For all these sides and any others which may be hereafter discovered have been produced in their various form by the planetary influences. It is easy for us to imagine that each of these orbs of the solar system is continually journeying down upon its ethereal waves just as it sends down upon us its material rays of light and heat. It has now been demonstrated by delicate experiments that light and heat are subtle forms of matter, whose nature and behaviours have yet to be carefully watched and identified. And in their moving on in endless processions as it were, new angles are constantly being formed, new positions are momentarily being developed and consequently new effects are being produced. Though the planets produce a certain influence on the native's affairs, yet that influence is capable of being opposed by the concentrated powers of the human will, and may by that means be entirely or greatly mitigated. If however it be not attended to, but allowed its full scope, it will then certainly produce its full effect. Each person is given an instrument known as the human will with which he may oppose the evil indicated by the planetary revolutions and the respective angles formed by them, or may take advantage of the good, which circumstances bring into existence. In plain words, the planets are continually shedding down their astral rays upon us and according as they make certain angles in the course of their revolutions, so do their influences become good or malefic. But there is no necessity, no absolute law that men should succumb to those influences. It is on the contrary the duty of humanity to oppose those influences when evil as it is their indispensable duty, to turn away from every temptation which besets their everday life. The human will is all powerful. Mind force is the grandest in nature and its proper development can avert any of the evils which may be indicated by planetary conjunctions.

LIQUID AIR.

ON Page 80 of the Astrological Magazine Vol. IV we have written a very interesting and instructiv article on Liquid Air and we would earnestly request our readers to refer to the same and peruse it carefully. "The atmosphere has engaged the attention of the world since its creation. The influence of weather on every object on the surface of the earth cannot be doubted even for a second. Weather is influenced for good or bad by solar radiation and the rays of the planets who reflect the solar light after many modifications. Changes of weather affect the minerals, compose or decompose them and make them undergo various physical or chemical changes. Changes of weather affect all classes of insects, reptiles and animals is such a well known fact, that even the humblest student of science knows it so well. Food and water are very essential for growth that all creation depends for its vital manifestation of life upon these two indispensable agents. Air is the great workshop where every shade of natural production is manufactured with a wonderful regulation and adjustment that we are tempted to exclaim, who governs these adjustments in air and who is behind all this manifestation. Air can be compressed, liquified, solidified and heated beyond what the ordinary man conceives. Science waves themselves are progressing and retrogressing and they have their falls and their signs. Boiling point of water is 221°F. and 100°C. 32°F. is the freezing point of water and zero degree in the Centi-

grade sees water frozen. Man has always attempted to go beyond these limits and now enormous reaches of cold and heat have been obtained under which ordinary objects present very peculiar and wonderful behaviours. The tempers of minerals, vegetables and animals are peculiarly characteristic of the climatic conditions under which they have been reared or called into form. Flowers and fruits show wonderful differences from their national variation and the colors, leaves, berries and fruits manifest an infinite variety under climatic conditions. All these facts furnish much food for the contemplative philosopher, and show him that air influences objects more than anything else in this world. Air forms or disperses clouds and hence regulates the rainfall of any country, and people have simply to think whether atmosphere has been properly understood. Dr. G. W. Carey of America has been writing very sensibly upon air influences on creation, and there are other able scholars who are in the line and whose researches in the field of aerial elements, will sooner or later produce their own good results. How anxious men are to warm themselves in cold and freezing countries and cool themselves in boiling countries. Man is trying to live in climates which vary from—40 degrees to + 200 degrees of F. That is man manages to live from below freezing point to almost boiling point of water. How desirable it would be therefore to know the precise composition of water and how to decrease or increase its nature to suit man's convenience and his comforts. Health mostly depends upon climate and the magnetic currents contained therein. Liquified air has been a scientific production, which looks and flows like water that is 344 degrees below the freezing point and yet produces heat 3500 degrees above the zero point. With this all sorts of queer seeming experiments can be done. Professor Patty, a learned lecturer, after explaining the processes of manufacture performed a large number of interesting experiments. He froze flowers, wood, a rubber ball, a handkerchief, a beefstick and vegetable fragments, so that they crumbled in his hands, he made icicles of alcohol, hammer by freezing mercury on the end of a stick, fused steel pens, cooked ice into a dry state, froze the flame under a liquid air kettle into a coating like snow, and did many other things to show off the late discovery in science. He described the probable commercial uses of this wonderful discovery. It can be used for refrigeration for fruit trains and also explained of the uses to which liquid air is already put in surgery, in mechanics and in the manufacture of explosives.

This discovery may be supplemented by another called the *boiling air*. At great temperature, say 1000 or 2000 degrees will surely serve many purposes which have now to be attained only after great deal of trouble and great waste of money. But all these researches, will end in nothing as knowledge external is only a reflection of knowledge internal. Make the internal researches, give up unnecessary and distracting sense engagements, take the mind through the proper channels, give the air a free circulation and test what wonders are lying concealed in your own body, in your heart, in your blood vessels and in your own brain? The wonders here are indescribable and can only be witnessed by the moral few.

WHAT DOCTORS CAN SAY.

WE mean no offence to the members of a profession, which has been, next to astrology, recognised as one of the noblest in the world. This opinion is not confined to one time or one nation. It is therefore universal. In sketching the incidents of medical profession we are prepared to give it what it deserves and not what its followers or admirers are willing to ask for it. Medicine as an art and science had attained to various degrees of advancement among the different communities of the world. Now it has no doubt developed into a wonderful science, and the skilful surgical operations of the modern doctor are really surprising. But in spite of all these, modern medicine still stands at the threshhold of the investigation into the health and life principles, and this statement requires large explanations as it is likely to be misunderstood by the medical profession. Astrologer is a condemned man and who condemned him and why he is condemned are not matters which are fully known. Every one knows very little of it.

But every one talks lightly of it, although very few know what really the principles of the astrology are.

There are three conditions of existence, which we have to take into consideration. The past which we know well, the present where we know some but where we have yet to know a great deal, and the future a knowledge of which, if it can be attained, will be the highest blessing that man can secure in this world. Man is a progressive creature. As the wave theories explain all physical energies possessing wave like movements so also they explain the progressions and retrogressions of his material, moral and religious advancements. Since we mean no offence to

any medical men however humble their pretensions may be, they will do well to ponder over our statements made in the following paragraphs and see whether we have stated truth or have drawn upon our imagination. Science is a very wide term and when critically examined means nothing. Gambling is a science; drinking is a science and law is a science—in spite of its glorious uncertainties—but the starry influences do not constitute a science. Medicine, law and religion, according to the English definition, are the three noblest of human professions, and we wish the followers of these three honorable professions can demonstrate a few facts as falling under the definition of science. Definitions are often the results of arbitrary dicta, and are abandoned where their original authority is questioned or when the people find them quite absurd. Out of the three divisions of knowledge relating to past, present and future how many can be defined and answered by the members of medical men? We will give a few illustrations and leave our readers to draw their own inferences. A man goes to a medical man and asks him to examine carefully his physique. Suppose he asks the doctor as to his antecedents in health, will the worthy medical man say anything about the different periods in the past of course—during which the medically examined individual suffered, from fever, headache, from stomachache, from colds and coughs, from derangements in the brain or other complaints in the body like dysentery, cholera, plague and so on. If there are any scars, cuts or sore marks the doctor will guess them as much as any other ordinary pe sant can do. This refers to the knowledge of the doctor with relation to the individuals past experiences. The medical man will be completely at sea when he is questioned as regards the past diseases and complaints of persons. What are the doctor's powers of observation as regards the present state of any person who presents himself for medical examination Complaints which show themselves on the skin, on the face or on any other organ of the body can be seen at once, by the medical man, as well as by any ordinary intelligent individual. Suppose a man suffers from head or stomach aches or pain in some part of his body, the doctor blinks as regards its existence as any non-medical man would do. His examination or observation does not give him the slightest clue, and he gravely questions the person as regards the object of his arrival. What are the powers of observation of the doctor about the future ill health of any individual. He himself goes on his rounds, visits his patients

and feels that he is doing alright in his health. He goes home, takes meals, and in the night gets fever or headache or plague or cholera. His own state of health, better than which he could hardly presume to judge in others he did not know and he could not know. The future of man is unknown to him. Various forms of diseases which leave no permanent marks upon an individual, can hardly be anticipated by the learned medical profession. Even in cases of diabetes, dyspepsia, consumption and asthma which are chronic, and therefore diagnosable, the medical men are not and cannot be sure of the progress of those diseases, and this actually is the stage where the medical science stands just now. About the various forms of past complaints the doctor has absolutely no idea and cannot have any without revelations from the parties concerned. About the present state of complaints he can say a little more than what ordinary men can say and even here, he blinks very often. Suppose a man is suffering from fever and sends for a doctor. The worthy comes at once, examines the body, asks the patient to give him some details of his suffering and draws out a large prescription which should be taken to the most costly medical shop, the mixture brought and administered to the patient. So far the procedure shows some knowledge of the art When the doctor repeats his visit the next day for gain or out of sympathy, he will be absolutely in the dark as regards what had happened in the interval, and instead of finding out himself the results of the medicine he administered to the patient, the learned medical man subjects his unfortunate patient to severe cross examinations as to whether the bowels were opened, the sleep obtained or the food tasted and so forth. He is able to say by his thermometer —a most misleading instrument ever invented by the medical profession to terrify the unfortunate sufferers—that the fever has left or is high or low. But this bit of information can be sensed by any ordinary individual who is utterly devoid of even a grain of medical profficiency. What then are the credentials of the medical man and what his knowledge relative to the past, present and future of individuals who are brought before him for examination and observation?

If medical men cannot say anything about the past or the future and can say only what others can say about the present, a serious question arises as regards the usefulness of a knowledge which blinks before the past and future states of health, and which but partially succeeds in diagnosing the present condition of men

subjected to its searching observations. About the longevity, future prospects, general health and temperaments of the individuals, medicine of course does not pretend to advance its scietific and protective wings. Shall we put the same question to an astrologer and see what he is capable of predicting regarding the past, present and future of any individual, whether his horoscope is known or not. This important issue will be ventilated in our future issues.

STANDING ARMIES.

THE world is governed by planets and the following is the arrangement among them. The Sun and Moon represent kingly power. Mars represents the military authority. Mercury indicates the power of the heir apparents. Jupiter and Venus are representing ministerial or counselling capacity and saturn governs all servant classes. The armies, therefore with all their equipments and their sister power the Naval armaments are controlled by Kuja or Mars. The military men are called sons of Mars and their blood is naturally hotter and more brutal than that of other classes, from the fact that Mars is a hot and fiery planet and he himself is controlled by Kumarasawmi the terrific commander of all the gods or forms of energis. Mars is the Karaka (Lord of or governs) for brothers, younger princes, bilious and hot temperaments, great strength, daring deeds, metals, blows, quarrels, wars, victories, sheep and goats, red colors, shawls and other woolen stuffs, blood, sandy places, mountains, impregnable fortresses, deep and dangerous ravines, copper, gold. corals, sapphires, seals, jails and chains, martial law, fire arms and terrific guns, poisons, and poisonous insects or reptiles, bamboos and thorny shrubs, sulphur, tigers, lions, enterprise and warlike spirit.

The planet Rahu governs the following objects, which have also some affinity to those which are indicated and controlled by kuja. Rahu indicates—cutting or sacking cruel and unfortunate times, snakes and poisonous reptiles, Mohomedans, and tribes bordering upon them, bold and rash deeds, smoky places, grave yards, and places of desolation, docoits, thieves and cheats, widows, quarries, cracks or openings in the ground, anthills, falls from trees or high places, phlegm and diseases through excess of phlegm, evil and cruel times and unlucky omens, fevers, plagues, nervous diseases, and devils, travels, disgraces, philosophy, plundering and devastation, oppression and spoils, large forests, terrible battles, greed and gain and miseries of all kinds. Armies therefore are governed by two evil

planets Rahu and Mangal (Mars) and theso two have now occupied a partly watery sign Virgo and have been devoid of any favourable aspects.

The result is that naval preparations will proceed on a large and suspicious scale and each leading nation, while professing the greatest love for its neighbour, waits only for an opportunity to bite of its head and face and ruin it for ever if it could. All the civilised nations are moral, moral with a vengeance, No nation wants a slice from its next door neighbour when it cannot get it. And every sovereign pretends that he has the greatest love for his co-sovereign But each nation wants to supplement its army and navy with a view to simply make a demonstration, to play its part on the land or sea, and this is done by way of friendly courtesy. The wonder is that statesmen of one nation consider worthies of other nations such great fools as to take their military demonstration for friendly exhibitions. Armies are growing very largely of late, and they must burst into some fits of war mania from which they will only rise when they lose a large number of their battalions or some portion of their country. Action and reaction are equal and opposite, and when nation go on expanding, they must reach that terminus from which they must begin to contract also. It is a horrible problem to imagine that many of the most civilised nations have got the largest number of death dealing guns, brutal soldiery and unprincipled statesmen to look to their deadly work, and as Freeman says, the large standing armies in Europe make peace uncertain at all times and we quite sympathise with his sensible remarks. Planets are now averse to world's general peace and prosperity, and therefore, at no distant date the world will be startled with unpleasant news of this or that nation opening its deadly weapons on its neighbour on that nation which it fancies, is in its way of aggrandisement.

THE ARCTIC HOME IN THE VEDAS.

WE beg to acknowledge with thanks the receipt of an interesting volume under the title of the "Arctic Home in the Vedas" written by that indefatigable and learned writer Bal Gungadhar Tilak, B.A, L.L.B., editor of The Kesari Poona. The work has appeared at a time when *it was most needed*. We use the words italicised deliberately.

A lot of literature bearing on the Vedas has been appearing under the auspices of the European Sanskritists, and the confidence of the educated public has been of late considerably shaken by the confusing and confounded theories which some of the orientalists have thought fit to publish regarding the origin, contents and philosophy in the Vedas. Prof Max Muller was the greatest in the field and we have shown clearly and boldly in our Astrological Magazine that he was quite unfitted both by his surroundings and by the Vedic education he received in his Oxford Insti-

tutions to do justice to a literature which by its colossal structure, grammar, logic, rituals and vedantha made it difficult for any body to comprehend it unless he was properly initiated into its higher mysteries and prepared to spend his whole life time in its study and *practice*. Mr. Tilak is a brahmin, he is quite familiar with the Vedic ideas he has received a sound English education, and he is the author of several learned works; any one of which by itself will entitle him to occupy a prominent position that would be second to none in the field of oriental literature. We may not agree with all he has written in his learned book on the Arctic Home in the Vedas." We may considerably differ from him both in his interpretation of some of the Vedic passages and the conclusions he draws from such interpretations. But we have no hesitation in saying that the herculean task of going through the Vedas, collecting facts and figures for his purpose and spinning out a most consistent theory, which throws all its contemporaries into the shade, could not have been undertaken by any other person less learned than Mr. Tilak.

This valuable work contains about 500 pages of printed matter and Mr. Tilak shows in its pages great familiarity with almost all the publications which bear upon the subject. The book seems to have been not only the result of extensive reading, but also of great analytical powers of intellect which have been carefully and methodically applied to the subject under review.

Perhaps Mr. Tilak is not the first writer who has started the theory of the "Arctic Home" for the early Aryan civilisation and literature, but it may be safely affirmed that no other writer has exceeded him either in erudition or the capacity and tact needed to deal with a vast subject like this. The work contains 13 chapters, and we shall deal with them in our future issues. By education, by surroundings, by experience, by intimate familiarity with Vedic rituals, by thoughtful reading and by indefatigable and zealous care in the subject the investigation of which he has undertaken. Mr. Tilak is the right man for this noble task, and the educated public both in India and the continents ought to welcome this publication as the safest for them to rely upon. This learned book is sure to revolutionise all the views hitherto entertained on the early Aryan Home and the seat of their vast civilisation. The authorities he quotes are not from the heated brains of prejudiced writers but he has wisely cited evidences to support his theories from the Vedas themselves. The relevancy of such a procedure can hardly be questioned. The work deserves to be on the table of every educated gentleman both in India and on the continents, and we hope the worthy writer meets with the deserved success. Prejudice might throw some obstacles in the way of early success, but worth, real intrinsic worth, must finally succeed.

NOTES.

The first three issues of "Fate" for this year are on our table. They are attractive and contain useful information from an astrological point of view. We shall speak about them at greater length in our next issue.

***

We have much pleasure in acknowledging the receipt of a book on Astrology by Mr. V. Subbramanya Sastry, B. A., of Bangalore. This gentleman's translation of the "Jataka Parijata" has been appearing in our Astrological Magazine and his name and capabilities are therefore before our readers. The present book contains the first two Adhyayas of Jataka Parijata and the first four Adhayayas of Sripathi Paddhati. The work is too valuable to be noticed in a short note, and we shall review it in our future issues.

***

Earth quakes, fires, and volcanic eruptions and political struggles, have been frequently heard, and our predictions for the year Shobhakritu, have been thus corroborated. Future events will be watched with great interest and we are sure they will happen as we have predicted. Will not heat and cold and rain and other planetary influences do their work regularly and systematically?

***

The South African war, cost the English Nation 159 millions of pounds or about 240 crores of rupees. The National debt of the English now stands at 798 and odd millions of pounds or about 1200 crores of rupees.

***

Rev. R. J. Cambell preacher of the "City Temple" London has certainly used very hard language when he remarked that "there are society ladies to day who are leading immoral line. People know it but they do not say it. I think the outlook is most serious for England what constitutes the great danger is that it is not so much the men who are at fault, it is thewomen. *I call them "privileged harlots."*

***

It is unsatisfactory to note that Russia is collecting large quantities of war materials and troops in Manchuria. During the last 3 or 4 decades her diplomatical moves have achieved a success which statesmen in other countries must admit and admire.

***

Treaties among the various Governing soverigns are so many worthless papers which can be torn to pieces or violated when one or the other of the parties is strong enough to do so. To calculate upon these treaties future political problems is the most stupid form of guess-work which a journalist could adopt in his calculations.

***

We call a man a *thief* when he steals on a small scale. When he commands some people he becomes dubbed with the title of a *Dacoit* or *Dacoit Leader*. But when he plunders, forges, and ruins thousands of families he will be titled as a warrior.

***

The coming years are pregnant with trouble, anxiety, and disease. Political heads should be very careful.

***

Rulers receive rulers as friends but fight for self interests as evil spirits, This is human nature.

The Lunar Year SHOBHAKRUTU.

"THE ASTROLOGICAL MAGAZINE ALMANAC"

Showing the Positions of Planets during the Month of

MAY 1903.

Kaliyuga 5004. Fasli 1312.] PAST YEARS FROM THE CREATION OF THE WORLD 1,955,885,004 SOLAR YEARS. Vikramarka Saka 1960. [Salivahana Saka 1825.

English Date.	Mahomedan Date.	Solar days.	Lunar days.	Ghatikas.	Week days.	CHANDRA (MOON). Constellations.	Ghatikas.	Rasis (Signs) Moon.	Length of day.	Ravi (Sun).	Kuja (Mars).	Budha (Mercury).	Guru (Jupiter).	Sukra (Venus).	Rahu (Dragon's Head).	Kethu (Dragon's Tail).	Sani (Saturn).	REMARKS.
1	3	19	4	15	Friday.	Mrigasir.	20	Gemini.	.....	.....	.....	Krithika. 4-44	Poorvab. 2-45	Mrigasir. 1-46	...	...	Sra. 3-56	
2	4	20	5	9	Satur.	Aurdra.	16	Gem. & Cancer.	.....	.....	.....	.....	.....	.....	...	...		
3	5	21	6	3	Sun.	Punarvas.	12	Cancer.	31-36	Bharani. 3-58	.....	Rohini. 1-41	.....	.....	...	...	...	
4	6	22	7	54	Mon.	Pooshya.	8	Cancer.	.....	.....	.....	.....	.....	Mrigasir. 2-14	...	...	...	
5	7	23	9	45	Tues.	Aslesha.	4	Can. & Leo.	.....	.....	.....	.....	.....	.....	...	...	...	
6	8	24	10	40	Wed.	Makha.	1	Leo.	.....	.....	.....	Rohini. 2-3	.....	.....	...	...	...	
7	9	25	11	36	Thurs.	Poobha. Oothara.	57 55	Leo. & Virgo.	31-42	Bharani. 4-26	.....	.....	.....	Mrigasir. 3-4	..	...	...	
8	10	26	12	33	Friday.	Hastha.	54	Virgo.	.....	.....	.....	.....	.....	.....	..	...		
9	11	27	13	30	Satur.	Chitta.	54	Vir. & Lib.	.....	.....	.....	Rohini. 3-22	.....	Mrigasir 4-54	...	...	...	Narasimha jayanti.
10	12	28	14	29	Sun.	Swathi.	55	Libra.	31-48	Krithika. 1-53	.....	.....	.....	.....	...	...	...	
11	13	29	0	29	Mon.	Visaka.	58	Lib. & Scor.	.....	.....	.....	.....	.....	.....	..	...	..	Full Moon day.
12	14	30	1	31	Tues.	Anoratha.	60	Scorpio.	.....	.....	.....	Rohini. 4-39	.....	Aridra. 1-44	...	...	...	
13	15	31	2	33	Wed.	Anuratha.	2	Scorpio.	.....	.....	.....	.....	.....	.....	...	...	...	
14	16	1	3	37	Thurs.	Jaista.	7	Scorpio & Sagi.	31-56	Krithika. 2-21	.....	.....	.....	.....	...	...	...	
15	17	2	4	43	Friday.	Moola.	12	Sagitta.	.....	.....	.....	Mrigasir. 1-55	.....	Aridra. 2-38	...	...	...	
16	18	3	5	47	Satur.	Poorvash.	18	Sagi. & Capric.	.....	.....	.....	.....	.....	.....	...	...	...	
17	19	4	6	52	Sun.	Ootharash	25	Capric.	32-2	Krithika 3-49	.....	.....	.....	.....	..	...	...	
18	20	5	7	57	Mon.	Sravanam.	32	Capric.	.....	.....	.....	.....	.....	Aridra. 3-31	..	...	...	
19	21	6	8	60	Tues.	Dhanista.	37	Capri & Aqu.	.....	.....	.....	.....	.....	.....	...	...	Ret.	
20	22	7	8	2	Wed.	Sathabish.	42	Aquari.	.....	.....	.....	Retrogra	.....	.....	...	...	...	
21	23	8	9	4	Thurs.	Poorvabh.	46	Aq. & Pis.	32-10	Krithika 4-18	.....	.....	Poorvah. 3-29	Aridra. 4-25	...	...	...	
22	24	9	10	5	Friday.	Ootharab.	49	Pisces.	.....	.....	.....	.....	.....	.....	...	...	...	
23	25	10	11	6	Satur.	Ravathi.	50	Pis. & Aries.	32-12	.....	.....	.....	.....	.....	...	...	...	
24	26	11	12	5	Sun.	Aswani.	50	Aries.	.....	Rohini. 1-47	.....	.....	.....	Punarva. 1-19	...	...	...	
25	27	12	13	3	Mon.	Bharani.	49	Aries.	.....	.....	.....	.....	.....	.....	...	...	...	
26	28	13	14	1	Tues.	Krithika.	47	Aries & Taurus.	.....	.....	Oothara. 4-21	.....	.....	.....	...	...	...	
27	29	14	1	56 51	Wed.	Rohini.	44	Taurus.	.....	.....	.....	Rohini. 4-3	.....	Punarva. 2-16	...	...	..	New Moon.
28	30	15	2	46	Thurs.	Mrigasir.	41	Tau & Gemini.	32-18	Rohini. 2-16	.....	.....	.....	.....	...	...	..	
29	1	16	3	40	Friday.	Aridra.	37	Gemini.	.....	.....	.....	.....	.....	.....	...	..	...	
30	2	17	4	34	Satur.	Punarvas.	33	Gem. & Cancer.	.....	.....	.....	.....	.....	Punarva. 3-13	...	...	..	
31	3	18	5	27	Sun.	Pooshya.	29	Cancer.	.....	Rohini. 3-46	.....	.....	.....	.....	...	...	...	

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THE

Astrological Magazine,

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Published Every Month.

VOL. IX.] OCTOBER 1906. [No. 1.

OUR NINTH YEAR.

WITH our last issue we completed our 8th year and Volume, and the fact that the Astrological Magazine has been successfully conducted during the last 8 years is itself sufficient to show, that the subjects treated of in its pages were interesting enough to have attracted the educated public to readily subscribe to it and to support it. We are now in a position to state that the issues of our Magazine are circulated throughout all the corners of the world, even in places where the English language is not spoken, and the flattering remarks often made by our high class subscribers and readers from the old as well as the new world, have frequently confirmed our first belief that a journal of this nature was really wanted in the advanced intellectual field and that when started it would be readily encouraged and subscribed by the educated classes. Our exchange list has now assumed a healthy appearance and shows that Editors engaged in various departments of knowledge, have been finding interesting and instructive matter in the columns of our issues and that they have really been appreciating articles appearing in our Magazine. Now and then we hear a complaint from a few of our readers that the Magazine

may be more exclusively devoted to Astrological Sciences and that general items of interest may be altogether avoided. They forget that all departments of knowledge come under the general subject astrology, that the monotony in a journal, however technical, will be prejudicial to its interests, that the general body of readers always get disgusted if only one subject is constantly harped upon and that the mind of man requires as great a variety of intellectual food to make it healthy as his body does to keep it up in a sound condition. In the horoscope of man, twelve houses—Bhavas—are detailed by the ancient Astrologers, and all terrestrial and celestial phenomena with which he comes in contact are included within these twelve houses. Where then is the irrelevency of introducing foreign matter into the columns of the Astrological Magazine? Every information given in its pages will either be national or individual, and in both cases it is supremely useful and necessary as it concerns man, whose whole lifeforces are moulded into form by the planetary influences. We are highly thankful to our readers who have been steadily keeping up the journal during the last eight years of its existence, and we earnestly request them to continue the same interest in future which they have been evincing towards it during the last so many years. The translation of Brihat jataka adds a special value to the journal in its technical department and the subscribers will have the advantage of getting the Magazine plus the English translation with copious notes of our own—of Brihat jataka, for the ridiculously small sum of rupees four per annum. We are also highly obliged to our correspondents for the invaluable contributions they have been sending us and we hope that educated gentlemen will readily come forward to help this journal by creating and clearing their doubts on this most important subject through the columns of the Astrological Magazine At the suggestion of many of our friends and sympathisers we have kept on to the old low subscription of rupees four for a year, and we have opened an offer—very cheap for the value given—of selling our publications at a great reduction in their original prices. The utility of such a concession may well be seen and we hope that all lovers, sympathisers, critics, non believers and readers of astrological works would take advantage

of our liberal offer and buy our publications without losing this chance. This offer will be opened only for 6 months, and we trust that this concession of ours will enable many people to procure for themselves works of absorbing interest at a nominal price and thus add really interesting volumes to their libraries. In Volume IX we shall, of course take every care to keep up the high style and efficiency we have always tried to maintain in the columns of this journal and as the prejudices against astrological sciences, have been largely smoothed out by our contributions, magazines, discussions, correspondence and public lectures, we are certain, that the Astrological Magazine will go on increasing in its wide circulation in all the continents of the world, and thus be able to disseminate the sublime truths of astrology among the remotest corners of the intellectual world.

As regards the usefulness of these sciences we have often pointed out that, by a clear knowledge of the future, man's inventive and discovering genius, develops as new occasions arise, and new phenomena present themselves and although men may not succeed in the original aims for the accomplishment of which they started their intellectual researches, they may yet come across new branches of sciences and experience of which they have had probably no knowledge whatever when they started their work. One has only to read through the history of inventive and discovering genius to realise the grand truth of our observations. The ancient Maharishis and Philosophers, had developed a state of knowledge, before which the present intellectual progress pales to great insignificance. Misinterpretation and illfounded criticism are indices of weaker intellects, and cannot serve them long in the concealment of their real ignorance. We only, and strongly advocate honest research in every field of intellectual culture, and we need hardly say that the results arising out of this plain course of mental progress, cannot be disappointing in the long run. We wish a happy new year for our Subscribers and for the Astrological Magazine, in whose cause we have been working so earnestly during the last quarter of a century. We request our kind readers to correctly note our national predictions and draw from them unprejudiced inferences and the usefulness of a

branch of knowledge which once attained to great perfection but which was lately neglected through the clatter of narrow minded scientific upstarts in whose view everything appeared unworthy of pursuit which did not fall within the corners of their limited research.

CURES FROM AIR BATHS.

The balloon trip cure is the latest thing in therapeutics. Mr. Percival Spencer, who has probably been above the clouds oftener than any living human being, is a firm believer in it. Seen at his balloon factory in a shady retreat beyond Highbury, he spoke with enthusiasm on the subject of air cure.

"A balloon trip," he said, "means the very acme of delight. One soars aloft above the troubles of the earth beneath into absolutely pure air, remaining there for a certain length of time to get the best of ozone and absolute rest and enjoyment. It does one as much good as a week or a fortnight of any other sort of relaxation"

Asked what length of trip he would recommend to people with jaded nerves, he said: "About thirty hours By that I mean a trip of thirty hours, including the return journey by train or steamboat, such a trip as Miss Godwynne Earle has just made. She started from here on Sunday morning before six o'clock accompanied by a lady friend and two male passengers —one of my aeronauts and an assistant. They were carried across the Channel to Gormandy, and landed safely at Carteret, the little seaport town opposite the Island of Sark. It was then two o'clock in the afternoon so that the journey was accomplished in just about eight hours." In the *upanishads* next to *Akasa* comes *Vayoo*—or air. Every blessed thing on the earth owes its origin, development and destruction to this mighty Maha Bhoota (complicated compound). From it comes *fire*, then comes from it water, and from the last Mahabhoota all vegetation takes nourishment. It is no wonder therefore the famous Aeronant Spencer should have come forward to preach a *truth*, which has been, to the sons of India at least, as old as their immortal Vedas. Vedas had been compiled by the great Veda Vyasa, the first title being given him for his patient work. If the Mabarishis and other *Siddhas* retreated to the tops of the highest mountain peaks of the stupendors Himalayan Ranges, and practised there mental concentration it is no wonder that they secured by that the highest physical as well as the brightest mental development. The aeronaut simply voices the truths of the past and they are taken note of. The air is the vehicle for *life* but not the life itself. Severe penance, and deep concentration enabled those Yogees to see this truth, and propogate this doctrine by means, by which men could attain to great physical and mental strength. The Rishis visited the crowded cities only on special requisition. They thoroughly knew the value of air, and the subtle agencies which air brings with it from the sun In the *Siksha*

Upanishad the great medium air has been specially mentioned as the agent which comes from Akasa, and after doing its work on the earth returns to it. All vitality is found in pure air, and he who largely indulges in *air-baths*, keeps certainly better health than those who have the misfortune to live in the crowded centres. And who influences, heats and cools this air? The Sun, the great fountain head of all sources of energy and vitality, is distinctly credited with influences on terrestrial phenomena and it is really a matter of surprise to see the pigheaded obstinacy of Western scientists to laugh at astrology in the light of these undisputed facts. They cry that planets have no influence on men? Who have then?

HOW PLANETS AFFECT HEALTH.

The sun is called *Grahapathi* or lord of the planets, planets are countless, but those which mutually affect the earth, and are affected in their turn by the earth, have been identified as nine, out of which two, Rahu and Kethu are *Chayagrahas* or shadowy planets. The remaining seven, the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn are the principal ones with whose subtle influences, mankind are specially concerned. It has been distinctly stated in the ancient Aryan Astrological works that the six last named planets are themselves physical bodies without any light in them, and that they are so peculiarly composed in their planetary discs as to reflect back specially modified influences from the light which they get from the sun, the master of all these bodies. Simple illustrations will explain clearly these wonderful phenomena. All vegetation generates, grows, and suffers destruction directly from the solar influences. Such an obvious fact needs no further amplification. We have endless variety in vegetation, If we take half a dozen trees, mangoes, jacks, pomegranates, cocoanuts and guavas, growing in the same field close to each other, fed by the same water, and manured by the same chemical compounds, naturally one should expect the same kind of fruit and same kind of physical development among them. Every tree named above differs in color, in size, in the formation of stem and branches, and in the leaves, blossoms, berries, fruits, seeds, and in the length of age to which it grows and lives. If it is granted that all these develop under the genial influences of the solar rays, then it is plain that each of these varieties, takes a different portion of the composite solar ray and develops under its composing and decomposing action. All this, we are at once tempted to say, is due to the invisible but certain strength which the seed of each tree posses-es and given favourable physical conditions, it takes root, sprouts, grows, blossoms and fruits. But the same seed when not exposed to solar influences remains inactive and absolutely powerless for growing purposes. But suppose a clever botanist says that, having studied the nature of the plant life, carefully, the cocoanut seed bears cocoanuts and the

mangoe bears mangoes, there is nothing strange in these statements as these phenomena are witnessed every day in the surrounding nature. Similarly an astrologer, who is well read in the astrological lore, will be able to say what would be the results of solar action, when those rays are modified and reflected by the Moon, by Mars by Mercury, by Jupiter, by Venus and by Saturn. As the botanist names the results of sowing according to the seasons, conditions, nature of the seed, soil, and atmosphere, and determines thereby the health and sickness of the plant, its growth, duration, life and death, so will also an astrologer, who having studied the subtle influences of the various planets in their modifications of the solar rays, expressed in his technical language, be able to say when an individual will be subjected to healthy growth, what will be his term of life, what success he will be capable of achieving in this world and when his course will be terminated. The seeds are the planets themselves, which, by some peculiar composition of their physical discs, are able to only attract such portions of the Solar rays which they are capable of absorbing and which after special decomposition and modifications in their discs, they will be able to reflect back on the destinies of individuals on whom they fall in peculiar angles, both at the time of their birth as well as at the time of their present movements. Similarly these reflected influences from the planets affect the minerals and animals. When they are good and favourable they give health and wealth and attract such objects which are subjected to their peculiar influences and repell such of those which are foreign to their nature. Jupiter gives gold when favourable, while Venus gives gems and pearls. Saturn gives baser metals, and inferior grains, while Mars gives such objects as are congenial to his nature, *viz.* warlike implements and a longing after adventurous deeds. The health of an individual is nothing more than the result of a series of physical and mental chemical combinations and decompositions, that a clever astrologer, will be able to definitely say when a man keeps good health and when he suffers from want of it. There is nothing extraordinary or miraculous about it. Horoscopes have been examined by us in thousands, and also by many astrologers. A man's health or its absence in a horoscope can easily be predicted by a fair knowledge of the planetary conditions and the nature of the particular diseases from which he is suffering, may be safely indicated with reference to them. When Saturn has the conjunction or aspect of the Sun, Mars or Rahu without benefical aspects the man suffers from asthma or bloody diseases. Will our readers examine this simple combination in horoscopes and see the health of man to whom they belong. Moon with Saturn makes a man sorrowful, peevish or melancholy. This is an intellectual chemical combination whose results on the body are equally palpable. The Sun in the 6th makes a man bold and warlike. Will they see the reason why this should be so? Saturn in

the head with evil aspects makes him deranged or giddy.—Why?

CIRCULATION OF BLOOD REVERSED.

Doctors Carrel and Guthrie, of the University of Chicago, remark that they have discovered means of transforming veins into arteries, and of removing those channels and replacing them by arteries and veins taken from animals. They sanguinely expect that by the deviation of the blood in this manner to cure diseases of the liver, kidneys and brain. These learned doctors also maintain that they have succeeded in reversing the circulation of the blood.

A medical specialist, who has been connected with the London School of Tropical Medicine, on the other hand assures the people that he does not consider the discovery would ever prove of material benefit to suffering humanity "There are, certain diseases of the liver, kidneys, and brain which are still treated by means of the old system" of bloodletting, or by applying a leech remarks this doctor. It is conceivable that in certain circumstances a deviation of some of the local blood-vessels might cause relief in a similar manner. Such relief, however, is always temporary, whereas ordinary blood-letting is not likely to do grievous harm, the attempt to deviate a part of the circulation is likely to prove more dangerous than the disease.

"I can quite understand that if a vein could be removed and successfully replaced by that from an animal it would be very useful, particularly in cases of varicose veins. The operation for the latter is to remove the vein altogether. After the operation the patient is one vein short. This places an undue strain upon contiguous blood vessels which in their turn are likely to become varicose. Nevertheless the operation of putting in new veins would, be too dangerous to permit its performance upon a human being. It would be almost impossible to prevent a blood clot forming at the point of juncture. The presence of such a blood clot in the venous system is one of the most dangerous things in the practice of surgery. At any moment it may become detached from the walls of the vein and be carried to the heart. When that happens—and it frequently does happen—the patient, although otherwise bright and almost well, falls back dead in a few seconds, and no surgeon alive can do anything to prevent it.

"The same danger is to be feared in an attempt to change veins into arteries. This means that a vein would be severed and joined to an artery. At the junction there would be the same danger of the formation of a clot. I only remember two experiments of the kind. In those cases an attempt was made to divert the blood from the lymphatics into the arterial system to afford relief in cases of tropical elephantiasis. Both were unsuccessful and proved fatal.

"With regard to the alleged reversing of the circulation of the blood. I have never heard of such a thing having been attempted before, and I fail to see what would be gained by

it. Under normal conditions the blood is properly purified and oxygenated in the lungs as it is being brought back by means of the venous system into the heart. If the reverse were the case impure blood would be brought to the heart, and in my opinion the patient would soon die of carbonic poisoning." Here are professional medical men differing radically in their views. The experiments, we aresure,with or without the knowledge of the patients, will be made on a large number of human beings, and as the introduction of raw beastly matter into the refined chemical system of human being, cannot but have its own influence in corrupting the blood of man, the results, although temporarily successful in removing a local complaint, are sure to be injurious to the general good health of the individual experimented. Veins have peculiar functions in affecting the circulation of the blood and differing from those of the arteries. The arteries and veins of animals certainly possess peculiar energies when they are living and active. Under these circumstances, the theories propounded by the American doctors need every scrutiny before they are practically introduced. Vaccination, although a preventive for small-pox (to a limited extent) has been universally condemned and eminent medical men and scientists have pointed out the injurious results. The introduction of arteries and veins from animals into the human system, will be a new departure in the medical operations and the question deserves every discussion as to its ultimate usefulness.

REMAINS OF ANCIENT CIVILISATION.

The London Globe, gives an account of "A Recent Important Find in Southern Babylonia." It consists of a large limestone statue, discovered by Dr. Banks, at Bismya, said to be equal, if not superior to the famous diorite statues found by M. de Sarzec at Tello. It is a massive work, almost perfect, the head distinctly of a non-Semitic type. The inscriptions on the statue, remarks the discoverer, are very archaic, and certainly antedate the Christian era by more than 3,000 years. It preserves the name of the ruler and of the city whose ruins are marked by the mounds.

The Globe also tells us of the recent publication of nine volumes, which are said to be the finest Egyptian and Assyrian collection of inscriptions and Oriental archeology in the world. Among recent publications mentioned are found the "Creation Epic," from which the first chapters of the Bible were compiled; the story of the flood; an account of the division of time into weeks, with the institution of the Sabbath. All are clearly related in those pages, and a date of 4,500 years B. C. is reached, which is incontestible; in spite of these incontrovertible facts the Christian preachers will still insist on the Bible narration as divine revelation, and inerrant. The whole fabric of the Christian religion has been constructed on this mythical basis observes the Progressive Thinker. To admit the truth, the whole system would be without foundation, of the same material as that of which air castles are built, and would disappear with the first dawn of a thinking mind. Othello's occupation gone, whence the means of support? And so the great fraud is continued from age to age." The conservative Biblical era of 5 or 6 thousand years given to the creation of the world has been blown to pieces by archeologists, geologists, physicists and astronomers, and the recent excavations in different forgotton spots of the world have clearly shown that a state of high civilisation had been reached so long ago as 10,000 years before Christ. The Indian astronomical era as given in the Hindu Almanacks was once highly ridiculed by the Western savants, but time, patience and research have shown that the age ascribed by the Hindu Astrologers for the existing order of things—*viz*—about 195 crores of years, has been more and more confirmed, and geologists and astronomers go to 20 or 30 crores of years. Hindus were not fools after all?

INDIAN ART OF DANCING.

An American girl, says a London Contemporary, as the Indian goddess Radha, seated in Buddhistic attitude upon a throne in a temple, is something of a novelty; and when the goddess honours her worshippers by descending from her throne to perform a symbolic dance, conveying the message of the duty of the renunciation of the pleasures of the senses, the novelty attracts wondering attention from the Londoners. Miss Ruth St. Denis, a serious student of the art and meaning of dancing, has found in Indian life and religion an inspiration which she translates into rhythmic act in a remarkable manner. Having won the applause of New York public by her original performances she arrived in London, and in a series of matinees at the Aldwych Theatre, and aristocratic houses in one of which the King was a spectator, she gives her Indian dances. When she appears as Radha, she dances barefooted to the music of Indian airs, and conveys her message in a manner that is extraordinarily realistic. In the Cobra dance, she transforms her arms and hands into living snakes; large emeralds represent the gleaming eyes and the movements show the snakes entirely dominated by the charmer. In another dance she appears as the Spirit of Incense and carries the spectator with her in such a manner that he almost believes she herself is the smoke of the incense mounting upwards in waving motion. The performances are entirely original, and it is the intention of the dancer to invite Indian criticism on her work after she has visited the important European capitals. This is very good. For if she came first to India, she would probably find her critics too numerous and too original to wreck her reputation and her assumed Indian skill. The Indians we thought were semi-barbarians, and the enlightened European nations had nothing to learn from the *niggers* who were rolling in superstition and ignorance. What a revelation we get about Indian arts and sciences from London and New York contemporaries?

WOMEN SUFFRAGE.

The remarks of Scott Wood in the Pacific Monthly suffer full quotations here as they show his views on an important question like that of suffrage for women. He says thus—the great argument in favor of woman suffrage is not that it will make politics purer and better, but that it is demanded by that equality which is justice. Woman shares with man the whole burden of the state. She bears and rears the soldiers and labourers. She contributes by domestic labour to the income and resources of the states. There is a growing class of independent women who own their property and manage business affairs. Even were it true, which it is not, it is no argument to say women are represented by their fathers, brothers and husbands. The great law of equal justice requires that they have this political power in their own right. It is simply silly to say only bad and ignorant women will vote, for experience shows the best women vote when they have the chance, and it opens their intellectual eyes. As women are in fact purer than men, so their influx will make politics purer, but this is not the real point nor will the difference, in my opinion, be very great. The real point is that now every male blackguard and ignoramus can vote if he wants to, and no woman, however cultured and intelligent, can vote if she wants to. Neither good nor bad women now have a chance to vote. Give all of them the chance all men have, and justice will have been done. It will then be a woman's own fault and choice (just as it is now man's) if she stays away from the polls. With the chief argument that she will be insulted at the polls and the fine gloss of her femininity worn away I have little patience. If our men are a mob to insult women, let us deprive them of every right incident to manhood. Neither womanhood nor manhood is lost by freedom. Much that is mistaken for womanhood is sodden ignorance and pitiful helplessness.

MEDICAL LITERATURE IN INDIA.

A worthy Master of Arts thus writes upon the ancient medical literature in India and we are sure that this valuable contribution by a gentlemen of high culture on an important subject like medicine would be read with absorbing interest by our numerous readers He says "Indian civilisation is as ancient and old as *time* can measure it. The short era of 5 or 6 thousand years allotted by modern savants for the civilisation of the world looks self condemned, as it would be seen from an extended study of modern geology, astronomy, chemistry and physics that the present condition of the earth should have been the result of many millions of years of past existence. Without pretending to read its past and measure it by so many centuries, it is sufficient to admit that India possessed a high state of civilisation, in arts, sciences, medicine, polity, astronomy and moral and religions codes long before Greece and Rome opened their eyes to the elementary knowledge of civilised life and also long before the Absynians, and Egyptians made the remarkable

progress, they were credited with during their highest stages of prosperity and political power. Chaldeans, Chinese, Persians and Hebrews were nations of a later growth, and these facts have been supported by a series of arguments by eminent archeologists that it would be so much waste of time and energy to enter fully into this plain question about the remote antiquity of the Indian civilisation. Among the Hebrews and Babylonians even during their brightest periods, medicine had not developed into its elementary stage. The sick of all sorts were brought to the public squares, where there were large con course of people and were kept there in beds or litters till some passers by came near them and prescribed some remedy, which had probably cured them personally when they were victims to such or similar bodily complaints. But at the earliest stages of Indian civilisation medicine had become a systemitised branch of knowledge and the medical skill of the Hindus was highly extolled by the Greeks when they first came in contact with the Hindu nations. High medical knowledge can be clearly traced in the greatest of the national epic of the Hindus viz., the Ramayana of Valmiki. To have attained to a stage of high perfection during the period of the Ramayana, it must certainly have been in full swing for thousands of years before that poem was composed. When Jatayu was questioned as regards his long sight and the clearness of vision the famous birdlike being is made to say that their strength and clearness of vision were solely attributable to the readiness with which they discharge their effete matter, and thus affording the courses of the blood circulation to do their work of cleansing the system without obstacles or impediment. The truth of this statement is patent upon its face. Human beings are not able to discharge the dirty matter the moment they feel a sensation to do so. The health of the villagers affords a corroboration to this statement as against the ill health of people living in thickly crowded places.

(To be continued.)

CORRESPONDENCE.

[*We do not hold ourselves responsible for the opinions expressed by our correspondents. Correspondents are requested to write legibly and on one side of the paper only*—ED.]

DIFFERENT DASA PERIODS.

To THE EDITOR OF THE ASTROLOGICAL MAGAZINE.

SIR,—I am a beginner in astrology and it is but natural that I should have doubts and difficulties at every turn I take in my studies in this interesting but very intricate subject. Dear Sir—permit me therefore to put forth my doubts and kindly enable me to solve them with help of information which you or your worthy subscribers and readers may be pleased to offer for my enlightenment. There are two systems in vogue the Astottari and Vimsottari. The first whose aggregate planetary periods make a total of 108 year's is differently distributed among the planets and is generally in vogue in Northern India. The other where the total periods come up to 120 years goes under the name of Oodu Dasa and is in use among the countries of

the Southern India. In the beginning I thought these two were the only systems and I was trying to solve them as best as I could. But when I turned my studies to the Brihat Jataka my confusion became even greater. In the *Dasantardasa Adyaya* Varaha Mihira gives altogether different principles which do not seem to have anything in common with the above two named by me. He takes the Dasa of that planet first who occupies a Kendra and is the strongest there. Then after exhausting the Dasas for all the planets who are found in the Kendras he recommends the reader to ascribe the Dasa of that planet who is the strongest in the *Panaparas* or houses next to the Kendras. After this he comes to ascribe the Dasas to planets who occupy the *Apoklibas* or the third houses from the Kendras. Thus Sir, suppose there are 3 or 4 planets in the Kendras, the person may have all their periods in consecutive order according to their sources of strength and the individual may not survive the last of these periods. Then Varaha Mihira throws his readers into further confusion by introducing the periods for the Pancha Maha Bhootas. All these really mean inexplicable confusion to me and readers of my capacity and study. I am sure that there must be some reconciliation possible in the midst of these variances and if we are enlightened on these important doubts, on one of the most vital questions in astrology, you will be laying the astrological public under a deep debt of gratitude. I am afraid I have grown already tedious. I shall refer to this again in another article.

Calcutta, 20-8-1906. } AMATEUR ASTROLOGER.

LONGEVITY.

DEAR EDITOR.—Kindly publish the following in a corner of your worthy Magazine and oblige. The most important question in the horoscope of man is the longevity of his life. It is the canvass on which has to be written all his future life history. The determination therefore of this vital point in the horoscope deserves the best attention man can bestow on this subject. I have carefully read both the original and the notes on this 8th Bhava published by you both in your Astrological Self Instructor and English translation of Jataka Chundriku. In my humble opinion you have not thrown there as much light on this important point as you ought to have done. I am not here playing the part of a critic. And you must excuse me for speaking frankly what I feel after reading your worthy books. In Jataka Chundrika, the 8th house from the Lagna and the 8th from that 8th house are considered as indicating longevity and some hints are thrown there to find out the strength of that Bhava by the position of the lords of those houses, and the planets who occupy them. The 12th houses from these two *viz.*, the 7th and 2nd are considered the houses of death or Maraka. Now I want to know what you mean (or the author of Jataka Chundrika for that matter) by longevity and death. Any one of these terms will be quite enough to solve this question and I fail to see why two separate Bhavas should be consulted for determining the life of a man. In the Astrological Self Instructor you appear to be still more sparing. Combinations are given there to determine certain terms of life but there is no reasoning there which convinces a man of the working of the Astrological principles. Referring to Brihat Jataka I find in Ch. VIII principals laid down, which do not in the least bear any resemblance to the principles enunciated elsewhere. Graha Datta Pindayurdaya determines the length of life for an individual. In Gochara (*present movements*) planets have a direct bearing according to some in causing death. Others say Oodu Dasa—the worst there determines the death. These different methods are sufficient to puzzle a learned man and you will see that they confuse much more the brains of ordinary students who have not attained to high proficiency in astrological studies. Any solutions to these will be highly welcomed.

Bombay, 15-8-1906. } DIFFICULTY.

CHAYAGRAHAS—(SHADOWY PLANETS).

Science confirms as well as confuses. Some ancient views are confirmed by researches of the modern scientists. While others do not obviously fit into their way of explanation. A wise man has to rise above the surface of prejudice, and judge for himself. Rahu and Kethu go under the name of *Chaya* (shadow) and *Grahas* (attracting bodies or planets). Rahu is called Thama or darkness. It is alleged and confirmed by experiments, that the Sun's rays falling upon the Moon, Mars, Mercury, Jupiter, Venus and Saturn are reflected back and thus illumine the otherwise lightless planets. Rahu and Kethu seem to be exceptions. They are also called *Aprakasa* (lightless) Grahas. If it is to be simply believed that Rahu and Kethu are the two nodes of the Moon or the earth and thus cause eclipses of the luminaries, then they cannot be classified as Grahas by which term it is understood as bodies which have the power of attraction and repulsion. These states of existence cannot with propriety be applied to simple shadows, unless, the theory is pushed to its extreme limits of confessing that the power of gravitation arises in light and darkness and that all planets, whether visible or invisible, are finally reducible to a state of high incondescense. Gravitation may be matter of a subtle nature, whose workings have yet to be properly explained. There are some who maintain that heat is matter as well as light and all their varieties, whatever may be the names under which they go. Rahu and Kethu probably are the shadows of some bodies with which they are necessarily connected, possessing the power to absorb all bright rays of all planets and darkening their surfaces and exerting certain peculiar influences which other planets are incapable of doing. It is also possible to imagine that when the shadow of the earth falls between the luminous bodies, it may be called a

Chaya and Grahn also as darkness possesses the power of attraction and gravitation as light does. The old theory that the absence of light is darkness has fast been disappearing from the scientific circles. It is now alleged that darkness is as much a distinct substance as the light is and that all objects have these two in their proper proportions. The nature of Rahu and Kethu may be more fully explained in the light of ancient astronomy and Samhita and these will appear later on.

SOME OF OUR EXCHANGES.

It is impossible to make a digest of the valuable articles on various subjects contained in the numerous Magazines and papers we get in exchange for ours. Sometimes the contributions are so interesting that attempts made to reproduce them in parts, will do more harm than good by disturbing the continuity of reasoning and the instruction contained therein However we shall here refer to a few of them.

1. "MIND" maintains its high position as a journal devoted to metaphysics and the reader finds articles there of absorbing interest.

2. The "PROGRESSIVE THINKER" is a spirited weekly in search of Truth at any cost and it is a pleasure to read through its pages.

3. The "BIBLE REVIEW" devoted to "advanced Esoteric thought" well sustains the reputation that its learned Editor Heraim E. Butler has enabled it to secure.

4. "MIGHTY ATOM" contains a variety of useful articles that any one who takes the trouble to read it will find rich intellectual food in its pages.

5. The "IRISH SCHOOL MONTHLY" is a very useful journal which furnishes much interesting information.

6. "THEOSOPHY IN INDIA," the old Prasnottara has thoughtful articles on theosophical literature.

7. The "INDIAN POLICE NEWS" is full of Police information which ought to be carefully perused both by the Police and by those who are under its protection.

8. "THE SCIENCE GROUNDED RELIGION" tries to remove many errors which have crept into the thoughts of the general public, and clears the ground for nobler conception of God and his glorious work.

9. "THE PAPYRUS" is a little magazine of individuality and contains much sensible matter for thinking minds.

10 "THE FLAMING SWORD" gives no quarter for humbugs and falsehood preachers. The Koresh system of thought is beautifully developed in its pages.

11. "THE GRAIL" travels back through all the sunsets and sun rises, and rises again in all the brilliant colors of philosophic sublimity.

12. The "HARBINGER OF LIGHT" has been doing immense work in the fields of spiritualistic world and has afforded ample proofs for the world's belief in the existence of souls beyond the grave and after their separation from the body.

13. The "MYSORE REVIEW" has been greatly improving in get up and the quality of matter introduced into its interesting pages, and seems to have a very bright future should it continue to develop as it has been doing.

14. The MALABAR QUARTERDY REVIEW" is another high class journal, which cannot be perused by any reader without some intellectual improvement.

15. The "BRAHMA VADIN" has made considerable progress in the value of its contributions and as the name implies, it serves a very useful purpose in the intellectual and religious field of investigation after a real knowledge of the great Brahma.

16. "THE MADRAS LAW TIMES" in its 10th No. has shown a steady progress. The Editorial Reporting and managing members are all highly educated gentlemen, and the fund of valuable legal information contained in its pages cannot but make an agreeable impression upon its readers.

17. "The INDIAN REVIEW" has developed into a very useful journal, and maintains its leading position as a high class mouthly. The variety of subjects treated of in its pages, the quality of the information, and the way in which the contributions are detailed by their learned authors, make this Journal really useful

18. "The STUDENTS OWN MAGAZINE" serves a special purpose and it is very important in this way that the instructive articles contained in it are addressed to students who are to form the future generation and on whose right training depends the future prosperity of the Indian nation.

19. "MODERN MIRACLES" is the searchlight of strange and wonderful phenomena, and takes the reader very agreeably along its interesting columns.

20 "The OCCASIONAL ONE" contains clear articles on the uses and abuses of astrology, fatalism and psychic phenomena, with hints for the stock market and a perusal of these will be an intellectual repast.

21. The CHICAGO LEGAL NEWS" always contains important legal information, whose careful study will clear many of the legal problems now before the Bench and the Bar. The comments offered on various judgments and cases form a sprcial feature of this weekly and enable the legal practitioners to look into the several aspects of the laws promulgated by the American legislature.

22. The "METAPHYSICAL MAGAZINE" is devoted to science philosophy, metaphysics and occult subjects. The August issue contains a goodly list of valuable contributions and the article "on Thought Transference in its relation to mental healing" by the learned editor Mr. Leander Edmund Whipple will amply repay any reader."

REVIEW.

The Perfect Life—This is a little pamphlet by Adolphine C. Hingst, in which she has very cleverly introduced the various phases of life the highest art. She observes "Life appears in endless varied forms, on earth in the air, in the water, in the firmament, even in inorganic forms, for there are changes in the solid stones, in its highest form life appears in human beings.....Humanity is the most varied, the most wonderful

phenomena." Her description of the different strata of humanity is charming and takes the readers imperceptibly to a high state of conception of life and the responsibility that rests on man to "grow upwards" and not "downwards." "The right thinkers" she rightly observes "who aim at continual youth at normal health of body and mind, cultivate the equanimity of the soul as the motive power in their aspirations." Her concluding para is as charming as her development of this important subject in her booklet. She declares that "by truthfulness, by watchfulness by keeping the conscience clear, man will attain to what he aims." The book is well worth to grace the libraries of all readers and we wish the authoress every success in her noble attempts to purify persons of the evil environments which often cloud their intellects and lead them astray in body and mind.

A COUNCIL OF INDIAN PRINCES.

The "Madras Times" has an excellent article on this important subject which is well worth a careful perusal. Our learned contemporary thus observes:—

No details of the scheme are to hand, and we are ignorant of the exact position to be occupied by such a Council, but we are convinced that to ask the Native Princes to give more help to the British Government and at the same time to do so freely and unhampered by suggestions from a Resident is a policy that marks the soundest statesmanship. Mr. Morley cannot grant representation at present but would it be desirable to do so. But by this device he can get to a certain extent at the will of the people and give, what the National Congress is always demanding, a larger share in the management of the affairs of the country into the hands of Indians. The opinion of the Prince of Wales on the subject will be, of course, most valuable, as he has had exceptional opportunities of getting to know nearly all the Chiefs personally and has seen something the majority of the most important Native States.

The idea of a united India would be considerably furthered by the the existence of this Council even if its functions were only deliberative and advisory. Hyderabad and Kashmir, Baroda and Mysore could exchange views and experience, and possibly map out a common policy for Native States, and from them the lesser Chiefs and Zemindars would learn much. However restricted the actual power, the experience of the Chiefs would cause their opinion to command great weight with the Viceroy. The Chiefs are after all the natural mediators between the English rulers and the voiceless millions, Englishmen and Chiefs can meet each other as equals and respect each other's opinions frankly. Resolutions of the Congress are always suspected of a desire for class legislation, and at the best they are only the opinions of a new class in an old country. The Chiefs are as old an institution as the ryots, and moreover they represent land in an essentially agricultural country. Too little has so far been done to encourage them to act as mediators, and such a

step as this, if it takes form, will give a true historical importance to the rule of Mr. Morley and the visit to India of the Prince of Wales." The views advanced by the Editor of the "Madras Times" are deep and far reaching, and he seems to have very correctly judged the present condition of India and the representation it should have in the deliberations of the paramount power. The learned Editor has laid the Indian public under a great debt of obligation by his clear views on the present political conditions obtained in India.

NOTES.

Sir John Herschell has estimated that a comet does not weigh more than a few ounces, though its tail may be millions of miles in length.

Florida has a peculiar fly called the "horse-guard," which has the appearance of a hornet. This fly follows the horses and catches the horse-flies that settle on them, but does not annoy the animals themselves. We wish they breed such flies to protect the horses elsewhere.

The railway from Pamban to Rameswaram temple is completed. It will be a great boon to the many thousands of pilgrims who come across yearly to worship at the important and interesting temple at Rameswaram credited to have been established by the great Indian National Hero Sri Rama. The railway to be extended to Danish kodi which is the extreme southern point of India and is only about 17 miles from Talamannar, one of the extreme points of Ceylon. Mr. Priestly, Agent, S. I. R, has recently interviewed the Governor of Ceylon in this connection. If the Ceylon Government extend their railway to Talamannar, a steamer service of about 17 miles will connect India with Ceylon instead of the present round about route of 150 miles.

China is the great slave country of the world. Of a population of 400,000,000, there are slaves to the number of 10,000,000. Every family of means keeps its girl-slaves, and a man's position is usually judged by the number of slaves he keeps. At any age from three to fifteen, girls are sold, seven or eight being the age at which most change hands. The girls are purchased to do housework, it being cheaper to buy than to hire. Slaves vary in price; £1 is about the average, but much depends on the girl's appearance. A good looking girl will fetch £4, or even £8. But what are the trade unions in Europe and America. The workers are treated with no show of courtesy and often feel their position worse than actual slavery, where a feeling of ownership softens the rigors of slavery. Names may change but conditions of slavery are steady and can never be broken.

"Barbarian Russia," observes an American contemporary "through the action of its recently enfranchised Duma, confirmed by the Czar, has granted liberty of religious belief and of meetings to her people. This was a right enjoyed by all people subject to Roman paganism 2,000 years ago, but no sooner did Christianity become the dominant religion than religious toleration was ignored, and the most cruel tortures were inflicted for mere difference in religious belief. Long years will probably pass in Russia before the full spirit of the new law will be observed; in the meantime the annual slaughter of the Jews will go on. No religion in the world's history has been so intolerant as Christianity."

After remarkable evidence, 'Professor' Albert Richard was at the Stafford Assizes, on July 27th, sentenced to twelve months' hard labour for obtaining money by false pretence, from a number of people by representing that he could cure diseases by means of electricity. Will doctors who advertise patent medicines say which are the causes for innumerable new complications in the human system to be sent to jail?

The Swadeshi Steam Navigation Company, Limited has become an accomplished fact. At a general meeting held at Tuticorin the Directors and the Secretaries were appointed. Out of a capital of five lacs, two lacs were subscribed on the spot The Hindus cannot take a more dangerous weapon than returning to their simple habits and living on their own industries. This will eventually check the pride of the European nations and bring them to thier senses.

An unprecedented flood took place in Darbhanga and its suburbs. The railway lines were breached, and the mails were lost in the flood. Many District Board bridges collapsed, and innumerable houses suffered destruction. The whole town was under water. People are taking shelter under trees. The poor are in great distress. The Collector deputed two Hindu officers to open kitchen houses at two prominent places of the town to feed the poor and distressed. It rained in torrents, Darbhanga never saw such bad days. Rich and poor equally suffered.

It is represented by critics that 127,000 errors have been found in the inerrant scriptures, made by transcribers and translators. The interpolations are numerous, and frequently very important, changing the entire character of the book. Many of these were pointed out by the Commentators, as were also the false renderings. The lately revised Oxford edition of the Bible directed attention to interpolations, made when and where no one can determine. The longest of these in the New Testament is that added at the conclusion of Mark, embracing all of the 16th chapter after verse 8 to the conclusion.

President Kruger's grandson, Stephanus Paul Kruger Smit, has been arrested in the Rustenburg District of the Transvaal on the charge of murdering Herman Davis, with whom, he had been engaged in a search for buried treasurde. Smit said that he knew a spot in Daspoort, where £60,000 worth of bullion was buried, and Davis believed him. They set out on their search in a cart. In the evening Smit alone in the cart, pulled up at the Zwart Spruit Hotel, twelve miles from Pretoria. Davis did not re-appear, and Mrs. Davis told the Police, who found bloodstains on the cart and a bullet hole in the hood. The veldt was scoured and Davis's body was found in a lonely spot six miles from Pretoria, with four bullet wounds in the head. At the inquest on Davis, Smit's sister-in-law said that Smit borrowed the cart from her, and the morning after he had returned it he came to say good-bye, stating the detectives were after him, and asked her not to tell any body that he had had the cart. The Magistrate has committed him for trial.

The following are substituted for II and XIII of the existing rules for the submission, receipt and transmission of memorials and other papers to His Majesty the King Emperor, or to the Secretary of State for India: Rule II.—

Every memorial to His Majesty or to the Secretary of State for India should contain all material statements and arguments relied upon by the memorialist and be complete in itself; and it should be accompanied by a letter requesting its transmission to the authority to which it is addressed. Rule XIII.—The Government of India may withhold the transmission of a memorial to His Majesty or to the Secretary of State for India unless the memorialist has previously memorialized the Government of India and the local Government concerned on the same subject; and the Government of Madras or Bombay may withhold the transmission of a memorial which under Rule IV, they are authorized to forward direct, unless the memorialist has previously memorialized the local Government concerned on the same subject: provided that when the memorial is one for pardon which no authority in India has power to grant, it should be addressed to His majesty and forwarded to the Secretary of State for India.

"The Religion of the future" says the Flaming Sword" is a subject of much speculation, discussion, and comment. That there is to be a new religion is admitted to be certain by many progressive students of humanity. It is known from the basis of facts, that the Christian religion is passing. It has had its day, and its day is ending. It has served its purpose in the progress of the dispensation. That the religion of the Christian era has fallen from the conditions of its original virility and vitality is beyond question. History does not record a single instance where declining religion has ever been revived; there is no hope that the church of this age will again sway the minds and wills of the masses; neither is there any reason to believe that any mere offshoot or branch of Christianity, nor any sprout or sucker on the old plant or tree, will supply the world with the ideal religion. So called new thought will fail; christian science will soon begin its rapid decline. The sects of Christendom are powerless to unite; they have lost the vital element—the bond of love, the spirit of truth. In Germany, Dr. Ernest Horneffer is promulgating what he terms the philosophy of the religion of future.

Narayan Kirshna Brahmin Missionary to America, shocked the Episcopalians of Kansas City, Mo., in whose church he was speaking, by uttering the following patriotic sentiments; observes the Truth Seeker America. We are overstocked with Christian Missionaries. Ninety per cent of those we have are senseless. Furthermore, we don't want your religion and your holy book. We have more religion of our own than we know what to do with, a surplus that we'd like to export. So I pray you Americans, keep your so-called Missionaries at home. If you want to Christianise us, send us some men that are qualified to teach philosophers that know their own scripture. Until then the vedas, our four books of philosophy, are good enough for us. Show me a country where the Missionaries have been that is prosperous. It does not exist. There were no famines, no plague in India before the English invasion. I am here in the interests of India for India, not India for England." Some of the audience become angry at this plain speaking and left the church. The Minister apologized to those who remained. The truth is the last thing Christians want to hear.

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THE

Astrological Magazine,

EDITED BY

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THE DESTINY OF ASIA.

I.

THE subject of this heading naturally evokes both pleasureable and painful sensations in the minds of all the nations of the earth, and will therefore be the most absorbing imaginable. The rise of Asiatic nations means and includes the fall and humility of other nations. Long before the dawn of the European history, Asia had enjoyed, a high state of civilisation, well developed arts and sciences, ably fitted armies and squadrons, skillfully constructed languages, capable of expressing the most delicate touches of human conduct, passions and emotions, systematised forms of medical treatises, subtle logic and more subtle metaphysies and all those discoveries and inventions which seek classification under the heading of advanced culture and human progress. Its vast empires, its powerful monarchs, its learned lawgivers, its skillful statesmen, its matchless philosophers and its great poets, scientists, generals and saints, flourished for a time and left the stage and disappeared in the gloom of all absorbing Time. Its position fell, and other nations less informed and less original, stepped into its fields of activity to enact their parts during the time allotted to them by the

the Lagna. In every horoscope, as soon as the child is born, the attendants give the information to those who are interested in its welfare and the most intelligent of the lot will mark it down. If there is an astrologer close by or in attendance, then he marks it and casts the horoscope.

The correctness of the time marked will therefore mainly depend upon the ability, depth of insight into the teeleetmicalities and intelligence, which the person brings to bear at that time and the value of the whole series of calculations and predictions based upon them, will be balanced upon this important event. Astrologers who might be consulted afterwards, according to the positiou and inclinations of the parties, may be able to correct any mistakes which might have crept into these mathematical calculations on which the combinations of planets depend but it will be very hard for them to find ont any mistakes made about the correctness of the time of birth marked during this important period. The Sun moves almost one day in one degree of the zodiac and any inaccuracy about his movements can be easily checked. The Moon moves roughly in one constellation in a day and in each quarter or padam of it he will be for about 15 ghatikas or 6. hours.

He passes 30 degrees of the zodiac in about 54 hours or 1 degree roughly in $\frac{54}{30}$ hours or 1 hour and 48 minutes and as the time is sufficiently long for observation by ordinary men his position is safer in a horoscope. But as regards the Lagna the case is different. 12 ziodiacal signs pass one round of the celestial globe in 24 hours and roughly each sign therefore occupies about 2 hours of the day. We have to divide this into 30 degrees the extent of a sign—and we get a small fraction of time *namely* 4 minutes for each degree. Of course according to the distance of the countries from the equator, and the position of the egg shaped earth to the movements of the Sun, there is great difference in the extent and duration of these Lagnas or twelve signs of the zodiac so much so a Lagna in a country like England may not even extend over one hour. Therefore as the time here is minute the difficulties of the future astrologers increase in ratio to the ignorance of the parties who mark the time of birth and predictions become hopelessly confusing when the time marked at *birth* is quite off the truth. The further it recedes the correct time of birth, the greater will be the uncertainties attendant upon predictions. In a horoscope, it is always safer to trust to the position of the Moon than that of the Lagna and more so with that of the Sun than with the Moon. The question now is, are we to take the most reliable planet the Sun and then find out the lord of the Navamsa occupied by the lord of the 10th from the Sun when there are no planets from him in the 10th house? The Sun and Moon represent the soul and mind respectively and we shall explain their significance in our future issues.

PORTENTS.

From time immemorial portents have played a very prominent part in the transactions of human business, and therefore have greatly influenced the gigantic minds, which transacted their allotted work. To deny their influence shows gross ignorance while to admit everything of that sort betrays a superstitious nature. Mankind suffer misfortunes, singly, in a community, nationaliy, and universally. Some may say this is on account of their sins, while others may urge different causes for these sufferings. The approach of these misfortunes, is generally indicated by portents planetary stellar, zodiacal, atmospherical and terrestrial. Any unusual phenomena connected with the rising, sitting, appearances and movements of the planets, and stars may be called stellar. Meteors, thunderbolts, storms, halous, cloud, castles, rainbows, arroraborealis and such like may be classified under the atmospheric portents. Any unusual or abnormal phenomena connected with the moveable and immoveable terrestrial objects may be classed under the *terrestrial portents*. The misfortunes indicated by these may be avoided by expiatory rites while those from the atmosphere can only be averted or appeased by the expiatory ceremonies. Some are of opinion that planetary and stellar portents cannot be avoided by such rites. Varahamihira says that all the rigours indicated by any portents, terrestrial or celestial can be assuaged or softened by large gifts and by *Ahuties* in the sacred fire. As the sins of the parents afflict those of their offspring so also the sins of the rulers (*both of their former birth as well as those of thsir present birth*) will afflict their own persons, their children, their treasury, their conveyances, their citizens, their wives and relations, their priests and their subjects at large. If the idols in the temples move, break, speak or shed tears etc., the king's country would suffer incalculable miseries. If on festive occasions, the car suffers any serious damage or sticks to the ground and refuses to move, the king will suffer with his country. Portents, connected with the idols of Rishis, Yama, Pitri Devas and Brahma will affect Brahmins; the Khastrias and the Vyasa.

THE MOOD OF MARS AND THE JOY OF JUPITER.

The heading might sound a little curious to those who are not given to astrological technicalities. Mars governs military classes, commanders-in-chief, irritable blood, beastly and warlike temperament, fire arms and weapons of destruction, bloody fields of war and exuberance of what we call animal strength. He is eminently the planet of adventure, and of war, and it is to him that we have to look to for prospects of peace and war in the world, and for the ascendancy which military classes obtain as against the peaceful counsels of Statesmen and Ministers. We have repeatedly pointed ont in the columns of this Magazine that the earth would pass through very serious crisis during the next fourteen years, which means in plain terms that the years from 1907 to 1920 both inclusive are years, which are destined to witness great political events the deaths of great sovereigns, the readjustments of various political regions disastrous wars

enormous fires, terrific earthquakes, and sweeping plagues of various descriptions. Lawlessness would increase, peaceful occupations would be greatly disturbed, people will be subjected to shocking barbarities and harrowing famines, and all sorts of events would happen which would act as so many clogs on the wheels of the machinery of progression and civilisation. Along with the poor the richer classes will also suffer, and the history of this period of 14 years will be written in blood and marked by remarkable changes, political, social, national and religious. Let us not be misunderstood as alarmists, propogating a theory of miseries and sorrows for the world, and as misinterpreting the *moods* of the various planets. We have deliberately called Mars as the planet of war and destruction, and it is the duty of all astrologers to watch his progress, his conjunctions, his aspects and his retrogressions. But planet alone does not constitute the military government and however we might look to him and his frowning peaceful moods, for disturbing the have to look cils of Statesmen, we also definite other planets who have tration of the ices in the amongst these ot world's affairs, and powerful, the mo planets, the most the most peace-lovin beneficient and "Jolly jove or Jupite planet is the also to watch his movem We have how they are disposed ts, and see peacebreaking propensities wards the In the planetary government, of Mars. and Moon represent royal power, he Sun military capacity, Mercury, heir Mars, ap-parent and as such neutralising tendencies, Jupiter and Venus counselling propensities and Saturn the power of the servile classes.

UNFORTUNATE SOVEREIGNS.

People often make unpardonable blunders when they think that those "who wear the crowns" are more lucky and that they have not as many misfortunes to suffer as their humbler subjects. Planets are stern and uncompromising in their influences and the results flowing from them. The saying of Shakespheie "uneasy lies the head that wears a crown" may be twisted a little more and may thus be read "unfortunate are the heads who wear crowns." Their misfortunes are even greater than their humbler subjects. The following list of misfortunes shows that the sovereigns are easily dethroned or killed as other persons are but as they are rulers and leaders their names come out more prominently than those of others.

An escape quite as providential in its way as that of King Alfonso was King Edward's when his Majesty was yet Prince of Wales. On April 4, 1900, Sipido, a young Belgian, fired at the Prince as he was seated in a railway carriage in a Brussels station. The last half-century furnishes the following grave record of murdered rulers.—

Prince Charless III, Duke of Parma by Antonio Carrsa March 26, 1854.

Prince Danilo of Montenegro, August 14, 1860.

Abraham Lincoln, President of the United States, by Wilkes Booth, April 14 1865.

Prince Michael of Servia, at Belgrade, by emissaries of Alexander Karageorgevitch June 10, 1868.

President Balta, of Peru, by order of his successor, Gutierrez, July 1872.

President Gutierrez of Peru, hanged by populace to a lamp-post, July 26, 1872.

President Moreno, of Ecuador, August 6, 1872.

Abdul-Aziz, Sultan of Turkey, by Mustapha Bey and Hadj Mehmet, June 4, 1876.

Alexander II, Tsar of Russia, by Nihilist (himself killed) March 13, 1881.

General Garfield, President of the United States, Washington, July 2, 1881.

President Carnot, France, by Cesare Giovanni Santo, June, 24, 1894.

Queen of Korea, by native troops, October 8, 1895.

Nasr-ed-Din, Shah of Persia, May 1, 1896.

Empress of Austria, at Geneva, by Luccheni, an Italian, September 10, 1898.

Humbert, King of Italy, at Monzo, by Gaetano Bresci, July 20, 1900.

William McKinley, President of United States, at Buffalo, by Leon Czolgosz, Sept. 6, 1901.

Alexandar I, King of Servia, Queen Draga (with several Ministers and members of the Court), at Belgrade, by army conspirators, June 10, 1903.

SPIRIT MANIFESTATIONS.

Recently a beautifully worked silken garment of many colors was brought says the "Sunday Times." It was said by the spirit to be the shirt of a nautch dancing girl of India. It was handed round in the light, and inspected and admired. It was placed upon the table out of the reach of the medium, and the incidence was forgotten for the nonce. Ten minutes afterwards the "spirit" of Dr. Whitcombe, who had control of the medium, Abdul having departed, said he had ordered the removal of the garment, as the nautch girl had died while wearing it, and he did not know whether she had had the plague or not. Out of consideration for the sitters he had told the Hindoo spirit to take the shirt away. Every eye was immediately directed to where the garment had been, but it was gone.

A few minutes afterwards Abdul explained that the girl had died from snake bite, and there was no danger of infection. He accordingly brought the shirt back again, and there it was in its original place on the table. Mr. Stanford has the shirt at home now.

Stones with ancient markings on, a headdress of feathers and leopard skin, several birds, a warrior's belt, also a quantity of "magic earth," have been brought, and some of the latter was sprinkled on top of a flower-pot containing ordinary green mould. In half an hour a plant grew to a height of about an inch and a half. The pot of mould was brought from Mr. Stanford's garden, and Mr. Bailey had never seen it in his own personality, although he handled it while under control of the Hindoo spirit.

Some marvelous addresses have lately been delivered by the following controls: Rev. W. H. Withrow, Dr. Rob-

inson and Signor Valetti; while a song in Persian was given a fortnight ago by the spirit of Abdallah, also stories "in character" by various departed persons, including an Irishman and a Parsee. All these spirits spoke through the one medium, and each one was as distinctly different from the others in manner, gesture, style of speech, choice of language, accent, demeanor, and various characteristics as different persons in the flesh could be. The learned addresses of Rev. W. H. Withrow, and Dr. Robinson, were given in true platform style, and the matter was high class; while beautiful descriptive addresses have been delivered by Signor Valetti, who presumably was a highly cultured man in his "day of nature."

A lecture by Mr. Withrow which was given on February 1, finished with a truly magnificent recitation from one of Ingersoll's lectures, the manner of its delivery being such as to hold the sitters enthralled. Mr. Bailey, in propria personae, could no more have delivered any one of those addresses than he could fly to the Moon. The attention of the scientific circles has now largely been drawn to these spirit manifestations and the large number of educated men who have been directly and indirectly watching these spirit manifestations vouch for the truthfulness of many of these. The inferences are hard to draw.

INEXHAUSTIBLE TREASURE.

Cocos Island in the South Pacific, which was the scene of Lord Fitzwilliam's treasure-hunting exploits recently, will shortly be visited by an American lady—Mrs. Rofwell D. Hitchcock, of New York—bent on succeeding where Lord Fitzwilliam failed.

Since her return from a successful mining adventure in the Klondike, Mrs. Hitchcock appears to be in possession of papers and maps showing, the exact location of the buried treasure variously estimated at about 30 to 50 crores of rupees. and from time to time she has been approached to form expeditions to recover some of the bullion, plate and jewels supposed to have been buried there during the war between Peru and Chili. She seriously considered the matter recently, and a Boston milionaire has come forward with a proposal that he will fit out an expedition if she will consent to take lead and make up the party. Mrs. Hitchcock assured the Boston enthusiast that only upon one condition would she undertake such an enterprise, and that it should be of a distinctly scientific nature; containing a selection of scientists from the various colleges of the country and that naturalists, mineralogists, botanists and others, should be among the number and pursue their investigation along the different lines, and that the result of their scientific discoveries be published For this wonderful little island is said to be one of the most beautiful spots in the world, and is filled with rare tropical growth, having many strange birds, orchids and other plant life that have never been classified. Admiral Palliser, London, who accompanied Lord Fitzwilliam on his ill-fated expedition to Cocos, will be of the party. To carry the expedition a steam yacht costing, fully equipped, about 10 lacs has been promised, and besides being fitted with the latest improved hydraulic machinery for digging for the buried treasure, the financier has assured Mrs. Hitchcock and her friends that they will have quarters placed at their disposal superior to those of any other boat afloat. It starts early in the summer, sailing from Boston and reaching the island by way of Cape Horn. The island of Cocos is just six hundred miles south-west of Panama.

It was while engaged in mining in the Klondik that Mrs. Hitchcock accidentally ran across the valuable *data* and maps relating to the island of Cocos. It happened that she was able to do a good turn for a miner, who through gratitude for her assistance revealed to her the fact that he had in his possession of information showing the exact location of the gold. This man is now in British Columbia awaiting definite instructions regarding the expedition.

For nearly a century different persons have fitted out expeditions to unearth the treasure supposed to have been there since 1828. Fortunes have been sunk and lives lost in an endeavour to penetrate the mystery. Along the Pacific coast the story is well known, and many attempts have been made to recover the hidden wealth, but the Costa Rican Government has invariably interfered. It is said that now it keeps the place guarded to prevent attempts to loot the island. The lady would be a mad woman if she simply trusts to her own capacity. The question, if seriously taken on hand may easily be referred to the greatest Astrological adepts in the world and if these throw any valuable hints in unearthing the hidden treasure then they would certainly deserve the gratitude of the public. Scientists manning the intended expedition are many and we really fail to see why Mrs. Hitchcock should not engage astrological service and derive such benefit which the science and its adepts are able to give.

CONFUSION IN BIBLE.

"When we read that inimitable "Paradise Lost," says an American paper" by the good John Milton to a clergyman and his family the dominie declared: "If any book additional to the Bible is inspired it is Milton's Paradise Lost." We had a very poor opinion of the Devil. As the reading was concluded our hatred of his Satanic Majesty had changed into admiration, and our love for his rival was greatly lessened. With a view to regain esteem for the Supreme we opened the Holy Bible at Isaiah 45:7, and read,

"I form the light and create darkness; I make peace and create evil: I, the Lord, do all these things."

We supposed the creating of evil was the exclusive province of the other fellow. We opened Amos 3:6, and read: "Shall there be evil in a city, and the Lord hath not done it?"

Here was a conundrum by one of the superior prophets, and it suggested an answer such as Isaiah had given.

But how much trust shall we place in the words of the Lord? When we recall the fact that this Lord is the Jahvah of the Jews, falsely rendered Jehovah several times in the Old Testament, we are distrustful of his integrity. We quote II. Chronicles 18: 19 to 22 inclusive:

"And the Lord said, 'Who shall entice Ahab, king of Israel, that he may go up and fall at Ramoth-gilead?, * * Then there came out a spirit, and stood before the Lord, and said, 'I will entice him. And the Lord said unto him: 'Where with?' And the sprit said, 'I will go out and be a lying spirit in the mouth of all his in the mouth of these thy prophets, LORD said, "Thou shalt entice him, and thou shalt also prevail; go out and do even so? Now, therefore, behold, the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee."

Then we learn "exclaims the learned paper" from the residue of this chapter that the king became suspicious, so disguised himself and went up to the battle at Ramoth-gilead, where he was wounded, and "died with the going down of the sun."

In any court of law, in these modern times, if it had jurisdiction of the parties, it would convict "the Lord" and his "lying spirits" of a conspiracy to commit murder, and would sentence the culprits to imprisonment for a long term of years. And as they afterwards perpetrate the murder they would swing on a gallows, while the people would shout: "Served them right."

THE FULNESS OF NUMBER TWELVE.

A worthy gentleman from Grangville, California thus writes under date 19th August about the importance of number twelve and the formation or foundation of a society for the good of humanity, composed of twelve important leaders of twelve nations of the earth. He observes—"As a subscriber to the Astrological Magazine and student of the noble science of astrology, its peculiar influence upon human life, and the universal love that underlies the phenomenon thus manifested to the earnest observer's view has often brought the thought to my mind that a properly organised body of earnest and faithful men; may be the means of great good to the human family, to investigate and explore not only the mysterious forces that govern the planets but also many mysterious recesses of the human mind, for it is the medium, the faculty by which we are enabled to perform all these wonderful things. I have repeatedly thought of writing to you on this subject for various reasons. One is because of the capacity of a competent and efficient astrologer or the actual knowledge concerning certain things that you are in possession of commanding in the particular direction which are necessary for the laying of a proper foundation for this proposed order." Allow me to present my own on the matter. The number *twelve* as you know is emblamatic of the fulness of things or the completeness of the physical manifestation composing the material universe or the body of *Brahm* as it were. This number which conveys a wonderful significance, and the proper knowledge of which sheds much light upon many things mysterious left almost entirely unnoticed for forgotten by the great multitudes of our day and age, seems to have been fully understood and most closely adhered to by the ancients of past ages in all their undertakings, great and small, important and lasting, and the greater this knowledge of the science of numbers and their peculiar relationship to certain states of condition as manifested under the natural law, the greater has been their success of life on the various lines of achievement intellectually, ever reminding them of a relationship between the world of form and the world of cause and law maintaining greater spritual equilibriam resulting in nations both great and noble. We need but look at those gigantic ruins of once great cities, the Massive Halls of Elephanta, the temple of Jerusalem, and Karnac, laid out with exact precision of geometric rules, the twelve gates leading to the interior, we learn something further of the number twelve as applied to the sons of Jacob, the tritus of Israil, the twelve disciples of the Christ, the twelve months that make one year, twelve hours to make one day, twelve numbers that constitute the physical body, the twelve signs that form the divisions of the zodiac. Thus in all these we are but reminded of general fulness of things, in whatever direction we may make the application and in imitation of this, according to astrological rules, a body of men to be chosen from what is called the Tree of Life which is said to bear twelve manners of fruit one of each kind, thus representing in a general way all the twelve different kinds of people with their peculiar human possibilities, these people if possible to be members and residents of as many different countries as far as language will permit, in order to communicate with each other, thus arranged according to their nativity, the twelve are to be formed into a body meeting on a day and hour agreed upon, being the same all over the globe for a moments meditation upon a subject as many be given out by the master or instructor of the twelve and who is skilled in all the branches of the yoga and learned in the veda, an orderly and harmoniously formed body of men, I am sure will ultimately grow into a centre of great good." We must admit that the sentences are simple yet the ideas have not yet been properly developed. We have not exactly understood, what he wants us to do, and what good such a body of selected should do to promote general good. All public suggestions are quite welcome, but where these are made, they must clearly develop the subject and present it in a form not only agreeable to the learned but must also be easily explainable to the ignorant classes. We would request this American gentleman to send us a more elaborate scheme so that if good the whole may easily be put into action.

DIFFICULTIES IN SCIENCE.

Phenomena which cannot be explained by the laws of the theory of continuity, are rejected by the modern scientists. The breaks are formidable breaks and they see no way of getting over those difficulties. The split among scientists of established reputation, is a funny instance of how, sometimes even great minds, are misled, and made to see the absurdities, of their own so called established scientific facts. For instance, miracles are generally treated, as apparent breaks of the laws of continuity, and the scientific world is not prepared to argue the question calmly. But Professors Stewart and Tait, in their "Unseen Universe" argue the question thus.

After some argument, the learned professors observe, "We have now considered miracles.....which have been furnished by History, but our readers are already well aware, that equally formidable breaks are brought before us by science. There is, to begin with, that formidable phenomenon, the production in time, of the visible universe. Secondly there is a break hardly less formidable, the original production of life and there is thirdly that break recognized by Wallace and his school of natural History, which seems to have occured at the first production of man. Greatly as we are indebted to Darwin, Huxley, and those who have prominently advocated the possibility of the present system of things having been developed by forces and operations such as we see before us, it must be regarded by us, and we think it is regarded by them, as a defect in their system, that these breaks remain unaccounted for. Our readers will now, however if we mistake not, perceive what is the real source of perplexity felt by the school of evolutionists. It is that they have been unable to regard an interference of the invisible universe in any other light than as an absolute break of continuity; and holding with justice to the principles of continuity, they have been unable to do more than acknowledge these difficulties and allow them to remain. But from our point of view these difficulties are by no means impenetrable barriers, barring for ever, the progress of research; on the contrary we assert that if approached with sufficient boldness, and examined with sufficient care, they will be found to contain avenues leading up to the invisible universe and directing our inquiries thitherwards. There may be possibly other apparent breaks or barriers, but these appear to be the best established, and with these exceptions, we may suppose that the visible universe in so far as we are capable of investigating it, has been left to develope itself in accordance with those laws of energy, which we see in operation at the present day. In fine, the visible universe, who plainly intended to be something which we are capable of investigating and the few apparent breaks are in reality so many partially concealed avenues, leading up to the unseen." The quotation is from their work and gives much food for reflexion to the young and inquiring minds. They are men of great scientific fame, and they frankly confess their ignorance of the laws of the unseen universe, which, they feel certain, exists with higher orders of intelligences. The influence of the unseen universe is scientifically admitted, and as may be imagined from its very nature, its working is not discernible by the ordinary eye of sense. Those fine calculations which are needed to enable us to make predictions, are only comprehensible to the student, who labours hard in the lines sketched out by the original writers, and when these are not known, the reader might work for years together, without achieving the slightest success. Difficulties presented by sciences could only be solved by those, who know them well. How they knew and whether they had any delicate machinary, by which they

knew the phenomena, are questions perfectly irrelevant and useless, unless we are prepared to improve by the possession of such knowledge. There are a host of other difficulties, which the scientific men of the present day, find it not easy to answer. They have achieved considerable success, but they have taken the wrong path for progression. Great scientists feel the wardness of their position, but they have not got the moral courage to avow plainly their difficulties, and seek explanation from sources which are never failing. The "serene dreamers on the banks of the Indus" have still much, to impart in the shape of instruction to their less enlightened but more conceited brethren of the west. Sweet and soft touches of music, which enliven the soul and sooth the disturbed mind, cannot be advertised for sale through the medium of the news papers. Those who want them must go to the musician and hear him sing. We shall deal more minutely on this important subject by and by.

CORRESPONDENCE.

[*We do not hold ourselves responsible for the opinions expressed by our correspondents. Correspondents are requested to write legibly and on one side of the paper only.*—Ed.]

ASTROLOGICAL FOOLS

Dear Editor,—Please publish the following in a corner of your worthy Magazine and oblige:—

Some like to be called fools, while others, have a fancy to act the "*Sir Oracle.*" Both are right in their estimation. The following are some of the fools who professed a belief in Astrology, and made accordingly no secret of their beliefs. Lord Bacon, William Shakespeare, Sir Walter Scott Sir Isaac Newton, Kepler, Tycho-Brahe, Ptolomy, Aristotle, Plato, Socrates, Confucius, Valmiki, Vyasa, Sankaracharya, Vidyaranya, Kalidasa, Aryabhatta, Varaha Mihiracharya, Ramanujacharya, Madhavacharya, Narada, Vasista, Jaimini, Parasara and many others. It is really a question for me to know whether one likes to be classed as a member of the above community, and receive the honorable appelation of "*fools*" with them. They were all ignorant men and did not know how to test the astrological truths! They seem to have conspired together, to support a false science and inflict much harm upon mankind. They had a special intellectual grudge against the general public and they found astrology as a means to feed their personal revenge. While some of the greatest men in science, keep a respectful silence upon a subject they know not of, some of the *Social Reformers* (whatever that may mean), of the twentieth century, are most vehement in denouncing astrology, in the ratio, which is inversly proportionate to the declared ignorance of these folks in astrological matters. Their brains are fit objects for the examination of the skilled Psychologists.

MADRAS,
16 10-06. } A FOOL.

ASTROLOGICAL WRITERS.

Dear Sir—

Ancient and modern sciences as well as ancient and modern literature

are full of astrological and astronomical terms. The difference which is now made between astrology and astronomy was not understood before and the whole science treating of stars and planets was called astrology. A difference in the use of terms arose in course of time and astronomy came to be recognised as a science while astrology was considered as an absurdity. In arguing questions of this nature each party adduces its own arguments consistent in its opinion but apparently absurd in the estimation of the opposite side. There have been staunch supporters and strong opponents of astrology from time immemorial and there is much food in the arguments of both parties for a thoughtful mind. Whatever may be the final result of the examination of these sciences, especially of astrology, one thing is certain, namely, that it counts a long list of spelndid names among its adepts and writers. First of all I shall confine myself to the lives of eminent Indian Astrologers, who have appeared before the world at different epochs. Their names are also great in other departments of knowledge, and before rejecting their authority or their writings, we have to show our credentials for recognition as great and original writers. If this is not possible, the arguments which may be brought by the modern savants will have no force whatever relevant in their own exalted estimation, become perfectly impertinent in the eyes of the educated public. It is not possible to exhaust the list of names of these Indian Astrologers as many of the works, which some of them have written, either have been lost or have been in the possession of persons who are not willing to give them for the benefit of the public. In India, it is a common complaint that we hear viz. that the works of the ancient Rishis have not been before the public in their full complements. This is also partly the case in Europe and other countries. Works have been burnt or lost in the Alexandrian library, which cannot be replaced or whose names even have not been identified. Aristotle himself seems to have been a voluminous writer and is said to have composed four hundred and odd volumes, comprising works on Physics, Medicine, Philosophy, Natural Sciences, Politics, Religion and others. But only a few of them, some fragments, have been gathered and published. In India, facilities for destruction of works were greater and there were also political reasons for destroying especially astrological works. Astrology swayed the political body of India more than any other branch of knowledge did and if the science of politics was in the least understood by the several conquerors who invaded India and plundered it, we have every reason to presume that they would have taken the earliest opportunity to destroy all works on astrology which would point out auspicious periods for the conquered people to raise the standard of rebellion against their conquerors and give them as much trouble as their combined efforts could do by the false courage which they should naturally have derived from their consultations with the professional astrologers. The conquerors had therefore very good political reasons for destroying all such works as would tend to give any hopes of success in their struggles against the foreign invaders. These are safe inferences to be drawn about the destruction of many valuable treatises on Astrology during the numerous political convulsions which shook India from the Cape Comorin to the snowy peaks of the Himalayan range.

BANGALORE }
22-10-1906. } ONE INTERESTED.

HINDU PREDICTIONS.

SIR.—Astrology has long been in the ascendant in India, and various eminent Astrologers kept on making predictions from time to time and had the good fortune of seeing many of those predictions realized in their lifetime. We have no statistics preserved on this account and had we any such, they would not in the least have affected the general merits of this interesting science. After the advent of the European nations many predictions were made with reference to their military achievements and here and there we have occasional glimpses of astrological predictions being "grimly fulfilled" in the narrations recorded by the thoroughly prejudiced European writers. It is a very difficult task for a man to admit the existence of virtues in his opponent and when we have accounts of the fulfilment of the astrological predictions recorded by unsympathetic and hostile European writers, we may not say that astrological predictions are all visionary and the out-bursts of excited imagination. Where an astrologer is really a good and moral man, where he has properly studied the subject for at least ten years, and where the intelligence brought to bear upon the astrological study is really of a higher order, the man of science makes the best use of the materials before him. Where honesty of purpose marks the labour of astrological calculations, we may feel certain that predictions made by him will surely come to pass. A remarkable prediction seems to have been made by Maru Jamadeya, Guru to Maha Sholia or the Chola Raja. A Copy of an inscription on a stone from Belagamy containing this prophecy was handed over to Dr. Francis Buchanan, who was asked to travel through the countries of Mysore, Canara and Malabar in the years 1800 and 1801 by the Government of Bengal after the fall of Tippu at Srcerangapatam. The inscription in question was handed over to the Doctor on 16th March 1801 and this was handed over by him in turn to the Bengal Government. A great many valuable manuscripts have been thus removed from their proper custodies and the Government of Bengal now keeps such of them as are useful in its opnion and perhaps has destroyed the rest. The inscription in question runs to this effect. "That before the year of Salivahana, 1900 the English are to possess the whole country from the Snowy mountains to Rameswaram." The present year of Salivahana is 1828. We have still a long priod of about 70 years before us for the fulfilment of the prophecy. But we can at a glance see that the prediction has almost been realised. In

the years 1801 and 1802 the British power was still in its earliest infancy and no individual could have made bold to say that such would be the case. The inscription was given to Dr. Buchanan by one Madhulinga in Banavasi. Madhulinga was an antiquiary and had collected several inscriptions from the temple of Madu canta of which, he was a pujari brahmin. He could not have dreamt of the rise of the English Power and much less Maru Jamadeya Guru, who seems to have lived some 5 or 6 hundred years before Madhulinga. The English have practically conquered the whole of India, from the Snowy mountains to Rameswara. There are, it is true, still a large number of feudetory native states extending over thousands of square miles, but their existence is only nominal and those estates may be amalgamated into the British power one by one as time advances and opportunities occur. So much for a Hindu Prediction. Dr. Buchanan, has, of course in his usual writings, laughed at the absurd inscription, but the prophecy has almost been fulfilled. We are glad, he had the goodness to make mention of it in his works and cut a joke at it, for now we can see what value we can give to the inscription of the educated Doctor, who laughed at it and to the Guru who made this prediction 6 or 7 hundred years before the 20th century. Certainly no European had appeared on the Political stage of Indi a6 or 7 hundred years before & nobody could have said of their (English) supreme power in India before a particular date. It is much to be regretted that the cunning British travellers always managed under color of doing public good, to remove the most valuable documents and inscriptions from their proper custodians, and never contemplated their return to their owners who had the best right to keep them.

BELGAUM, 8-10-06. } A CRITICAL OBSERVER.

ANCIENT MARITIME GLORY OF INDIA.

The ranks of patriotic workers in the national cause in India give their best attention to maritime venture involving, as it does, an important step in Indian advancement. The Greek and Chinese travellers like Megasthenes and Huen Tsang, have recorded the maritime activities of the ancient Hindus and the flourishing commerce of India with Malay Archipelago, carried on in India-made sea-going vessels manned by Indian crews, and in the Arabian Sea and the Persian Gulf, the colonisation of Java and Bali, the conquest of Ceylon and the putting down of piracy on the high waters. The day of glory may be an event of ancient history, but its memory is still in the Indian mind. Independent commercial activity is a necessary counterpart of all industrial resuscitation, and maritime enterprise is the necessary concomitant of commercial activity. The art of ship-building must be early restored. This may not come within the pale of practical politics but we must, press the question of subsidising training ships with a view to qualifying enterprising youths for a sea-faring life. In England, France and Germany, the future

crews of their ships are made on board the training ships; these ships are maintained for the most part out of public funds, and hence there is no paucity of trained seamen in those lands. In times of need Indians might buy ships from England, France or Germany, but they cannot become a sea-faring people unless proper attention is paid to the training of the boys in the art of navigation. Government may not take the initiative and help, such enterprises but, nevertheless, the Indians have a duty to perform The old social prejudice against sea-voyage has fast been disappearing a process of unconscious reformation has set in with a corresponding revolution in the national mind: and it is certainly a suicidal policy to neglect turning the changing circumstances to their own national advantage. The Commercial activity of a nation depends upon its own consumption of articles produced in it as well as the demand such products have among other nations. India is almost a continent and has great commercial capabilities, which may be in demand both among its own huge communities and also among the most civilised nations of the earth. But overland trade is very curative and every possible attempt should be made by the patriots of India to revive their ancient maritime glory and enable its millions of sons to compete equally well with those of its numerous surrounding countries.

NOTES

In Java there are 46 peaks of which 30 are more or less active volcanoes.

The largest textile industry in the world is that of cotton. India, China and America grow extensive cotton.

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THE

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ABHIJIN MUHURTHA.



Muhurtha in Sanskrit means various things, of which the astrological signification refers to the division of time and its influence. The rankest of fools alone must deny the influence of Time, marked by the movements of the Sun. *Muhurtha* means about 2½ ghatis or one hour, and it also means one ghati according to the context. Days are good as well as bad and indifferent and some of the days are exceedingly evil while some others are exceedingly auspicious. But as even the worst of men has his own redeeming trails of character so also has the worst of days, some moments or divisions of time, which become good, and during which auspicious work may be commenced. But for urgent, and important work, where the orders must be obeyed within short intervals of Time, we find that there are some muhurthas which are good and in which good work may be done. One of these is *Abhijit* and it will be good for all work and is able to neutralise all sources of evil as if there is a happy combination of good planets. The solar month is determined by the Sun rising in any definite sign and that is called Oodaya Lagna. The fourth from that will be the fourth Lagna from the position of the Sun in the zodiac; and here the Rishis

have placed great strength for doing good work. We shall discuss later on why they have attached so much prominence to this Lagna and called it *Abhijit Sarva Doshaghnam i. e*, it is capable of destroying all evil influences. Vedic and astrological literature has clearly admitted the greatness of the Sun and his mighty influence over the solar system of planets. All the planets shine by borrowed light, He is Grahapathi, Bharta, Amarajoytisha and so fourth. When he is the prime mover of all terrestrial and celestial energies, and when all forms of forces emanate from his glorious disc, there need not be any difficulty in imagining that the success or failure of any work undertaken has a direct bearing upon the position of this important planet. Lagnas are junctional places for the influences of the zodiac as well as constellations and planets. They may be, and they are good and bad by nature, but this natural tendency will have considerable modifications by the force of the planetary aspects and conjunctions there. The 7th Lagna from the position of the Sun, consequently indicated his setting in the horizon and hence it is called Astha Rasi or the sign where the Sun apparently becomes invisible. The 10th house from the position of the Sun will be the Lagna during the midnight and it indicates all evil influences as the Sun will be invisible and concealed farther from any given point there. From the position of the Sun in a horoscope, the month and date can be mathematically ascertained and if the Lagna or birth sign falls within the first four houses, birth may be predicted as having taken place before noon. If it falls within the next 3 signs it falls before sunset and after midday. The same holds good for night From 7th to 10th houses the time will be from evening to midnight and after that it will go on to morning. Why should Abhijit Muhurtha be specially recommended. The Lagna there will always be the fourth from the position of the Sun and therefore the Sun will invariably be in the 10th house with or without Buda and Sukra. A powerful planet in the 10th always indicates success and all opposition for success in any line, depends upon the nature, strength and position of the planet occupying that house.

When the Sun is in the 10th Mercury must be either with him or in the 9th or 11th houses. For any undertaking planets must be in the 9th, 10th and 11th houses

from the commencing sign. Mercury therefore will be necessarily good, along with the sun. Venus who goes away on either way to about 50° (a little less) must also be placed in the 8th, 9th, 10th and 11th signs and in all these cases he happens to become an excellent planet, and counteracts all evil planetary influences. As these three planets generally occupy the 9th, 10th and 11th houses from the Lagna, they have great potency in which it posing the work commenc » of facts wi that period The position of other planets is immaterial, as the influences of the Sun, Mercury and Venus have have far reaching effects upon human destinies We shall refer to this subject again in our future issues. We must quote freely from gentlemen who have published treatises on this all absorbing subject. The depth of Indian thought is too great and too profound to be easily judged and modern scientists must admit that scientifically the ancients have eclipsed the modern men by their intellectual light and leading.

BAR'S INTERRUPTION BY BENCH.

Possibly rather more progress would be made with the business of the Court of Appeal if counsel were subjected to less interruption says the Law journal. Here is part of the dialogue in Dealtry *v.* The Countess of Aberdeen: Lord Justice Vaughan Williams: "You had better go on with your narrative, Mr. Lush:" Mr. Lush: "I intend to do so if I am not interrupted either by my learned friend or by——" Lord Justice "I notice that you did not finish your sentence. You said, 'If I am not interrupted either by my learned friend or by——" Mr. Lush: "Perhaps I may be allowed to finish the sentence on another occasion." It cannot, of course, be an easy thing on the Bench, any more than in less exalted spheres of life, to strike the happy mean between saying too little and saying too much. The difficulty that belongs to the Bench has been admirably expressed by the Lord Chief Justice. "The absolutely silent Judge," he said not long ago, "is one of the most unpleasant Judges to practice before, because the advocate never knows what is in his mind; the garrulous Judge is an intolerable nuisance, because he lengthens the proceedings and diverts attention from the points in the mind of the advocate; to strike the happy mean—to say just enough to indicate to the advocate what he should address himself to, and yet not disturb the advocate, particularly if he be a young advocate—is a task of great difficulty." That it is a task of great difficulty is proved by the failure of certain Judges to accomplish it. "It is no grace to a Judge," says Bacon, "first to find that which he might have heard in due time from the Bar,

or to show quickness of conceit in cutting off evidence or counsel too short." The proceedings in certain courts would probably be more expeditious—they would certainly be more harmonious—if there were less occasion to remember that an "over speaking Judge is no well tuned cymbal."

SHAVING.

(*From our Astrological Mirror.*)

"People seem to laugh at the idea when Astrologers tell them that they should have this operation on particular days and particular times. The science of electricity (*Vidyuhsakti*) was so perfectly known to the ancients that with a view to concentrate and conserve all good energies in man and to dissipate and get rid of all evil forces in the human body they have laid certain rules, which when studied by themselves look quite arbitrary and meaningless, but which when carefully examined in the light of conservation-of-energy—principle, look most wonderful and striking with regard to the knowledge the ancient Rishis possessed in physical sciences. The famous scientist Rishi Vatchyayana thus explains the principles of electricity in his *Vidyutsakti Prakarana* or the treatise on the exhibition of electric currents in the human body. He observes in the Sutras thus: "*Akshi* (eyes) *Vakshasi* (chest) *Kukshowcha* (stomach) *Siro* (head) *Madhaythatha Hridi* (heart) *Hasthashu* (hands) *Upatsu* (feminine organ) *Nabhacha* (navel) *Medru* (male organ) *Adho Bhaganalayaha* (lower intestines or canals) *Buddisthanay* (seat of intelligence) *Brahma Rundray* (the seat of the Kala or Ray of the Brahma) *Pravakosay* (seat of life) *Prakasathy* (shines or illuminates). Hence cutting off hair from the head means so much loss of vitality to the body and such times should be selected as would minimise or neutralise the flow of electrical currents from those sources." Cutting off nails or biting them often, the touching of the several organs frequently and exciting them, combing hairs during night times, touching the ground with [illegible] the ne[illegible] and rolling on it naked, touc[illegible]unset and [illegible]navel face or eyes, all thes[illegible] electric currents and make the man poorer in intellectual stuff. Good and bad days have been marked by the ancients, according to the power of reflection or absorption of the useful electrical currents which man has to conserve for his benefit here as well as hereafter. These restrictions apply to men who possess an abundant supply of electrical currents. The police cannot order a street beggar to shut his doors carefully and bolt them. He has nothing to loose and to him no orders are issued. Whoever possesses vitality or aspires to greater intellectual development, he must attend to these regulations to conserve his forces.

UNDER CURRENTS.

(*Brihat Samhita of Varaha Mihira.*)

This famous Astrologer and Scientist has surprised the intellectual world by his deep knowledge in many branches of useful sciences and the more we read of him and his works, the more we admire him and his many sided scholarship. He proceeds to treat of the science of under currents (water) by which a person may get at water, observe the duties of life and be cheerful and happy. As there are arteries and veins for the circulation of blood in man so also are there water courses running in all directions both above and below the surface of the earth. Water which falls from the clouds is of one color and one flavour, and after its contact with the earth, the color, taste and smell change according to the nature of the soil through which it posses. A careful examination of facts will show this to be the real case. The eight quarters of the earth (horizon) beginning from the east are (1) Indra, (2) Agni, (3) Yama, (4) Niruthi, (5) Varuna, (6) Vayu, (7) Soma and (8) Eesana. There are eight principal currents bearing similar names as the above *Dikpathies* and there is a big current in the centre known as *Mahasira*. Besides these there are hundreds of minor currents bearing well known and distinct names.

There are four good currents issuing from the centre of the earth and travelling to the East, South-West and North and there are four other currents flowing to the North-East, South-East, South West and North-West. These are productive of evil results. I shall now proceed to give the indication by which these under currents of water may be discovered

At a distance of 3 cubits (about 5 feet) to the West of *Vetasa* (Rattan) growing on dry lands and at about the depth of a man and half (about 8 or 9 feet) there always runs an under current westwards. There will be found a white frog in the course of digging at a depth of about 3 feet, with yellow earth below it, and blocking stone covering a clear current of water underneath. At a distance of about 5 feet from a *jambu* (jambol) and at a depth of about 12 feet runs a current of water eastwards. The earth will be white and of the color of metal. If there be an anthill to the East of the Jambu and close to it there will be a current running South of the anthill at a depth of 10 or 12 feet. This water will be very pleasant and sweet. At a distance of about 3 cubits from an *Oudumbara* (Ficus racemosa) and at a depth of about 15 feet a current of good water runs. If there is an anthill to the South of the *Arjuna* (a small shrub used in purgatives) there will be a current at a distance of 3 cubits to the West of the hill and at a depth of about 20 feet.

VALUABLE HINTS TO GARDENERS.

Gardeners have their important duties. They have not only to prepare their grounds, manure them, give them all the advantages arising from light, heat and air, and water, but also know the peculiar planetary influences under which their agricultural and sowing operations will be facilitated and by which they will be enabled to harvest bumper crops. Knowledge in this direction becomes absolutely useful and those who neglect seasonal and lunar influences will suffer seriously in the paucity of their crops. Botanists may be useful in giving valuable

hints as to what seed should be sown in what soils and what kinds of manures would invigorate the growth of the various crops they sow. They may also point out the seasons and times. But in this last event they are entirely guided by their ephemeral experiences which will not help much the real agricultural operations. Crops may grow very well for a time, and even look luxuriant. But they are subjected to various foul diseases, which not only destroy the crops but have also a great tendency to develop and expand into larger areas doing incalculable mischief. The Moon plays a very prominent part in the growth of vegetation and this has to be specially remembered in this connection. The lunar movements are identified with the constellations which are recorded every day in the published almanacs and it is here that the lunar influences have to be specially regulated and examined. The 24 *horas* of the day are governed by the seven planets Arka, Sukra, Buda, Chandra, Manda, Jiva and Dharasuta or the Sun, Venus, Mercury, Moon, Saturn, Jupiter and Mars regularly from the 1st hour of the Sunday on which the present world has been supposed to be created. Every Sunday therefore the first hour after Sun rise will be governed by the Sun, the second hour by Venus, the 3rd hour by Mercury, the fourth by Moon, the fifth by Saturn, the sixth by Jupiter and the seventh hour by Mars. Then again the planets in this consecutive order govern the remaining hours. We have clearly explained these matters in our Astrological Self Instructor and Astrological Primer and we refer our numerous readers to them. Apart from the terrestrial influences which the gardeners have to take into consideration, they will also have to see the wonderful visible and invisible influences which the planets moving in the celestial spheres exercise upon all vegetation. We shall give valuable hints about this subject in our next issue.

THE AVARANAS OF THE EARTH.

(*Atmospheres*).

The name of Bhaskaracharya raises many pleasant associations and if he is not the greatest mathematician of India, he was at least one of them. He lived in Punyasthambha (now Puntamba) a small town on the banks of the Godavary, and his Siddhantha Siromani is a mathematical work of rare merit. He flourished about 10 centuries ago and he has also written commentaries on the immortal work entitled the *Suryasiddhanta*. In this S. Siromani he refers to various atmospherical envelops, aknowledge of which may interest many of our learned readers. The verse runs thus—*Bhumarbahir Dwadasa Yojanani Bhu Vayooratrambuda Vidyudadya*, &c. There are seven *Mandalas* of Vayoos round the earth and they are (1) *Avaha*, (2) *Pravaha*, (3) *Samvaha*, (4) *Oodvaha*, (5) *Suvaha*, (6) *Parivaha* and (7) *Paravaha*. The first which goes under the name of *Avaha* surrounds the earth, to a distance of 12 yojanas and a yojana may roughly be calculated as 3½ English miles. This comes up therefore to about 42 miles

and Avaha environs the earth to this distance The Sun has conferred upon this Vayoo Mandala (atmosphere) great power of motion of sound, of making cold and heat, perceptible or felt. Above this Vayu Mandala, there are nine cloud atmospheres called, (1) Avartha, (2) Samvartha, (3) Pushkara, (4) Drona, (5) Kala, (6) Nila, (7) Varuna, (8) Vayu and (9) Thama. The Sun has made them to move independently, to possess watery bodies or globes, dark, and smoky in appearance or in color, and these are considered to be under the control of energies (Devatas) called Indra, Agni, Vayu, &c. If these nine cloudy Mandalas had not been subjected to the control of these Devatas (Forces), all of them would have met in one sphere, would have poured incessant rain, and would have melted the earthy surface of our world and destroyed its existence. Above these nine Megha Mandalas (cloudy atmospheres) there is a glorious Vidyunmandala (electric light envelop) which sends out brilliant light This Vidyunmandala possesses indescribable properties and is the combination of the glorious rays of the unknowable Surya or the Sun. The Yogees alone among all men, are in a position to verify these statements and by their yoga practices and deep concentration of mind (Thapas) they are able to rise to those higer regions of the atmospheres above the earth, and there actually see these wonderful envelops of light and electricity, which ordinary mortals are not able to see or realise with their limited sense visions. All the above nine Megha Mandalas, constantly envelop or cover this *Vidyun Mandala* and try to conceal its most glorious light. When Indra commands (attracts) a particular Megha (cloud atmosphere) it is set in rapid motion by the light footed wind or air and the smoky like cloud divisions are moved to and fro from their settled positions and expand or contract leaving often gaps among which glimpses of this wonderful Vidyunmandala may be seen by the naked eyes of man. These electric lightenings therefore are glimpses of a grand globe of Vidyutsakti, which is far above the earth, and which derives its wonderful brilliancy and power from the great luminary called the Sun, whose influence and power in creation, protection and destruction, grow more and more difficult, the more we try to know about his mysterious disc and his still more mysterious radiancy.

THE DESTINY OF ASIA.

II.

(*Continued from page* 31 *of Vol. IX.*)

Asia is the largest continent and contains vast empires of the remotest antiquity. If we turn to the empires of Babylon, Persia and China and read their achievements, political influence, grandeur and resources, we stand amazed even at this distance of time, and find that human activity and human intelligence had run very high and that an equal state of high culture can hardly be witnessed even at the present time. Politicians are now seriously engaged as regards the rise of Asia and the nationalities which are likely to come to the front. Many of them are even alarmed and take pessi-

mistic views of their own western affairs. What happens with the rise of the Asiatic nations, is a problem which involves a series of political speculations about which different deep thinkers are not agreed and about which it is not so easy to definitely predict. Results or influences based upon human calculations of probabilities, may not often turn out quite correct. A careful reader of the opinions of the experts on the late Russo-Japanese war, will find that most of them held in the beginning of that great war that Japan could not hold out long, that Russia will come out successful, that the Japanese nation were no match to the Russian soldiers, and that the military lacties and endurance of the west must annihilate the best armies of the Eastern nations with ease and facility. These were opinions of men who called themselves military and political experts, who trusted to their own judgments, whose knowledge of Eastern nations were as thorough from their point of view as they possibly expected it to be, and who drew inferences from such logical premises, as held water in their previous experiments. As against all these trained military men and expert opinion givers we had the foolishness or courage to give out that the Japanese would come out entirely successful after a bloody war and that the Russians in spite of their trumpet blowing, Christian faith, and military and diplomatic training, would be completely crushed, and would go back crest fallen and humbled. History knows now that our predictions based upon our knowledge of the planetary influences, have been successful while the opinions of the best experts of Europe and America were sadly falsified. The thick folds of prejudice, are so heavy that people would not like to lift them up and question how we were able to make such bold predictions and what would be the future destiny of Asia. The most prominent powers in Asia which could rise and come to the foreground are Japan, China, India, Persia, Turkey and the Mahomedan powers of Afghanistan and Arabia. It would be a great political blunder on the part of the European experts to attach too much importance to the rising power of Japan and neglect the huge political Cinathanchina in its potentialities to strike deadly blows at the most advanced powers of the civilised West. We particularly draw the attention of the readers of our Astrological Magazine the important fact of China's inexhaustible treasures in men and money and its capabilities to stand against the Western armaments successfully. The awakening of China is most surprising and at the same time most significant. The Chinese have plenty of intellect and activity, but hitherto they have refrained from exercising them in keen competition with the foreigners. They had been non-aggressive and passive resisters. They have now openly declared that they have been unfairly dealt with by the Western nations. The foreigners have taken every advantage of their weakness, have been profitted immensely by their urbanity, and the Chinese now openly say that two men cannot stand comfortably on the same foot of ground and that of the Westerns insist upon standing on this untenable ground they must eventually fight for their rights and thrust out the unwelcome foreigners with whom, the principle of self aggrandisement stands most prominent and who have ever proved themselves to be traitors to their hosts and the hospitality they extended to them. China is now seriously rousing herself to action and to the degraded position she had been compelled by the hateful foreigners to occupy. She is determind to deal with the foreign powers hereafter as they have chosen to deal with her. If they have not as yet thrown off the unwelcome burden of the foreigners, they are determind not to grant them any further privileges or concessions. They are quietly determined to take their own position in the world, and suffer no further humiliations at the hands of these unpleasant foreigners. China does not seem to have any desire to render herself indebted to any nation, and even from political Japan she is not willing to have that dictation which the latter are anxious to give her. The Japanese influence no doubt is the safest and the most congenial and for sometime her directions will be most prominent. China's activity may be seen, in her schools, in her army, in her arsenals, in the executive departments and in her mercantile speculations. The Chinese boycott of the American goods has been most prominently before the world during the last 2 or 3 years and when she rouses herself to a sense of her own power and duty, the foreign nations may not have much cause for congratulating themselves on the poor opinion they now have regarding China and its past performances. The army is now kept in a most eminent state of efficiency and the Chinese under able leaders will be dangerous to encounter on the field of battle.

PLANETS AND PROFESSIONS

(*Continued from page 32 of Vol. IX.*)

Men are mostly anxious to know their future and this specially in the direction of the means by which they can make money. The profession or calling is the most absorbing topic of the twentieth century and we draw the attention of our readers to these carefully written and instructive articles. Planets may be in the tenth house from Lagna or from Moon or from the Sun. They may be not there or they may occupy one of the houses from any one of these and other houses may be vacant or all of them may be occupied or all of them may also be devoid of planets. The student may probably look to the lords of the 10th houses from all these and trace their presence in the Navamsa and then find out the planets who own those houses. If their occupations clash with each other or appear inconsistent or are not likely to co-exist side by side, what is it that should be done to find out the real calling or profession? World is full of wonders and they are not wanting in the astrological fields also A man may be a Government servant with a taste for music, through which he may derive some special advantages. A man may be a carpenter a musician and a gambler,

in all or one of these he may earn money. A man may hold a medical diploma, while he may also have dealings in ready cash, or possess a share in a mining or planting industry. A man may have some shop, and his wife may earn some money by her prostitution or immoral conduct. A man may be a lawyer and a merchant, a dancer and an agriculturist, an author and a gambler, a rouge and a state servant. Money may be earned in many ways and all these will have to be found out and indentified with reference to the position of planets in the 10th house, or in their absence there, with reference to the lord of the Navamsa occupied by the lord of the 10th from *birth* or *lagna*. Difficulties also arise as to the main or principal means of living as opposed to side or miscellaneous earnings or incomes. Therefore it requires great skill to determine the important means of livelihood and also identify the several sources which he may have. Then again a man may have single, double, trible or multifarious duties and sources of income, among which one source may be called the main stem of support while others may be branches or minor sources. If the lords of the 9th and 10th, or 4th and 5th join together and occupy suitable positions and are possessed of other sources of energy enumerated in the astrological works the person may have what is called *Rajayoga* or success and prosperity in Government service. Various departments are included in Government service. There are ministerial and executive officers, there are police and majesterial officers there are municipal and school servants there are pleaders and semi or demi Government servants; there are bankers and other Railway and Company's servants over whom Government have generally a strong and direct control, although they are not in the pay of Government.

Suppose a man is a Magistrate, a money lender, a planter and an author. His direct employment as a Magistrate by Government will give him a decent position and saláry, but as a money lender planter and author we can also see that he may be able to make a sufficient income. In all these cases the astrologer has great difficulty in determining the extent of his income. A lady may be an actress, and a monied woman. She may be a songster and dancing woman whose income from prostitution may amount to very respectable sums. A person may be a land-lord and money lender, a scavenger and proprietor of lands or house property, or a learned author and a terrible forgerer. He may also be a leader of dacoits and put on holy appearances and earn money in both ways. The student in astrology therefore has no easy task to determine the extent of income and the sources by which it comes. In all these cases the following hints may be valuable. If the Sun is in the 10th house powerfully aspected by other royal or political planets, the person may hold some good appointment as also be a landed proprietor, having large paternal estates. If there are no planets there but the lords of the 9th and 10th happen to be the Sun and some other planet, then the person holds Government appointment without inheriting

any extensive estates from his ancestors. But suppose there is no such combination of planets in the 10th house, or between the lords of the *kendras* and *konas*, then we have to look to the lord of the Navamsa occupied by the lords of the 10th house from *Lagna*, *Chandra* and *Ravi*. These are all theories. But the real difficulties begin with our practical predictions and examinations. As three lords have been named in this connection the astrologer must again bestow careful attention to the nature of these three lords and prescribe the sources of income ascribed to them by the approved astrological formulæ. We have already pointed out why an astrologer should prefer the 10th house from the Moon and the Sun, and when these are carefully watched and predictions are based upon such an examination, there will surely be no cause for much disappointment or speculation. Men are also liable to change constantly in their callings and often they may furnish instances of remarkable changes, quite inconsistent with their previous education or surroundings. In this latter case the change may often be the result of the *Tathkalika* changes which these planets have there also.

THIBETAN TREATY.

The principal organ of the German Foreign Office *The Kolnische Zeitung* has an article on the recently concluded agreement between Great Britain and China regarding Thibet, which throws remarkable light on the attitude of Germany towards general British policy in Asia. The article contains unmistakable internal evidence of having been inspired from official sources, so that it cannot be dismissed as an irresponsible effort of the Rhenish newspaper, but, on the contrary, must be inferred as an authentic interpretation of the prevailing feeling in responsible circles in Germany. In these circumstances, it is regretable to find the article permeated from beginning to end by a pronounced anti-British sentiment, full of open attacks upon and veiled criticisms of, British policy in Thibet. It contains false statements and misleading suggestion.

The *Kolnische Zeitung* describes with undisguised *schadenfreude* how two difficult and costly military expeditions to Thibet, followed by long and tedious negotiations were unsuccessful, because China refused to recognise the validity of the agreement concluded between the Indian Government and the Grand Lama of Thibet. The German organ says. "It was not the first occasion on which the Indian Government has revealed its hopeless inability to comprehend what policy it is possible and advisable to pursue towards China."

Then it proceeds to question the accuracy of the statements of Sir Edward Grey in the House of Commons and Lord Fitzmaurice in the House of Lords that the Anglo Chinese agreement, signed in Pekin on the 27th April last, was merely a repetition of the agreement concluded with Thibet two years ago. After elaborating this point at some length, the organ continues:—"It may be regarded as

certain that the Chinese Government will do everything possible to prevent the agreement with Great Britain producing practical results. The Chinese Government is fully aware both of the actual and possible dangers with which China is menaced as the result of this agreement."

The Japanese illustrators of China are sparing no effort to keep the Chinese awake to the dangers threatening them as the result of this agreement with Great Britain on Thibet." This great paper concludes by dragging the Prince of Wales into its controversial treatment of the question, and alleges, on the authority of Chinese rumours, that the Indian Government performed a "clumsy comedy" by "dragging the Tashi Lama, whose rank and authority are equal to that of the Dalai Lamas, under a military escort and against his will, to Calcutta on the occasion of the Prince of Wale's, visit." The Prince of Wales thereupon, according to the Cologne journal, persuaded the Tashi Lama to place the Thibetan monasteries under British protection.

This astonishing utterance of the semi-official journal reveals, firstly German hostility to the Anglo-Japanese friendship, and, secondly, the tendency on the part of Germany to pose as the especial friend of China in opposition to other Powers. Germany, played this *role* with more or less success, towards Turkey and Morocco. However desirable it may be to ignore irresponsible Press attacks on Great Britain and the British, this authoritative exposition of German feeling upon Asiatic affairs cannot be overlooked by conscientious chroniclers of foreign events. Any efforts to promote an Anglo German friendship can hardly prove successful so long as the German Government permits its recognised organ to indulge in an anti-British outburst of this kind.

This treaty was framed under very inauspicious planetary influences and therefore trouble between the two countries may safely be foretold in the coarse of the next four years. Much trouble and expense will be caused and the treaty is expected to undergo remarkable modifications. This may be taken note of by statemen.

T. PAINES AGE OF REASON.

Wm. F. Osborn, of the Vanguard Mission, St Louis, says,

"That Thomas Paine gave the following dying testimony:

"'I would give worlds, if I had them, that the "Age of Reason" had never been published. O Lord, help me! Christ help me! O God, what have I done to suffer so much? But there is no God! But if there should be, what will become of me hereafter? Stay with me, for God's sake. Send even a child to stay with me, for it is hell to be alone. If ever the devil had an agent I have been one.'"

The Truth Seeker calls this "Drivel." It is more. It is downright lying says the "Progressive Thinker" There is not one word of truth in the entire paragraph. It is the chief way of replying to the age of Reason, with its unanswerable facts. A lie once started has no end.

Paine's Age of Reason was written in Paris, to antagonize the inclinations to Atheism to which France was hastening at the time he wrote. His arguments are the most convincing ever written in support of a belief in God, and in immortality. Instead of relying on the Bible to confirm his views he made drafts on Nature in support of both positions. Hear him:

"It is only in the Creation all our ideas and conceptions of a 'Word of God' can unite. The Creation speaketh in a universal language, independently of human speech or human language, multiplied and various as they be. It is an ever existing original, which every man can read. It cannot be forged; it cannot be counterfeited; it cannot be lost; it cannot be altered; it cannot be suppressed. It does not depend upon the will of man whether it shall be published or not. It published itself from one end of the earth to the other. It preaches to all nations and to all worlds; and this Word of God reveals all that is necessary for man to know of God. * * Do we want to know what God is? Search not the book called the Scriptures, which any human hand might make, but the Scriptures called the Creations."

Christian Missionaries have got into pitiable positions. The scriptural truths as explained by Christ, if ever there was any person under that name were misinterpreted and ill understood, and the present English garb in which they appear quite unfit them to stand sucessfully as Gospels of Truth before the searching investigations into nature by scientists and antiquarians. Old and learned inscriptions have often given the lie to scriptural stories and astronomical and geological researches have thrown deadly doubts upon scriptural stories. Hindu and Buddistic Philosophics furnish the stories of Christian Bible, undoubted deeds, and the learned Vedantic philosophy, places them altogether in the shade. It is high time for these worthies to stick to the sinking vessel, which leaks terribly in every direction for salvation or supports. They must now turn if they are wise men to eastern philosophy and sail smoothly on the ocean of religious thought.

ORIENTAL LANGUAGES.

There is growing up in England an uneasy feeling that the British Government has not realised its responsibilities towards oriental studies and scholarships No civilised Government is in a position to render so much assistance to oriental studies, and no Government renders so little. France, Germany, Belgium, and Austro-Hungary have hardly any material interests to serve, by the encouragement of oriental scholarship, but each of these countries has endowed chairs of Arabic and Sanskrit and has created schools of oriental learning with which England and India have at present very little to compare. "This indifferance to the learning of India" observes a London contemporary was not characteristic of the old East India Company. The oriental works that were published at the expense of the Honourable Company at the beginning of the nineteenth century are worthy examples

of typography and provide in Europe the only text of many valuable works. But in modern times this generous patronage of learning has fallen out of fashion. Under the malign influence of individualistic teaching we have fallen into the habit of thinking that the duty of this State was confined to keeping the peace and enforcing the fulfilment of contract. In such a conception of policy the encouragement of latter had no place. The economic views prevalent all over the middle of the nineteenth century were adverse to labours which Ricardo and Mill could only describe as "unproductive." Even if the judgment was not actually formulated with regard to the study of the eastern classics, there was nevertheless a better conviction which might be formulated thus: If the studies were valuable there would be a demand for them, and this demand would tend to raise the rate of remuneration sufficiently to keep the studies flourishing; if there was no demand for oriental scholarship it was a sufficient proof that it was a thing of no value. This reasoning sounds curiously out of date now a days, but we are eating the fruit of these opinions nevertheless. With the disappearance of the East India Company, its seminaries at Addiscombe and Haileybury were severed from all connection with the East; the systematic encouragement of the study of the oriental classics was not recognised as a duty by the Government which succeeded, and now we are beginning to realise with shame the greatness of our neglected opportunities. Even the material argument upon which the neglect was once justified is now being turned against us. Instead of its being true that the oriental classics are of no practical value, as used to be argued, their sudy is now recommended to us as an imperial interest with its "bad business" to neglect. This line was taken by Professor A. A. Macdonell in a paper read this week before the Royal Assiatic Society on "The study of Sanskrit as an Imperial Question." There was at present he said, hardly any opening for Sanskrit specialists either in England or in India, and there were very few European scholars in India He suggested that a commission of experts should be appointed to inquire into the subject of Sanskrit teaching and to lay down curriculam.

Sanskrit means that language which is perfectly made and which admits of no further improvement. These pretensions of this language, ought not to be easily thrown aside, because the more one studies Sanskrit the greater becomes his respect and admiration for it. The scientific side of this language is simply unimaginble. Every letter, every combination and every word has more than one interpretation and as a life long study is needed, it is absurd to throw it away as containing no gems of scientific facts.

THE PLANETARY GOVERNMENT.

We have already stated about the government of the planets both in our previous Magazines and also given them in detail in our pamphlet entitled

the "Vikari and its Prospects." The government of the planets for each lunar year has to be determined with reference to the commencement of the lunar year on the week day, whose lord becomes the king for that year. We have already stated about the effects of the year Parabhava in one of our previous Magazines. The lunar year *Parabhava* commenced on the 25th of March 1906, and will extend up to the 15th March 1907 when the fresh lunar year *Plavanga* commences. The week day on the 25th of March was a Sunday and as it is governed by the Sun, he became the king for this year and is called the Raja. The Prime minister for this year has to be determined by that plant who governs the week day when sun enters Aries or Mesha and this was on the 13th April 1906 Friday. This day is governed by Venus and he became therefore the minister for this year *Parabhava*. This is the *Mantri*. The next is the Commander-in-chief and he has to be identified as the lord of the week day on which the Sun enters Leo or Simha. The Sun entered Leo on the 16th August 1906 and the week day was Thursday. It is governed by the planet Jupiter and he became therefore the commander-in-chief for this year Parabhava. This is Senapathy. Then we have the Director General of vegetation and he is determined by the lord of the week day on which the Sun enters cancer or Karkataka. The Sun entered cancer on the 16th of July 1906 on a Monday which is governed by the Moon. Chundra therefore became the lord of vegetation this year. This is Sasyadhipathi. Then we have the controller of grains or Dhanyadhipathi. He is identified by the lord of the week day on which the Sun enters Sagittarius or Dhanas. The Sun enters Dhanas on the 15th of December 1906 on a Saturday and Saturn governs that day and he thus became the lord of grains for Parabhava. Then comes the lord of commerce or trade and he has to be identified with the lord of the weekday on which the Sun enters into Gemini or Mithuna. The sun entered into Gemini on the 14th June 1906 on a Thursday and as it is governed by Jupiter or Guru, he holds the control over all trade concerns. This is Arghadipathi. Then we have the controller of clouds. This planet will be indicated by the week day on which the Sun enters the constellation *Aridra* or the 6th star, in the zodical circle. The sun entered into Aridra on the 20th of June 1906 on a Thursday and we know it is governed by Jupiter. Hence he became the lord of the clouds during this year. This is Meghadhipathi. Then comes the Rasadhipathi (controller of the Rasas or juices) and this is determined by the lord of the weekday on which the Sun enters Libra or Thula. On the 18th October 1906, the Sun entered Thula on a Wednesday and this is governed by Buda or Mercury. Hence Mercury became the lord of the juices. Rasa signifies in sanskrit such as oils, ghee, sugarcane gingeres &c. and these may be the extracts of substances. Then we have the Nirasadhipathi or controller of substances which have no juices or oily ingredients. Metals for instance may be conveniently classed under this heading so also pearls, rubies, diamonds

etc. This planet has to be indicated by the lord of the week day on which the Sun enters Capricornus or Makara. The Sun enters Makara on the 13th January 1907 and this falls on a Sunday which of course is governed by the Sun. Hence the lord of the metals and gems will be the Sun during the year Parabhava. Every year the planetary government will be composed of nine members, one or more of the planets often obtaining several appointments during the course of the same year.

In this arrangement of the planetary cabinet to exercise their influences on the year in question we can at once see that which the moon influences is the king of the year, and all other posts are dictated by the entrance of the Sun into different houses or constellations, and eight of these nine appointments are as it were, under the control of the Sun. This cabinet of planets change every year within the advent of the lunar new year and as the king is determined by this we must ascribe great power to the Moon and his movements among the twenty seven constillations which go to form the Zodical circle. We request our readers to kindly pay special attention to the details contained in this article and thus find out why different planets get different positions every year, and give different results upon the prospects of that year.

PRACTICE *versus* THEORY IN ASTROLOGY.

Every department of human knowledge has two important sides which require careful attention from its students and devotees. Which is higher in the scale of usefulness—practice or theory—it is extremely difficult to say. For both are necessary to give perfection to the brain and to enable it to grasp natural phenomena in them entirely. If a bird has to fly successfully to long distances, both of its wings must be equally strong. If a man wants to journey to distances both his legs must be equally strong. A chain can never be stronger than its weakest link, and so also a bird or man when one of the wings or legs is weak and cannot support the other in its speed. In fact if a bird has one of its wings broken or maimed we could hardly expect it to rise into even small hights, and even if it attempts its endeavours to rise will be un-attended with success. It will miserably fail. The analogy runs on all fours when we take practice and theory in man in any department of knowledge he may be engaged in. In astrology the difficulties of practice are even greater and must be carefully considered. Here the influences calculated are from higher sources, and their application to lower spheres of action, is hardly possible, until and unless the man has great practical knowledge. While admitting the force of these general remarks in all departments of our knowledge, we must make some differences in different spheres of knowledge. Let us take Vedanta. There is practice as well as theory there and both are almost within the spheres of action which may be called intellectual or for that matter visionary. But in medicine and astrology the practice must be considered as of greater value than among other departments. In theory

a medicine may be a very good thing, but if the doctor does not clearly realise the conditions of life when it should be practically administered, then the consequences of his ignorance in practice will be very serious, and might result in great destruction of life and property. Can practice alone stand good in these departments? It is very difficult to give an answer. For a man may know a medicine to be good in practice without knowing about the theories out of which the practice must naturally have grown up. In astrology there can be no possible knowledge in practice if it is not based upon real and well founded theories. In this department we may say that theoretical knowledge must be brought down for use in practice and this application of theories to practice may be called different from the theory In music a man may sing harmoniously without any theoretical knowledge in his brain. In medicine he may get relief from a mineral or vegetable without knowing the correct processes by which these cures are effected. In engineering a man may bring together two hard substances and add strength to the building where they are employed. But in astrology there can be no practical side without the theories and these were the produts of some eminent brains whose development was abnormal and whose genius accomplished facts at which we simply stand staggered and crestfallen.

SHADOWS OF SOULS.

Shadows can only be thrown out by substances, and if they are reduced to invisible states of existence, then their shadows much necessarily be un real and unperceptible. Among the yogees and learned men of the East there are some who are able to say when a sick-man dies. The physiological conditions of death, as known to the medical profession are often misleading. The souls of dying persons are alleged to be taken away or are accompanied by other shadow like beings who are declared to be sent as messengers of *Yama* God of Death, and Judge of human actions in the world beyond the grave, and both these sets of Shadows can be seen by the cultivated eyes of these Mahatmas who, when they are present at the death bed of people, are able to say that the Shadows of these invisable messengers from yamaloka are come and that the sick persons must die within a certain time from their appearance. Scientists are eagerly moping in the dark about discoveries of facts leading to solve these subtle problems, and we are certain that before long, they may be able to say like the yogees of India when a man passes away from his earthly surroundings. Any information regarding such phe-

nomena cannot but be very interesting, and instructive and the latest news comes from professor Gates of Washington, united states.

Elmer Gates a scientist of national reputation, has unfolded his discovery of ultra-violet rays of certain wavelengths which show that living-subjects throw shadows, while dead subjects do not. The professor says that the new rays afford probably the only accurate method of determining if a person is dead. He does not believe that the transparency of a dead body is due to the flight of the soul. On the contrary he attributes the shadow cast by a living body to the presence of electric currents in the nerves and muscles. He says that by simply using the new rays on a person a scientist can measure thought and ascertain how much mental effort a man is exerting from hour to hour. "When the measurements indicate any falling off from the previous standard this shows approaching decease long before the patient feels the first symptoms and long befre any other method of diagnosis reveals it. These experiments are likely to give an important data on the question of thought transference. It is possible to be able to measure one man's thought against another." Regarding how he made his discoveries he explained :—"I was experimenting with invisible light, and also with electric waves, when I found certain wave-lengths of ultra-violet light and certain frequencies of electric undulations pass through a dead animal more completely than through a living body. It then occurred to me that this was a new test of death and also a new means of diagnosist revealing deceased and also partly dead structures in a living body.

NOTES.

Old metals in new forms are being ushered into this world.

Powerful and elevated planets produce remarkable fortunes.

The mouths of the Amazon, extend over 100 miles in breadth and this is the largest river in South America.

We shall push on with our translations of Sarwartha Chintamani and Brihatjataka, quickly hereafter.

We delivered several lectures on astrology, and they were largely appreciated. We shall give details in our next.

Full moon favourably situated makes a man jolly and happy while the reverse sends him melancholy and miserable.

In the consullation of horoscopes, the most important and the most difficult part is the longevity of a person. Astrologers should be very careful about this point.

People are not as great fools as wisemen take them to be neither are these wisemen so wise as the people suppose them to be. What a great pity it is to see things are not what they pretend to be.

There are some gentlemen who be get by one wife as many as twenty to twenty-five children. The fifth house, its lord and Jupiter must be very auspeciously situated to give this special fortuned.

Swindlers are under the control of Saturn, Mars and Rahu and the greater the intensity of the evil influences of these planets greater will be the villany of the persons born under such influences.

In England there are some oak trees which are as old as 15 to 20 centuries with girths rearing from 50 to 75 feet. In Africa trees as old as 50 centuries may be seen. In India the famous banyantree on the banks of the Narbuda is probably 5000 years old.

Lord Curzon made as much noise in India and outside as one man could possibly do, while his successor Lord Minto is moving the Indian political machinery as smoothly as possible. Till the present moment none of these has done any thing that would endear him to the millions of people in India.

Victoria Lotus is a flower that grows in the Amazon. The flower is about a foot in diameter and the leaves of it are some times 10 to 15 feet in diameter and more than an inch in thickness. About half a dozen men can comfortably be seated on this lotus leaf and sail over the water without fear of sinking.

Vidyaranya the famous commentator of the Vedas, established the empire of Vijayanagar which in its palmiest days, was getting a gross revenue of 81 crores of pagodas. Our history of Vijayanagar furnishes many interesting facts which are worthy of careful study and every gentleman interested in the study of worlds history must posses a copy of it.

The Harbinger of Light, Melbourne, Australia, devoted to psychology, occultism and spiritical philosophy, for November on our table contains much useful and reflective matter, and we are sure with the advance of thought in the mysteries of nature, this monthly will have a wider circulation among the thousands of educated classes in India.

France and America have been going headlong in the matter of matrimony. In both countries ladies have grown more independent than men and refuse to place themselves under marital restrictions. Many unholy devices are resorted to prevent conception or to cause abortions. It is a pity that enlightenment in these countries should have taken an unfortunate turn.

We have an idea to make a tour through Ceylon and Burma and bring

the trutns of astrology home to the learned classes there by lectures, personal arguments, consultations and circulation of our books. We hope the cause of astrology would thus receive a strong stimules which is sure to produce a great reaction in its favour. Our friends and subscribers in Ceylon will no doubt accord us a hearty welcome.

The following may interest many of our readers and these receipes have been taken from Brihat Samhita. Flowers which have no scent may be made fragrant by the undermentioned process. Take a variety of fragrant flowers and mix them with earth. Use this as manure for plants whose flowers have no fragrance. Pour the juice of Dhava and Khadira on the roots. Sandal paste must be smeared over the tree, and it must be exposed to the smoke of ghee. The flowers become fragrant. This may be tried as the process is easy.

From the year 1907, remarks an American Astrologer, to the year 1912 A. D. the British nation will suffer a series of difficulties and dangers, such as probably they had not suffered during the last 2 or 3 centuries. The difficulties arise from a discussion in their own home politics and spread outwards. The colonies give them no small amount of trouble and their arms will also suffer much from their unpreparedness and the combination of their European foes. "Hope these predictions will be falsified."

Mr. Clement T. Wragge F. R. A. S. &c. sends us his little book let entitled the Majesty of Creation. We learn that he delivered a series of lectures on astronomy accompanied by lime light magnificient illustrations in Colombo, Ceylon, and that he would be in Calcutta about the latter part of December 1906. From thence he promises to come to Madras, and deliver his learned lectures. We are also obliged to him for his promise to pay us a personal visit which we are sure will end in mutual satisfaction. We hope the Indian public will appreciate him as he richly deserves.

We beg to acknowledge with thanks the reeeipt of the catalogues of the Double Magazine Mergenthaler Linotype, which promises to be of immense value to the Proprietors of the daily papers. It is alleged that the cost in the composing room will be greatly minimised by the use of the machines. It secures a fresh face of type for every job. The cost of the distribution is nill as there is automatic action in this direction. The slugs after use are remelted and used over and over. The machine in the hands of a competent operator is able to set above 5000 *ems*. It is also stated that more than 11000 Lenotypes are in use throughout the world. The Government seem also to encourage these invaluable machines. They are built with such accuracy and precision that they may be erected and put in operation by a competent Lino type mechanist in two or three hours.

He is original and to a critical mind he even shows greater acumen and comprehensiveness of this difficult subject. If really these terms were of greek origin, he would have made a note of these significant facts in his excellent commentaries. Laya is a purely sanscrit word for Lion and the Latin word Leo (simha) probably derived its form from its more perfected sister sanscrit. Then again Chidambara Ayar is entirely wrong when he says that Hrid Roga is a greek term. Hrid or Hridaya refers to heart in sanscrit and Roga means disease. This is specially applied to Kumbha whose lord Sani is also lord of the 12th house Makara from it and a child born in Kumbha suffers from heart disease. The term kriya refers to a goat or sheep in sanscrit and it is a great pity that even a Brahmin gentleman, through ignorance should have run away in these philological matters like those of his less informed brethern, the orientalists engaged in such works.

In Chapter VII.—Varaha mihira clearly refers to Maya, Yavana, Manitha and Parasara and Bhattotpala says that Yavana was a learned Mlechha (Mussalman). Wherever there was a necessity to acknowledge the source of informations these authorotists did so with a grace and frankness which are simply admirable. There is no use of passing off hand remarks and we cannot so easily accept foreign origin for sanscrit words as Col. Todd could do in his Rajasthan for, he confounds Hercules with Harikulas (from his own imagination) and Maharishi Atri with the greek Atrius. Such hasty conclusions are dangerous and are greatly misleading. Helios or Hellas was the name for the sun god and he is styled in sanscrit as Helli. The Egyptians and Greeks who borrowed their civilisation from the ancient Hindus, must have necessarily taken a large number of their words and scientific ideas and the true explanation for these similarities seems to lie in the fact that the tide of civilisation which flowed from the East to the West also carried many words and ideas which were incorporated) with such local modifications as was needed) in their religious and philosophical works. *Hora* itself has been beautifully derived by Varaha Mihira and his predecessors in the science and the whole of Parasaras work in this branch is called Parasara Hora Tantra.

Stanza 9.

If a planet is in its Drekkana, Hora, Navamsa, Trimsamsa, Dwadasamsa and Rasi, it is said to be in its Varga. Hora means both lagna as well as half of it.

Notes.

The six sources of strength seem to be for Lagna and not for all the planets. For Kuja, Buda, Guru Sukra and Sani there is no lordship in Hora. For Ravi and Chundra they command no Trimsamsas. Varaha mihira here means that when a planet is in its above divisions it occupies a Verga and obtains great strength. Hora means a Lagna as well as half of it as explained in stanza 6.

STANZA 10.

Vrishabha, Mesha, Dhanas, Kataka, Mithuna and Makara are *Ratribala Rasis* or signs powerful during night. With the exception of Mithuna these same rasis are called *Prustodayas* The other rasis, *viz.* Simha, Kunya, Thula, Kumbha and Vrischika are called *Dinabala Rasis.* These with Mithuna are called *Sirshodayas.* Meena is called *Oobhayodaya.*

NOTES.

Prustodayas are those which are supposed to rise with their Prusta or tail and Sirshodayas are those which rise with their sirus or head Oobhayodaya is that which rises both with head and tail. Meena is represented as composed of two fishes one with the tail of the other towards its head. Thus in either way, in Meena there will be one head and one tail on each side of it. The Zodiocal signs are all not uniformedly strong at all times and these timely influences are indicated in this manner by explanations with a view to help the student in judging of the powers of planets and houses in their future predictions.

STANZA 11.

The signs are cruel and beneficial regularly, they are also masculine and feminine, the same are also movable, fixed and common, the lords of the cardinal points are the lords of the triangular houses from Mesha, Vrishabha, Mithuna and Kataka. In odd signs the first hora is governed by Ravi and the second hora by Chundra and the reverse holds good in the even signs. The lords of the Drakkanas are the lords of the first, 5th and 9th in a Rasi.

NOTES.

This stanza is very suggestive and confirms the declaration made by the author in stang 2, *viz.* that he would write little and suggest much. The first words *krura* (*cruel*) and *soumya* (beneficial) indicate that the 1st, 3rd, 5th, 7th, 9th and 11th signs are cruel and the rest 2nd, 4th, 6th, 8th, 10th and 12th are beneficial. Then again he says all these are regularly masculine and feminine. All cruel signs therefore become masculine and all beneficial signs become feminine. The same Rasis again become movable fixed and common or double bodied. Mesha Kataka, Thula and Makara become movable signs. Vrishabha, Simha, Vrischika and Kumbha are fixed signs. The rest Mithuna, Kanya, Dhanas and Meena are common or double bodied signs. Mesha, Simha & Dhanas represent East, Vrishabha, Kanya and Makara represent, South, Mithuna, Thula and Kumbha indicate west, while Kataka, Vrischika and Meena show north. All the twelve signs are odd and even. In Mesha, Mithuna, Simha, Thula, Dhanas and Kumbha the first hora (or the first half of the sign) is governed by the sun while the second hora (the second half of the sign) is governed by the Moon. In even signs Vrishabha, Kataka, Kanya, Virschika, Makara and Meena the first hora is governed by the Moon while the second hora is governed by the sun.

When a sign is divided into 3 equal parts (each part gets therefore about 10 degrees) each part is called a Drakkana. The first Drakkana in a sign is governed by the lord who

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Corresponding Member of the Medico-Legal Society, New York,

Diplomed Biochemist.

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SOLAR ECLIPSES.

WE have already written two or three articles on this important and really interesting subject, and there we also quoted the views of eminent astronomers to show how meagre has their knowledge been in their attempts to solve the difficult problems connected with these awe-inspiring phenomena of eclipses. Of the luminaries in the heavens, the sun stands unrivalled in brilliancy and real majesty from whatever point we may look at him. His movements must have been watched from the dawn of creation, as nothing can strike a mind more wonderful than the exhibition of solar phenomena. Heat, light and other invisible forms of energies, mankind correctly thought from time immemorial, have their origin in this wonderful globe and they paid the sun all the honors, which they ever attributed to the invisible Infinite Intelligence God. While the latter is comprehended only by a few eminent intellects, which attained to high psychic development and concentration, the former has been keenly watched by every man who has eyes to see, and mind to understand the simplest of natural phenomena. The Hindus called the sun *Karma sakshi* or the great witness who sees directly all actions, human or otherwise, and if we are not mistaken, all actions—attractions

and repulsions in the final stage—are directly and indirectly induced by the invisible and visible forms of energies the sun is constantly radiating in all directions. He strikes every sensible thinker with mysterious awe and majesty by his eternal glory and internal arrangements by which he produces so many wonderful results in creation. He is also called *jagat* (world) *chakshu* (eyes) by the Sanscrit scientists. It implies that nothing can be seen, if his illumination disappears. The manifestation of all phenomena is due to his powers. He causes day and night. He causes creation and destruction. He causes objects to come into existence, he develops them, and then causes their inexplicable destruction. These are wonderful results which it is not in ordinary human nature to understand and much less to explain in any suitable language. In the matter of the sublime solar phenomena all language and its best description must grow insignificant and powerless to express an object who is visible, yet invisible in his mighty productions of power, who has been a puzzle to all scientists from the remotest antiquity and who baffles all our earthly attempts when directed to get a correct view of his nature, characteristics, sources of his power, and the sublimity of his wonderful and mysterious phenomena. When therefore such a glorious object suddenly, and within calculable measurements of time, becomes eclipsed, people get uneasy, all evils are apprehended as a result of this loss of power by the sun, and they were specially watched with a view to find out how they are caused and what serious consequences may be apprehended by such eclipses. Professor Gresham from whom we have already quoted on this important subject (*see p. 197 of vol VIII*) in our previous Magazines, continues his careful and candid remarks thus—

"To approach the solar disk, to examine the sun personally and to note facts as they obtain in the solar atmosphere are means the accomplishment of which must form the primary duty of the principal Astronomers. Photographs are at least very sorry representations and in the matter of delineation of real colors and energies they are still in their embryo state.

Nevertheless very little has so far been really achieved. It is found, no doubt, that some of the coronal light (although the proportion may vary from time to time) is the ordinary light of the Sun reflected from particles which may be of the nature of excessively fine dust; that another portion is derived from self-luminous incandescent particles, and yet another

from highly heated gas. There are some indications that the light of its outer extensions may resemble that of comets' tails and perhaps be due to electrical excitement. Its light also seems in general to be almost wholly devoid of heat and so far to resemble a mere phosphorescent glow. But the principal gas existing in it, up to an average height of 150,000 to 200,000 miles above the Photosphere, whose light gives the chief bright line in its spectrum, is one that can be identified with no known substance. Astronomers, therefore, as a confession of ignorance, have agreed to call this *unknown gas coronium*.

Apart, however, from this very partial determination of the nature of the coronal light, one very interesting conclusion has been arrived at with regard to the corona as a whole, even from observations made without a telescope; *viz.*, that there is a decided relation between its appearance at any given time, and the great or less activity shown by the Sun, at or about that same time, in regard to the formation of dark spots in its Photosphere. For some fifty years past it has been known that the development of such spots is a periodical phenomenon. During each successive eleven years (or somewhat more or less) it rises to a maximum and again falls to a minimum.

When a Total Eclipse occurs, as did that of August 30th last, 1905 near to a time of sunspot *maximum*, then the Corona is found to be brighter in its light and more uniform in extent all round; while from various points, *irregularly* situated upon the Sun's circumference, rays of considerable length, and of an apparently conical or triangular form, shoot forth, which become fainter and fainter in their outer parts. When, however, the epoch of the occurrence of an Eclipse is near to that of a sunspot *minimum*, then the Corona is found to be fainter as a whole. At the same time it exhibits a series of jets or short rays in the neighbourhood of each of the poles of the Sun's axis, and it is largely extended outwards above the region of the Sun's equator, to a distance which may be two or three times as great as at the time of a sunspot maximum, or even much more.

It is far from unlikely that an extra development of sunspots at any time may indicate a coincident increase of eruption and general excitement in the Sun. But no one can yet explain why the spots wax and wane in number and in size in their eleven years' period, still more (although we may note and observe it as an interesting fact) are we unable to explain any such relationship between them and the Corona as I have mentioned. We see the 'how,' but we know not the 'why' The short polar rays in the Corona seen at a sunspot minimum may suggest the action of a quiet outflow of some magnetic discharge, which at a sunspot maximum may be much more perturbed. And it is certainly found that the amount of perturbation in the Earth's magnetism, shown by suitable recording instruments follows with much accuracy the amount of sunspot development. But we can say no more than this. Directly we speak of magnetic or electrica

effects in the Sun we must confess that our ignorance is even more intense than in any other branch of Solar study. It was interesting last August, at a time of sunspot maximum, to find once more that the Corona was of the form that previous observations had made probable. Far from displaying a series of short polar rays, its longest and grandest outflowing streamers started from near the Sun's south pole. But why it displayed its special form none can tell." In these sentences of the learned astronomical lecturer may be clearly seen what is the present state of the knowledge of the so called eminent astronomers and scientists, about the inexhaustible sources of energy, visible and yet invisible the solar disk possesses, how he works them out to our advantage and disadvantage, and how great are the difficulties which stare the philosophers in their face, and make them confess often and often the utter impossibility of offering satisfactory solutions about the phenomena produced by the solar attractions and repulsions.

HABITABILITY OF MARS.

In our earlier Volumes we have clearly explained about the habitability of Mars and the various theories which are floated by the modern scientists in support of it. Some of the assertions contained therein sound quite childish and others savour too much of positiveness in assertion for which the known data, do not furnish sufficient grounds. Mars is a striking planet and he is called the miniature of the Earth by Proctor while he derives the name of Kuja born of the Earth in sanskrit and Mahisuta or the son of the earth. In the examination of horoscopes also can be seen Martian characteristics predominating and unmistakable. Mars is red, hot and powerful. He is warlike and where he is in an advantageous position in a horoscope he will always make the man bold, adventurous and warlike.

M. Camille Flammarion, the eminent French astronomer, and one of the most remarkable men in France, has been directing his attention to the study of the planet Mars and his observations about the ruddy planet may be highly interesting.

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A thing which is particularly interesting to us at the Juvisy Observatory which I founded, is that we can watch the snow melting at the Poles in the spring, and, in fact they nearly disappear in the summer. This in spite of the fact that the year in Mars is twice as long as ours. With regard to the inhabitants, I think they are very light in weight; for instance, a man who weighs 140 lbs. on the earth, if he could be suddenly transported to Mars would weigh only 52 lbs.

The public at large do not really know the precision of some of our astronomical observations. Thus, we know the length of the day in Mars by dinrnal rotation to the 100th part of a second, and from observations which have now extended over 100 years, we find the length of the day on this planet is 24 hrs. 37 min and some seconds. The climate of Mars is very mild, there are no gales, while the atmosphere is very light, with scarcely any clouds. The inhabitants enjoy fine weather, the climate being something like that of Davos. We know the globe of Mars perfectly; in fact, far better than the Earth. I am one of those rare Parisians, who has never changed his abode. I have been here since the war of 1871, in fact, I took the flat during the war, when I was a captain in the Genie, and I am surrounded by trees and foliage as if I were in the country. Thus, in 1871, during the commune, while all Paris was fighting I turned from the study of men to that of Nature, which to my mind is far more interesting.

I began to note the different phases of vegetation on the magnificent chestnut trees just outside my windows on the Avenue de Observatorei. Those trees were planted by Napoleon the First in 1797 and I soon got to know them and their peculiarties. I numbered them starting from the observatory and noted the date at which each of them bore buds, then leaves and ultimately flowers. Some of the trees are forward while others are slow to put forth shoots. I then made a chart marking the date of flowering on each. This I carried on for thirty years and finally drawing a curved line through them found they corresponded with the solar spots. Discovered the same thing with the return of the swallows, the first nightingale, and the song of the cuckoo, though all, of course, are modified by atmospheric conditions. I have, however, emphatically proved that the more solar spots there are, the hotter the spring in Paris. I do not, however, spend all my time here as half the year I am at the observatory at Juvisy which is only about twenty minutes from Paris. There we have two astronomers working constantly, principally occupied with the study of Mars, Jupiter, and Venus; we also carefully observe and register the temperature of the air, the ground, the interior of trees, and underground streams to study how the Sun affects climatic conditions. We have, as well, different coloured glass houses for studying the effect of solar heat on plants, and here we made the curious discovery that red glass hastens vegetation, while blue glass suppresses it. For instance, sensitive plants like the mimosa grow fifteen times higher under red glass than under blue, and another curious thing we have succeeded in doing is to change both the shape and colour of leaves like the coleus and geranium under different coloured glasses." Flammarion has contributed a series of articles about the destruction of the world, and when pressed to state his correct views upon this question he thus observes.

"I have so often dealt with all the different hypotheses, but you and I need not bother about that as it will not occur in our time.' The earth has

really the 'embarrars du choix' of deaths but the most probable hypothesis is that the end will be intense cold."

Astronomers have named a cirque in the Moon after his name. Our readers will find amplification of these theories in our II, III and IV volumes and also in the VII volume. The facts discussed are very interesting and instructive and they deserve careful perusal. Our article about the communication to Mars, is full of interesting information and volume V may be advantageously perused.

INDIAN MEDICINE AS A SCIENCE.

Mars governs medical sciences and those who have Marś (*Kuja*) strongly posited in their horoscopes, either will turn out as medical men, chemists, alchemists, or those who have some liking or taste for these subjects. Medicine as a science is existing from time immemorial and to say that the present system is the grandest, that all previous systems had not developed to such perfection as the present, and that the modern medical men alone stand foremost in medical discoveries and treatment, will savour too much of egotism, self satisfaction, and indifference to truth and recorded facts. Indian medicine had attained to a very high state of perfection and even now the forgotton truths of Indian medicine show great skill and deep research, which may well be imitated and brought into practice by the Western medical men. It does not mean that the modern Western system of medical science is despicable or is in its infant stage. Each nation, develops its sciences and arts, its industries and tastes, its manners and customs, its literature and philosophy, its politics and morality, its food and clothing, and such general knowledge as is suitable to its surroundings and the physical and intellectual conditions under which it finds itself in its early growth. Where the country is fertile, where nature showers her gifts lavishly upon its inhabitants, where the climate is healthy and human diseases are few and far between, where men are living simple and moral lives, the complications of advanced arts and sciences, of agriculture and industry are quite superfluous. Where the climate is cool and bracing, why should men think of artificial means to create cooler conditions. Where it is extremely fertile, it would be the height of folly to think of useless agricultural operations to improve their soil. Where the climatic conditions are what they should be and where people keep excellent health, and command good and enduring physique there will be little meaning if the cultivated of that nation, will engage themselves in continually trying to find remedies for ill health and bad growth. India had always been known to be a land of physical and intellectual wonders. Whoever might have been its original inhabitants, and whatever state of civilisation they might have commanded in the early dawn of creation, it is certain they had the best of the natural conditions around them for their physical and intellectual growth and at a very remote period of antiquity they were well versed with all the arts of a highly civilised life. Whether the Aryas were emigrants from the northern parts or whether they were the products of the Northern Indian climatic and magnetic conditions it is immaterial to discuss that point here. Suffice it to say that at a very early period of the world's existence they occupied the most eminent physical and intellectual position in the world's nations and extended their researches far beyond the depths of human thought that has found a place in any historical records. It was a land of physical wonders. The Himalyan mountains are the highest, the grandest and the most stupendous chains of elevations, similar to which we find nowhere else in this world. All mountain phenomena. therefore connected with these huge piles of physical conditions, are grand and imposing. The strata composing these huge elevations in nature and the magnetic and electric conditions obtaining there and the surrounding country, are so many wonders which require long volumes to describe them in detail.

The vegetation on these chains of sublime elevations, is grand, imposing and possesses virtues for which no where in the world could we find a fit parallel. The animal life that turns on its slopes and its huge forests is full of wonderful activities, and requires long and deligent research to know its full extent. When we come to the rivers which take their source amidst these stupendous chains of mountains we have strange phenomena which again requires great thought and labour to explain their great variety and nature. The Ganges which takes its source among these mountains stands unmatched among the rivers of the old or the new world. Its preservative character, its virtues to kill all sorts of germs generating disease, and the rich alluvial soil, which it throws out in its long career are facts which probably have no equals in the geographical conditions of the earth's other rivers. The Ganges water can be preserved for thousands of years without spoiling and all those objects which have a dip in its medical waters must certainly partake of the excellent virtues with which its waters are characterised. The water of the Ganges is of milky color and possesses sweet and healthy flavour and probably possesses magnetic powers of a peculiar kind, which have soul elevating and purifying properties, unpossessed by the waters of other rivers in the world. Vegetation which grows on its banks and from its waters, and the metals which get constant washing from this holy stream, must naturally possess peculiar properties and virtues, which others elsewhere cannot possibly possess for the simple reason that the waters of other rivers and their magnetic currents are utterly different and cannot be compared in their potency to those of the Ganges. We will recur to this interesting subject in our future issues.

USES AND ABUSES OF ASTROLOGY.

Every science and every art has its own uses and abuses, and much depends upon how one takes it for ones benefit. A deadly animal like the lion or tiger, may at first sight be cosidered to be perfectly useless, but the same in the hands of a clever Zoologist, will not only be highly useful, but will also be a means of earning large sums of money, and thus affording the sinews for the protection of large families. Water, the most essential of things for life, may be used or abused as one desires it. By drinking excessive water or by allowing large quantities of water for his fields he either kills himself or kills the crops by which he is to be supported. Similarly gold so much valued by persons of all descriptions, may by proper use, be of the greatest benefit to him and by abuse be the means of bringing every form of misery conceivable. All sciences therefore may be used or abused according to the nature of the persons into whose hands they may fall. Mr. Ch. Martin Holway thus explains his own views on the uses and abuses of Astrology. He observes—"Ancient records of astrological data, bearing the musty impress of nearly two thousand years (*he is certainly mistaken about the age of this sublime science, as it existed even before the vedic period as ample references are made to it in the Vedas the oldest of recorded works extant*) furnish conclusive evidence of accuracy in astrological prediction, worthy of comparison with the highest modern intelligence, and furnish us with convincing proof that under the crucial scientific light of the nineteenth century, astrology is susceptible of being utilised by competent artists, to the benefit of humanity, individually and collectively. A frequent criticism offered by persons possessing general knowledge of history, literature, and science, without having investigated the subject is that the discovery of Copernicus, which recognised the solar centre of our system of planets, exploded the old ancient doctrine of planetary influences, which was originated and promulgated upon the assumption of a mundane centre. But let it be understood that this discovery in no way altered the figure of the heavens, or invalidated the deduction made from the apparent position of the Earth and the Sun. The next and most frequent criticism presented by the general sceptic is one based upon an assumption that the science of astrology would have all persons born at the same time, share the same destiny and be alike in all particulars. Here perhaps it would be well to give a closer definition of what astrology claims to do. It is one of the most ancient of sciences. And by astrology we mean the science of the influences of the planetary bodies and of their zodiacal signs. We know that the planets affect the earth and its inhabitants, by strict observation and analogous reasoning. By observation we mean what effects certain aspects and positions of the planets have upon different individuals born at certain times.

For instance a person born at noon will be very different both in looks, shape, and fortune, from one born at midnight or at any other hour of the same day because the position of the planets and zodiacal degrees ascending are constantly changing every four minutes in time. Of course the latitude and longitude of a country must be considered. But it has been and can be proven beyond controversy, that in the case of twins or other persons born within four minutes of each other and in the same latitude and longitude their appearances and ailments and every event in their lives of any importance will be identical in point of time and circumstance. This is one of the strongest points in favour of astrology. But let us look into the vegetable world for evidence that shall be more convincing. Here we find certain plants grow much more abundantly when planted during the Moon's increase than in her decrease. Peas, cucumbers and esculents generally showing this in a marked degree as any of my readers may prove for themselves by watching such growths from year to year. In the animal world we find a person sleeping in the full rays of the Moon is liable to be moon blind, that is cannot see in the night. Also lunatics are sensably affected at the changes of the Moon. Then if the Sun and Moon produce these effects why should they not also affect mankind in all of the affairs of life? And as for any two persons being alike who are born at the same time and place no wise expounder of the science attempts to prove any such theory."

We see that the explanation offered by Mr. Holway although to the point, has not been as extensive and convincing as we could do, and after quoting a few more remarks of his in our future issues, we shall show, how the discoveries of Copernicus cannot change the aspect of ancient astrology and the untenable position of the sceptic when he thinks that persons born at the same time and place should share the same destiny in life. The subject involves careful consideration of various facts and sources of knowledge and doubts and difficulties arising here must be removed by fair, sound and logical reasoning. Mr. M. H. Darling contributes an article on the Fatalism of Astrology in the "Occasional Magazine," and we shall also show that he is entirely mistaken in his views on this most important question of astrology. Our readers are requested to follow us closely and see whether we shall be able to dispel the ignorance now prevalent about these points.

ASTRO-MEDICAL NOTES.

(*How to get children.*)

Children have been objects of love, affection, pleasure, and necessity during all times and among all nations. Ill informed and bigoted Westerns have been constantly bringing the charge that the Hindus, as a nation, are not showing respect to their women, that they treat them as slaves and cattle and that the character of their children must necessarily partake of the temperaments and peculiarities which their mothers possess. This is so simple in theory that if the facts were as true as they have been misrepresented to be we should certainly feel for the degraded women and children of India, as nobody

in the world has felt for them. On the other hand if we just make references to their Vedas, to their Dharmasastras, to their Rituals and to their every day duties as men living in societies, we find ample evidence to the contrary and much to the credit of a highly civilised nation like the ancient Hindus had been. They called themselves *Aryas* and prided on their well-earned selection of this name. Arya signifies in sanskrit a learned man in the Dharmasastras and if they had strict injunctions not even to harm an ant or fly, how on earth, could the modern Western scholars bring home to them the barbarous charge of brutal treatment to their wives and children. The object of these notes is to show in what respect the women were held by shastras, by the medical and hygienic rules, and by the numerous rituals which bound the cultured classes among them at every step of their lives, nay at every turn they took in their daily avocations. These also further show how, by well respected and brought up women, the males could get healthy, well behaved and worthy children, who should be the pride of the couple who be get them.

We shall quote from standard works which are old by thousands of years and whose authority as great writers has never been questioned by the most learned among the Hindus. The name of Charaka may not be as familiar to the general readers as it ought to be and his *Samhita* (*Encyclopeadia*) is a monument of his profound knowledge in medicine, in surgery, in astrology, in Dharmasastras, in all the complicated rituals of a Hindu life, and in the various customs and principles, which prevailed, not only during his time but also long before his time. As he is one of the greatest medical men of India, nay of the civilised world, it would be interesting to know a few facts connected with him and his voluminous Sambita. If men sleep with their wives or women simply to gratify their sensual passions, and as a result produce so many vagabonds and rascals to be let loose upon the society, they have miserably failed in their duties to the communities in which they live, to the sovereign under whom they are placed for protection and to the God who created them to serve nobler purposes. This is worse than satisfying themselves in their brute passions. Varaha Mihira's Brihat Samhita furnishes valuable information regarding the behaviour which men ought to show to their better sex. The heading we have given is Astro-Medical Notes. The bearing of these two valuable sciences, astrology and medicine, upon the actions of men and women will be discussed in detail, and nothing can be more interesting or absorbing in the nature of studies to men than a knowledge of these important branches of human culture. We get children, but how should they be produced, and what preventive measures could be adapted by which a limited number of better crop of children may be produced. Without astrology medicine will be quite incomplete, because magnetic currents which are necessary for the successful reproduction of human species can only be guaged by the principles of astrological science, and under this knowledge medical truths must be carefully placed so that even where medicine is defective, a superior knowledge of astrology might be introduced with a view to check the imperfections of medicine and improve the capacity for reproduction on a healthier basis. Such knowledge, if available, is certainly invaluable and must be sought by every honest man who has no prejudices, and whose mind is actuated by the noblest aspirations to do good to his fellow creatures and try his best to minimise the chances of evil as far as it lies in the power of man to do. In the following articles we propose to treat of the conditions of women, when and how they should couple with men, what kind of children they should try to secure, how they may be able to change the sex of their offspring, and what help they can obtain from a study of astrology and medicine in achieving these desirable results. We shall also give the ages of Charaka and Varaha Mihiracharya and the value of their works as great authorities on such important topics as the production of healthy children, and their breeding.

REINCARNATION AND ASTROLOGY.

I.

Whatever may be the views of the different scientists upon the subject of Astrology, the science is complete in itself, and makes ample provision for every shade of human act or thought and all philosophic and scientific views have been carefully treated of in its unerring and highly suggestive stanzas. Whether man has past births, whether he will have future births, and whether it is possible to know from what state of existence, we have come, what state of existence we will have on this earth, and what state of existence we shall have when death supervenes this body, astrology boldly and distinctly asserts that it is possible and that the planetary combinations give unmistakable indications about these doubtful problems. The pretensions of astrology are of a high nature, and the intellectual acumen brought to bear in the treatment of its general and special principles, has no match in any department of human knowledge excepting the Yoga and the Vedanta which treat of the highest possible development of human mind. In Chap. XXI of Brihat Jataka of Varaha Mihira, stanzas, 14 and 15, combinations of planets are given both to show from what state of existence the native has come and to what state of existence would he go after death separates his body and soul. Other astrological works run to the same tune, and therefore here is a problem that astrology admits, which requires a careful treatment and solution at the hands of scientists. Professors Stewart and Tate-scientists of great fame, admit the laws of continuity and say that judging by the results on so many terrestrial phenomena, they are constrained to admit the states of existence beyond the grave, where the souls of men either soar high or low according to the acts they have done in this birth. The views of H. Menos, one of the most advanced and startling thinkers of Europe, are directly bearing upon this vital question and we shall quote

them as far as possible to show that science teaches the immortality of soul. The soul or *atma* is governed by the Sun, the lord of the visible universe, the master of the planets and Devas, and the ostensible creator, protector and destroyer of all the worlds. Soul, therefore seems to be specially entrusted to the care of the Sun and such a result of his wonderful influences, cannot certainly be annihilated soon after the body dies. Mr. Menos observes thus :—

"The Early Christian church openly taught and exploited immortality of the soul through reincarnation.

"Ghosts" of all shapes and colors, can be told by the colors of the halos and aureoles that mind eye sees around the mind bodies. He has supported his position strongly by arguments that have aroused a thrill of applause among the Spiritualists and kindred believers. Schopenhaver's famous declaration may be quoted here—

"If an Asiatic asked of me a definition of Europe I would be obliged to reply to him : It is that part of the world that is haunted by that incredible illusion that man was created of nothing and that his actual birth is his first appearance in life."

At first glance science and a future life seem to have nothing in common, but, as soon as we occupy ourselves seriously with the problem of our survival after death we see that much preliminary work has been done upon it by science, that biology, physiology, chemistry, physics ; all the natural sciences have given to psychology a solid foundation ; that psychology, in its turn, has discovered in its substratum of the human being, that which they call consciousness.

Hypnotic experiments demonstrate that the individual consciousness is disposed in layers The more profound the hypnosis the more deeply the hypnotizer penetrates into the personality of his subject, there awakening dormant memories and an activity which it does not at other times possess ; acuteness of hearing and prodigious knowledge. These terms, various layers of conscientiousness, various states of consciousness, and, as some put it, the various bodies of man ; do they correspond to something concrete, something that is palpable to a certain point? Darwin rediscovered one of the greatest laws that govern our cosmos—rediscovered because some others prepared the way for him long before he opened his eyes. Antiquity knew the law as it knew the movement of the earth around the sun and the precision of the equinoxes. It is found in the grand philosophical systems of India and under the obscure symbols of some of their sacred writings. The disciples of Darwin hold that all organisms are the product of a natural genesis. This theory is not admitted in all its rigor by all thinkers. Some make an exception in favor of the human spirit. These two views will ever remain irreconcilable and will never find a common ground for discussion if the universe contains such matter only as our hands can touch, our eyes see, our microscopes or telescopes distinguish in the infinitely large. But our modern physicists have ventured to say as an hypothesis that our palpable, visible matter is only a condensation of a matter, less dense, that the last physical atom, the gaseous atom, is only dissolved in order to pass into other states which are called etheric. Thus is revived what seemed dead ; the pater omnipctens ethers of Virgil, the grand ether. The Hindus called it akasha, synthesis of ether, which they said was composed of five ethers; nay, seven, each more and more subtle. Anaxagoras taught that the prototypes of every thing, as of their elements, existed in the infinite ether where they were generated and to which they returned. This opinion reproduces that of a number of modern physicians. Dr. Richardson says this fluid penetrates everything. A world is built in the center of the etheric fluid and moves in an ocean of this fluid.

For the physicists their is no longer merely the chemical elements but also meta-elements, those which Sir William Crookes terms semimaterial elements; minerals, chemical elements, meta-elements, neighboring on the etheric state, etheric atoms, without doubt of divers degrees ; such it seems to him is the claim which connects the grosser matter with a primordial sumstance. This conception harmonizes perfectly with the law of evolution, which without it is incomplete. The actual progress of science, which always is a perpetual becoming, permits us to infer that if this human consciousness has at its disposal a vehicle less dense than that which is dissolved at death, it can persist after this dissolution without immediately entering the reservoir of cosmic energies. Even what we know of the permanence of energy in the atom, which never dissolves save to reincarnate, permits the hypothesis of a consciousness preserving its acquired force for a period which will last as long as the systems in which it evolves, time being only an arbitrary conception of our brains.

But if science succeeds in establishing this fluid vehicle, composed of matter in the etheric plane, that furthermore our consciousness can function in it independently from the physical body in certain morbid states or states simply not yet classified, will it then have discovered a theory which never was formulated by our predecessors? Not at all, and it is this fact which lends value to the hypothesis. All the peoples of the world, from the savages to the most civilized, have admitted the existence of this vehicle, even when they did not profess full faith in our survival. Innumerable traditions have been gathered on this subject. Nearly all the peoples of antiquity and at the present time many of the nations outside our occidental civilization gave to the human body a double, often called the astral body, which carries its soul into another world. They call it visible. Some believe it triple in its nature. Thus thought the Hebrews. As for the Old Testament produced by numerous compilations, altered by passing through our European tongues, be it by the ignorance of the translators, be it by

the desire to make it harmonize with more recent theolegical conceptions, it contains certain passages which, faithfully rendered, express the same belief. Man, besides his physical body, has a terrestrial spirit. Nephesa, a soul, neshamah, a divine spirit. Ranch, (Job xxvii: 2, 3.) For India and Egypt man is septuple; but this division really corresponds to but four planes, physical, etheric, mental and divine. They are: (1) physical body, (2) etheric double, (3) vital principle or solar energy, (4) animal soul or bodily desires, (5) intelligence, (6) spiritual soul, (7) mental divine. The three first principles are dissolved at death in order to enter new aggregations separately, the etheric double following the corpse and slowly dissolving above the tomb, at the same time if it is cremated. The animal soul is dissolved in its turn more slowly. The intelligence of the Manes of the Hindoos serves then as the vehicle of the two others, awaiting the hour of reincarnation. The divine spirit alone would be immemorial."

THE THEORY OF OLD AGE.

Previous forces work together, and produce results. Human being is such a result. Whatever may be the seed in man, whatever the soil may be in woman, however the sexual connection may take place, and whatever may be the mysteries of pregnancy and delivery, we see that when man and woman sexually correspond under certain healty conditions, the latter bears a child. This grows up, becomes mature and after a few decades grows into old age and finally disappears. Oldage therefore supervenes on manhood, and the causes which bring in this state may be advantageously noted. It is an interesting problem in itself and should engage our best attention. Different Medical men are racking their brains to find remedies to prevent old age but as yet they have not succeeded.

The theory of old age, explained by Professor Metchnikoff of the Pasteur Institute, Paris, seems to be very interesting and gives ample food for reflection to every cultured medical man who wishes to exert his brain towards finding out or suggesting such remedies as can prevent or actually cure the disease of senility. Old age has been considered as a disease and it has been entered into the nomenclature of diseases sanctioned by the British Medical Committee.

The Professor says old age produced by certain physiological conditions, the result of over-production of some kind of cells known as 'Macrophages.' These are beneficient in small numbers and they become injurious, when their number increases beyond a certain limit. Old age is the result of a battle between the good and bad elements of the human organism, a fight which invariably terminates with the victory for the latter. The battle here means an active struggle for supremacy between the two. There are, in human bodies, many cells which have independent motion and they are capable of devouring all kinds of solid bodies, hence their name of Phagocytes or voracious cells. These cells surround and devour any intruder who might injure human

health; in fact they are the police who safeguard human systems. Take the case of a man stricken by apoplexy. the blood is congested in the brain and all movement of the body is temporarily paralysed. Here the work of the Phagocytes at once begins They surround the blood clot and devour it and, as soon as the brain is relieved from this pressure, the natural functions of the body are resumed and the patient is cured; the cure in such cases being entirely the work of the Phagocytes. These Phagocytes, have been divided into two distinct classes, the "microphages and the macrophages" and the latter are distinctly responsible for senile decay. In old age these macrophages generally invade, surround and destroy the brain cells. The Professor's theory is that, in old age all the better elements of our organism are destroyed by these macrophages, which have increased and multiplied too fast. To derermine more precisely the function of these Phagocytes, he closely studied the action of the hair, which on turning grey, gives the first visible sign of old age. He found that coloured hair was full of minute particles of pigment. At a given moment the cells of the hair become agitated, they come out of their torper and devour all the pigments in their reach. These cells which are after all another variety of macrophages called pigmentophages or better still chromophages are filled with coloured particles and becoming active proceed to move, some travelling through the body and some leaving the system. In this way these chromophages take with them the pigments of the hair, which, necessarily deprivad of these, turns white. The chief prominent factors in the production of old age or senile decay are macrophages and their variety called pigmentophages or chromophages and if these can be got under and a macrophage-killer be found out, old age can be prevented and in some cases considerably deferred. As we give medicine to allay pain, we may also as well prescribe some remedy for old age, which is after all a chronic disease." The remedies which are now being suggested to protract youth and defer old age are medicines which have no foundation in the astrological principles. Where Mars rules a body, the man locks much yaunger than he is, and it is very highly probable that the old age microbes the doctor is talking of are nuetralised or killed by the powerful Martian rays. Where Saturn occupies the birth oldage is facilitated by the increase of the microbes which have the power of bringing on oldage. Without reference to any of these medical theories how is it possible for an astrologer to indicate at a very early age of the native as regards his oldage and the development of the microbes which bring it on? Yoga practice is a very good remedy which prevents oldage.

ASTROLOGY FOR EVERYBODY.

In the field of Astrology, as in other fields of literature, there are just now springing up very many weeds, which require early removal, and which if allowed to grow, would be greatly detrimental to the healthy growth of the real astrological principles. The rank

growth of useless vegetation may have its own use in the order of creation, but their immediate effect would be to check the natural and beneficient growth of that crop for which the labourer has taken all the pains to make it fit. The immediate object therefore seems to be highly detrimental for the progress of genuine astrology. Men with qualifications almost nil, but teeming with pride of an abnormal nature, collect a few facts from here and there, quite unintelligible to themselves and much more so to others, publish what may be called the elementary books, sell them for a nominal price, and circulate them among the ignorant and lazy public who are anxious to pass off as persons of knowledge and who are too indolent and indifferent to bestow that determined and concentrated attention, without which no real progress could ever be made in the really difficult and technical sciences like astrology, medicine, chemistry and astronomy.

The present mania to produce a cheap and nasty literature, promising very high results for nominal prices, and trying to pander to the tastes of never-working-diligently set of people, is highly injurious to the true progress in sciences and all those who directly and indirectly encourage and bring out such literature ought to be sparingly repressed. The ways to real sciences and arts are long and tedious and involve an amount of labour, diligence and patience which are not generally possessed by ordinary men. At present wherever we turn us from the remarks that general education has progressed, that people now are more intelligent than their ancestors and that the secrets of scientific knowledge have no longer been the exclusive property of the selected few. The fallacy of these propositions is on their face, real knowledge has always been obtained at great patience, labour and self sacrifice. Technical sciences are even more difficult than general branches of information and the students find no easy job to understand even the preliminaries for a long time. A few men now and then at great distances of time appear as men of genius and without any pretentions of education in the ordinary sense develop their mental powers and show to the world great scholarship and deep knowledge. But these are honorable exceptions, which are unfortunately few and far between. Almanacks appear in the astrological field; full of errors of type and head, published by men of no culture or reputation and are patronised as if with a spirit of vengeance against the really competent astrologers by the senseless masses. It is a great pity that there is no check upon such irresponsible and mischievous fame seekers. Then again we get books from authors who hardly know the A B C of astrology who pick up a few facts from standard works, introduce thoroughly irrelevent matters of their own, give it the worst printing and paper possible and under sell it for such a nominal cost as would proclude all really good authors from competing in the market for sales of their valuable publications. The knowledge displayed in these

publications is simply deplorable, and a comprehensive mind can at once see the mischief that would result to the cause of the science as well as to the minds of the masses by the wide circulation of such worthless publications. Readers must always be careful about buying books and also guard themselves against the idea that real insight into these difficult and technical sciences, will always involve some labour and patience and that no good can ever result by patronising publications from men who themselves stand in need of real education, and who are prompted by selfish motives to give publications to books containing matter which they have not understood themselves well and which they collected from books without giving them such links and explanations as would make them really valuable and useful to the ignorant masses.

IS THE EARTH FLAT.

(*Continued from p. 237 of Vol. VIII.*)

We have already shown some strong arguments advanced by Dr. MacDonald in favour of the theorey that the *Earth is flat*, and that in his opinion some of those arguments are unanswerable and must convince every sensible man of the soundness of his logic. We give further arguments advanced by this writer, and we trust our intelligent readers will take up these views and relent them scientifically if they can. Facts may be what they are, but often they are made to appear, something else than their real shape and these views are supported by a kind of reasoning against which, reasoning from still cruder sciences find no place and which look in theory much less plausible. He observes again referring to the Eriecanal between the Mediterranean and the Red Sea thus —"From the natural curvature of the Earth as a globe there should be a fall of about 1666 ft. the centre being 6666 feet higher than either end, where as the average level of the Mediterranean sea is but six inches above the average level of the Red Sea. In standing on the shore of the ocean, a vessel apparently goes down the horizon so that only the masts are visible. But if sighted with a powerful glass the hull again comes into full view. Would this occur if the water was curved? In standing between the rails and looking a head on a level stretch of road at the distance of about a mile, the rails apparentley come together? Is this accounted for, on the same theorey as the ship again coming into view, when it had apparently gone below the horizon. We are taught that the earth is a huge magnet and that it is this magnetism which causes the needle of the compass to be attracted to the North Pole. If the Earth is a globe the needle should reverse in going south of the Equator, and point to the South Pole. This ought to be proof positive that the earth is a disk in that the needle always points to the centre regardless of the location of the compass. Also that the greatest circumference is below the Equator and the least at the North Pole. If the Earth were a globe the Missisipi River would certainly

run up hill as its source is lower than its outlet. According to the globular theorey the Equatorial radius of the Earth is 13 miles greater than the Polar radius, hence a point at the Equator is 13 miles further from the Earth's centre than a point at either Pole. The Missisipi River rises in Latitude 30 degrees, flows directley towards the Equator, a distance of 30 degrees or one third the distance from the Equator to the Pole. Hence its outlet is four and one half miles further from the centre of the Earth than its source, after deducting one third of a mile, that its source is above sea level. Does water run up hill? Here is another fact easily determined that the greatest gravity is at the North Pole and exerts less and less force as we go South. If gravity was the cause of the fall of water, then one would wonder, why the waters of the oceans did not rush to the Pole. Here is the proof of the discentrifugal force caused by the rapid rotation of the Earth, holding the waters in place not withstanding the force of gravity. The centrifugal force being exhausted in maintaining the sea level, the flow of water any where above sea level is caused by gravity only. If the Earth is globular the North Star should not be seen S. of the Equator. In fact it can be seen 30 degrees South of that line. If the Earth is round there should be a period of three months day and three months night at the Antarctic as well as at the Arctic circle, where as according to the Nautical Almanack published by the Bureau of Navigation at Washington, the longest continued day at South Shetland Island (70 *degrees South*) is 19 hours 53'. At Hammerfast Norway (70° *North*) the longest continued day is three months. If the Earth were round, a degree of longitude would cover the same number of miles at 50 degrees South latitude that it would at 50 degrees North Latitude whereas the distance between the Cape of Good Hope and Cape Horn, while being about the same number of degrees, apart as London and New York, the actual number of miles soiled, or actual time taken in making the distance is more than twice as much between the Cape of Good Hope, and Cape Horn as it is between London and New York. If the Earth were round, it would positively make no difference in the effect produced by sound either at the Arctic or the Antarctic regions. The facts are that the report of a pistol sounds like a canon at the Antarctic circle and the falling of an iceberg produces the most terrible crash that man ever heard. This is not so in Northern regions. Capt. Hall says that the report of a gun could scarcely be heard 20 feet away. Capt. Millis says of his trip, round the Antarctic circle that it is impossible to see with the naked eye more than forty miles. Arctic explorers claim to be able to see with the naked eye from 150 to 200 miles. In Harpers Weekly for October 20th 1894 is an account of a Government Expedition, (members of the signal corps, United States Army), who flashed a message by Heliograph (or highly polished mirrors) between Mount Uncompahgri Colorado elevation (144-18 feet) to Mount Ellen Utah (11410 feet) a distance of 183 miles. If the Earth was round, this would have been an impossibility as the natural curvature of the Earth would at 183 miles, have caused the centre point of that distance to be 22306 feet higher than either lease, causing an intervening space of over five miles of solid ground.

(*To be continued*).

MAJESTY IN CREATION.

In creation whatever may be the purposes for which various phenomena have been called into existence, there are certain objects which strike admirations more than others contemporary with them. Here the mind of man has much to do in estimating and admiring the phenomena. Sublime objects strike greater admiration than small or insignificant phenomena. If a man comes in contact with an ant and an elephant the latter certainly strikes with greater awe the Majesty of creation than the former, although to a really cultivated and scrutinising mind the former ought to be an object of greater admiration than the latter, for the greater skill which must have been displayed in fitting the various organs in the tiny body which characterises the insignificant ant. The majesty of creation can well be seen in the wonderful globes of light which are ever the objects of admiration which go under the names of plants, constellations, comets, meteors and stars, which continually revolve round their own ones, which are full of luminous matter, contained in themselves or borrowed from their richer neighbours, which have mutual attractions and repulsions, which are moving at tremendous velocities, which continually radiate light, heat, electricity and magnetism and which are influencing each other and all the terrestrial phenomena. In studying this majesty of creation, man's mind loses itself in a land of imagination glowing with wonders unconceivable and too high and complicated to be easily solved of the important planets. The Sun occupies a very prominent position, although others of the major planets excite no less wonder and admiration. The more a cultivated mind contemplates upon these mysterious globes of light and vitality, the more it loses itself in a wonder land of guesses and calculations. The mind of man should be very highly elevated and expanded to comprehend fact and figures, with which its terrestrial environments cannot adequately furnish anything like a true idea. The magnitude of these planets, their high and inconceivable velocities and the tremendous distances at which they have been deposited by the great providence are matters which cannot be easily comprehended by the ignorant or unexpanded intellect. But the majesty of creation is even more wonderfully witnessed in the formation of the mind of human beings. The mind more majestic, more admirable, more potent, and more important than these globular bodies of vitalities, excites in itself greater wonders than it sees any other phenomena in the world. It is capable of expanding itself into the immense space and even soar higher into the

the regions of Divine Presense and Divine Glory. In fact it possesses capacity for such expansion as to finally comprehend the Infinite Intelligence and become one with it. The mind of man has brought these mighty globes of light under control and calculation and soars even higher than their immeasurable distances and elevations. Such is also the majesty of human intellect that it has been able to reduce to perfect calculation and prediction the various subtle influences of planets on terrestrial and celestial phenomena and also on its own infinite variety and characteristics. As one contemplates on these wonders and majesty of creation, one raises one's own mental faculties and becomes more noble and more elevated than the rest of mankind who struggle in the lower strata of intellectual phenomena.

OUR EXCHANGES.

We are very thankful to the various Editors of the Journals who have been pleased to exchange their valuable papers for our Astrological Magazine. If physical union is national and bodily strength then mental union and grafting of thought on such union will even be more useful and exhilirating in its effects The Editors of the papers are so many sources of real strength to the nation that it becomes the duty of every educated man to support them. A few black sheep may be found among them as they are found among all other departments of public or private service. With such no honest editor feels any sympathy. We sincerely thank all our Editorial friends for the kindness they have been showing us and we heartily wish a Happy New Year to them, and to all those who are dear and near to them. We hope during the year 1907, our exchange list will even be weightier than it is now, and we are sure that more literary activity, will bring into the editorial field even a larger number of technical journals than we have now at present. We again wish a Happy New Year to all?

IDEALS OF GREEK WOMEN.

Among the Greek peasants one recognizes a refreshing simplicity in the fact that they still retain their national dress. Their life is simple as well, many of them eating but one meal a day, usually of maize and vegetable with olive oil. Courteous and sunny natured they seem as harmonious as their own beautiful climate. It is not strange that, in thinking of the modern Greek, one's mind turns naturally to the woman of ancient Hellas. The statues left to us, in their wonderful symmetry and beauty, speak more eleqnently than words of the queenly matrons of the old days; of their magnificent repose, and their dignity. We can see them in their homes, directing their maidens, preparing the food and spinning the flax, caring for their children, as best they could. They were in many ways sandy deprived, which is just why they did not become more of a strength to the nation when the critical time came on.

There is something in the face and bearing of the modern Greek woman which sounds clearly the keynote of the ancient days, and it may be partly because they keep to the simple in dress as well as in life and because they still stir the hearts of the little ones with stories of the ancient heroes, many of them even teaching the baby-lips to prononnce that pure and beautiful old tongue which has enriched the literatures of so many lands, and to which Europe goes for its inspiration.

NOTES.

Love feels no labour.

Genius always gives its best at first, prudence at last.

All things are artificial as Nature itself is the art of God.

Natural religion means what reason reads in nature.

"Oppression comes from violation of Principles.

Few men think for themselves but all have opinions to offer to others.

"Trust no man who does not show a conscience in everything."

Young men *think* old men fools but old men *know* young men are fools.

One who over-estimates the fooleries of others is the biggest fool concerned.

The greatest events dawn with no more noise than the morning star makes in rising.

"Patience is the support of weakness." Impatience is the ruin of strength.

Good luck can accomplish anything, but it is just the thing that cannot be arranged.

Adam invented all the different ways in which a young man can make a fool of himself.

It is the love of other peoples' money, wives and position that is the root of all evil.

"Animals see ghosts" as well as human beings and animals are the kinsmen of men.

When boys come home from their first college course they wonder how it is that their parents know so little.

"Christians" lose much of their popularity by the ignorant way in which they represent the facts of Bible.

What is law asked a boy of his father? "Law" said the confused parent "is that species of clever contrivances by which Governments make believe their subjects that their labours can be publicly misappropriated by the ruling bodies.

The vegetable and mineral products of the different parts of the world are many and various. So also do we see the intellectual differences. Mangoosteens grow in Malaya. Coconuts in Ceylon and bananas in Africa. Gold is found in California, Mysore and

South Africa. Can scientist's give us the correct reasons why they do so?

We have received a copy of the Jataka Tarangini and Vadhu Vijayanatakam in Telugu. The first is an astrological work of some merit and the other is a drama. Both these are written by Mr. Thuppal Ramaswami Ayengar an Asst. Teacher in the A. V. School Kuppam. We wish his works success.

Many medicines are said to be deleterious and it is understood that a Commissioner, after visiting America, has arrived in Europe to inquire what steps would be taken by the various European Governments to protect buyers of such drugs. Apparently nothing is done in England, but the law on the subject is severe in Germany. According to some reports, the quackish remedies now on the market, largely purchased by women, are such as to destroy the moral sense.

"Every preacher knows he falsifies," says Ring "when he quotes the Command." Remember the Sabbath day to keep it holy" and applies it to Sunday. The word Sabbath means rest. A labourer should take rest after work. The christian preachers demand observance of Sunday because the labourer needs rest; but they have transposed the order of things and made that which belongs after, do service before, as Sunday is the beginning of the week instead of its close as was the Sabbath."

The earthquake in the South Sea islands has followed rapidly on the disturbances in South America. Last month in Equador the City of Esmeralds was nearly inundated, a tidal wave entered the port and the inhabitants had to flee to the mountains. Many towns in Equador were damaged and hundreds of people were rendered homeless. The shock affected a long strip of the west coast of South America, though in some places little damage was done. The earthquake in Samoa and Hawaii has apparently been severe, three villages being destroyed in the latter island.

We thankfully acknowledge receipt of a box of Swadeshi Vasantha Raja soaps, from Messrs. Lakshminarain and Co. Hubli. We have no doubt in saying that the cakes seem to have been prepared from agreeable constituents, and they have a place in our Indian manufactures. The movement towards agricultural and industrial regeneration requires strong support and it is hoped that the whole Indian nation would be moved by a Patriotic sense of encouraging their own manufactures in preference to foreign articles. We wish the enterprising company every success.

Colonel de Rochas in the "Annals of Psychical Science' gives some extraordinary results of his experiments with a hypnotic subject. This girl when hypnotised was made to believe a series of her lives in previous incarnations, assuming in succession one personality after the other, until she got back nearly 200 years. Colonel de Rochas describes his expreiments with another subject, who not only went backwards in trace to her previous incarnation as a man, but went forward, died, and was reincarnated as a priest! The whole story is one of weird and absorbing interest. He continues:—

"The phenomenon of prevision, inexplicable as it still is for us, has been observed so clearly that we must not reject it *airoird* as impossible. Since the subjects I have studied certainly see their own present life in its past stages, why should they not also see into the future up to a certain point?"

Mr. Yusuf Ali, I. C. S. States that the industrial development of this country was retarded a good deal by the heavy sea freights and by the Government not doing anything to remove or even to mitigate the difficulty. He quotes the oil-pressing industry of India. This industry is denied a fair chance for its development. "The exports of oil seeds amounts to 14½ crores, while the exports of oils only amount to a single crore, of which a great part is made up of the Burma mineral oils. The extraction of the oil from the oil-seeds in India itself would give employment to a considerable section of the population. The value of the same quantity of oil-seeds, when manufactured into oil, would be much greater, and the bulk being smaller, the freights ought to be smaller also. But practical experience shows the freight difficulty to be an almost insuperable barrier.

There has been much discussion upon the nature of Devils or Spirits and when one turns to Hindu sciences a long list of names indicative of great variety in nature, hails him. Every nation has, more or less, hinted at the existence of spirits good, bad and indifferent. Good spirits are called angels, while bad ones are denominated devils. Angels may also be those who have never been created in a human form, but the belief that good men go to Heaven and live near God is almost universal. Sakeni, Dakini, Bhoota, Prata, Pisacha, Rakshasa and Brahmarakshasa, Mohini, and Kamini are some of the names and all these have different attributes and different powers to do good and bad. Bhathala, the prince of these devils was supposed to have been under the control of the great Vikramaditya, the greatest patron of literature and sciences in India, and we have many wonderful stories about his adventures with the help of this Bhathala. The subject is of absorbing interest, and requires to be carefully examined.

The official statement of the General Staff gives the total Russian losses at Mukden alone as 90,000. The total of 162,100 men killed, wounded or taken prisoners in the engagements preceding the battle of Mukden represents a fairly correct figure. At Mukden 175,000 were killed or placed "hors de combat." This added to the 7,000 sick per month, makes an approximate general total of 435,000. 900,000,000 roubles (about 135 crores of rupees) is given as the cost of the Manchurian Railway with the keeping up of the line losses caused by the Chuhchuses, the construction of the

city and port of Dalny, the organisation of the maritime service in connexion with the railway, and the item of Port Arthur. War expenses and foreign loans amount to 570,000,000 roubles (about 80 crores of rupees) State securities 150,000,000 roubles (22 crores), the loss of 1,480 guns, 10,000,000 roubles (1½ crores. Confiscation of merchant-men 10,000,000 roubles 1½ crores and the loss of the fleet 160,000,000 roubles (24 crores.) Thus, including the recent internal loan, the war has cost, so far, two milliards of roubles (800 crores of rupees)

We thank Mr. Thos. P. DeSilva of Rangoon for the beautiful Blotting Pad and the Album of Beautiful Burma containing 37 views of the country and its people. Both these are very nice, and finely got up.

That within less than two months will begin a revolution which shall upheave the business, political and social conditions of the nation, make real estate a drug on the market, stocks and bonds not worth the paper upon which they are written, perhaps disrupt the Union, is the startling prophecy made by the Rev. J. C. F. Grumbine, B.D, F. S. S., lecturer of the Universal Religion Church of Boston.

"Mrs. Squeers's method of opening abscesses observes the "American Physician" with an inky penknife is far less repugnant to modern surgeons than the British Government's method of inoculating children." "Nothing," says Bernard Shaw the champion of modern surgery, "but the natural ignorance of the public, countenanced by the inculcated erroneousness of the ordinary medical general practitioner makes such a barbarism as vaccination possible.

"The question whether it is practicable to fortify the blood against diseases by inoculation is still an open and a very interesting one. Its recent developments have shown that an inoculation made in the usual general practitioner's light-hearted way, without a previous highly-skilled examination of the state of the patient's blood, is just as likely to be a simple manslaughter as a cure or preventive.

The widow of the late Mr. Charles M. Joy, of St Louis, contemplates founding a University for the study of spiritual phenomena and the occult sciences. It will be erected on the shores of the Pacific at Santa Barbara, in California, and with it will be associated a scientific colony, in which students of the laws of life, and of the duties and responsibilities of parents, will be invited to settle. The land, both for the University and for the Colony, which will be located in Arizona, has already been offered to the promoter of the enterprise; and Mrs. Joy appears to have every confidence in the success of the University. Such an institution says the "Harbinger of Light" would be of invaluable utility to the cause of psychic science; which inasmuch as it has relation to the eternal principle within us and to our endless existence hereafter, is of incomparably higher importance than all the other sciences or branches of learning put together.

rules that sign. The second part is under the control of the lord of the 5th house from it and the master of the 3rd Drakkana is the lord of the 9th house from it. If we take Mesha and divide it into 3 equal divisions then we get 3 Drakkanas. The first Drakkana is governed by Mars the lord of Mesha. The second is governed by the Sun the lord of the fifth house and the third is governed by Jupiter the lord of the 9th. Similarly for Vrishabha. Venus, Mercury and Saturn are the lords of the 1st, 2nd and 3rd Drakkanas respectively. For differences of opinions on these points see my elaborate notes on the English Translation of Sarwarthachintamani.

STANZA 12.

Some writers on astrology say that the first hora is governed by the lord of that house while the second hora is governed by the lord of the eleventh from that house. They further say that the lords of the Drakkanas are (1) the lord of the first (2) the lord of the 12th, and (3, the lord of the eleventh respectively.

NOTES.

The author Varaha Mihira, whose reading seems to have extended to all the extant works on astrology during his time, here and there uses the word Kachit, which means some others etc. He appears to attach some sort of contempt, but at the same time he seems to admit that they were men of great reputation from whom quotations by him were not considered disgraceful or beneath his dignity as a writer of great merit. The commentator Bhattotpala, occasionally puts in the names of Yavana, Manittha and Yavanacharya for this term. This shows that in the opinion of this great and learned commentator these above named writers existed before Varahamihiracharya and attained to great reputation as astrological writers. This is also confirmed by Varaha Mihira's own verse in Chap. VII of Brihatjataka. These writers were therefore in the field of astrology long before Varahamihira and were authors of no despicable reputation to have been quoted by him as authorities, and also by his illustrious commentator the learned Bhattotpala. But some of the views expressed by them were not in agreement with those of the author of this book, who seems to have held the Rishis of India in the highest esteem and regard. The first hora, according to these authors, is governed by the lord of the house itself. Here there seems to be a great divergence in views which it is difficult to defend or reconcile. While Varaha Mihira and his school of astrologers give the lordship of Horas only to the two planets the Sun and the Moon, the other school of astrologers give these lordships to all the seven planets. In the above instance of Mesha, the first hora would be governed by Mars while the second hora is ruled by Saturn the lord of the eleventh house. The Drakkanas of Mesha then would be governed (1) by the lord of the first house Mesha, (2) by the lord of the 12th house Jupiter and (3) by the lord of the eleventh house Saturn. It is really difficult to reconcile these

theories and it is more difficult to offer any opinion upon a matter like this, where, modern astrologers of whatever fame and name we may be, have no data known to us by which we can examine these planetary influences and say thus or thus in contradiction or in confirmation of the views held by the different schools of ancient astrology promulgated by the Indian Maharishis. Experience alone, our test and basis it must be, confirms more of Varaha Mihiras views than anything else. The readers are quite welcome to take or accept any theory they like.

STANZA 13.

Aries, Taurus, Capricornus, Virgo, Cancer, Pisces, and Libra are signs of exaltation for the Sun etc. respectively. The 10th, 3rd, 28th, 15th, 5th, 27th and 20th degrees of the above signs are deep exaltations for the Sun etc. respectively. The seventh from these are signs and degrees of debilitations for those planets.

NOTES.

The Sun is exalted in Mesha and his Paramochha will be the 10th degree or Bhaga there. The Moon is exalted in Vrishabha and his deep exaltation falls in its 3rd degree. Mars is exalted in Makara and his deep exaltation occurs in its 28th Bhaga (degree). Mercury is exalted in Kanya and has his deep exaltation in its 15th degree. Jupiter has his exaltation in Karka and his highest elevation falls in the 5th degree there. Venus finds his exaltation in Meena and has the highest elevation in its 27th degree. Saturn is exalted in Libra or Thula, and gets his deep exaltation in the 20th degree there. If Aries is the exaltation of the Sun the seventh from it will be Libra and it becomes his sign of debilitation. The exact seventh house or division of a house of a planet or sign will be the 180th degree of the position he or it occupies. If the Sun is Paramochha in the 10th degree of Aries then his Paramaneecha or greatest fall will be in the 10th degree in Libra. A few facts require some explanation. Exaltation is different in its results from deep exaltation, the last being the most powerful position for a planet to occupy. Rahu and Kethu are not mentioned here. It would be interesting to know why their exaltations and debilitations have not been mentioned by Varaha Mihira. This author mentions Rahu twice only in his book (Stanzas 3 and 5 of Ch. II.) and Kethu only once in Stanza 3 of Ch. II., and in the latter part of this verse he refers the readers to other well known works on astrology, for more detailed information. The general consenses of opinion about Rahu and Kethu shows that Rahu is exalted in Taurus or Vrishabha and Kethu in Scorpio or Vrischika. Bhattotpala quotes Maharishi Gargi on the uses of these exaltations of planets the Sun and the Moon. "If the Sun and the Moon occupy exaltation the person becomes rich and famous." He also quotes Yevaneswara to the same effect. In dealing with this verse Bhattotapala points out a grammatical inaccuracy of the author when he says Dasa ten instead of Dasama the 10th, Sikhi (fires) three

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SOLAR ECLIPSES.

THE modern astronomers are hopelessly groping in the dark. The theories of to-day are contradicted by the discoveries of to-morrow. The researches of the Astronomer Royal A. will be ridiculed as the most visionary by the investigations of the Royal Astronomer B. Physicists and chemists, electricians and etherealists, are making supreme efforts in trying to read the correct conditions of the solar mysteries but as confessed before in our leader of January by Mr. Gresham (an exceptionally candid scientist) they know the "how," but they do not know the "why," of the complicated solar phenomena. Almost at every step in the progress of the astronomical knowledge, great difficulties crop up and make the investigators shrink from discharging the heavy literary responsibilities which lie before them. The difficulties of modern men lie in the fact that they cannot rise and go to the Sun to describe the actual state there. The ancient Maharishis of India boldly asserted that mind can be so developed by Yoga as to enable it to separate itself from the gross environments of the physical body, and soar into any high regions where it had to examine the phenomena whose actual conditions were sought to be known by the intel-

ligent classes. Why should racial and color differences make the modern scientists blind and deaf to the teachings contained in the Indian philosophy and pursue a suicidal policy of education by which they pigheadedly exclude precious sources of information which would be of the highest value to them, and to the future generations. A great deal of misapprehension has cropped into their methods of research by the ill-founded interpretations of some of the early English Missionaries, who in their zeal to defend Christianity and its shallow scientific conceptions of natural phenomena and laws, had purposely misrepresented the sublime ideas contained in the Vedic literature in India and the highly civilised Eastern countries. Indirectly but convincingly the modern scientists are confirming the knowledge which the Vedic lore inculcated and put into practice from time too remote to be recorded. The solar eclipses, as we stated before in our leader, were keenly watched and their after effects noted down very carefully. Somehow they seem to have found out that the total eclipses of the Sun and the Moon were attended with direct changes in the terrestrical phenomena, and they noticed that the celestial phenomena were also affected considerably by these eclipses It would be difficult to say by what processes they made sure of these results and recorded them for the benefit of the future generations. They seem further to have learnt that these eclipses of the Sun and the Moon had greater influence upon the educated classes than upon the vulgar orders of society. Their inferences, therefore, that there must be some peculiar connection between the subtle brain of men and the more mysterious rays of the Sun, were not ill based or unreasonable. The elaborate codes of law and procedure adapted for the use of Brahmins and other highly developed classes of the Indian community, during the times of eclipses, evidence an unmistakable knowledge of the undeniable relations between the movements of the planets and the formation of the character of men who set examples for the formation of character of other men lower in the order of psychic development among their societies. The rationale of these rituals we shall explain later on in our columns. The whole science of astrology is nothing but a systematic treatise on the relationship of men to planets and *vice versa*. During the time of these eclipses magnetic and electrical currents

undergo remarkable changes and we shall quote again the able observations of Professor Gresham to show how Europeans are still moping in the dark not knowing exactly what all these phenomena mean and how they produced. He continues—"The tolescope, however, shows many other additional details in the Corona. They are best studied in photographs. In these its rays often appear overlapping and interlaced. Or two (or more) such rays will start at a considerable distance apart and then be curved over towards one another Sometimes two or three arch-like forms, rising above each other, may be detected over the locality of an underlying chromospheric prominence. In the English photographs taken last August (1905) some beautiful specimens of these arches can be seen, as well as at least one remarkable formation, of a somewhat circular or oval shape, around a brighter central point. The action of an explosive force, probably repeated in some instances from time to time, driving matter outwards from itself, is naturally suggested by such forms. Occasionally a parabolic curve may be noticed in the Corona, with its convexity turned towards the Sun. This may be due to matter first driven downwards from a centre of explosion at some height above the Photosphere, and then repelled again from the surface below by such a repulsive force as undoubtedly seems to be exercised upon certain forms of matter by the Sun, and to be especially concerned with the rapid elongation of the tails of Comets. All such formations seen in the above-mentioned photographs of the Corona in the recent Eclipse will be most carefully studied and compared with those obtained by other, and especially by American observers. Certain dark rifts, or rays, were also seen last August in the Corona, as in some previous Eclipses. It is a disputed question, and one which I think must at present be left altogether in doubt, whether these are due to the interposition of some non-transparent matter, ejected more or less in a stream, or to some other altogether unknown cause.

It should, however, always be most carefully remembered in every discussion of the coronal formations, or of its rifts, as well as in all spectroscopic or other study of the Solar Prominences or Spots, or of any other selected portion of the Sun's surface, that what is seen must constantly be interpreted with a due regard to

the *spherical* form of the Sun. In a Total Solar Eclipse the Corona appears in all its beauty before the eye of an observer as if it were spread out upon a plane surface, just as the hemisphere of the Sun turned towards us appears like a flat circular disc. But what we really see is the perspective effect of a mass of Corona, some portions of which are far in front of the plane upon which it all appears to lie, and others as far behind. Our line of sight, as we look at any given point, really passes through various regions which are situated at very different distances from the main body of the Sun, and at very different altitudes above its surface. Except at the extreme outer edge of the Corona the eye necessarily receives the combined effect of all the various parts through which its gaze thus penetrates. In other words, we have to do with a body which is in three-dimensioned space, and not only in two, as it appears to be in its projection.

This is, of course, also the case (except, perhaps, in a few special observations recently made by a method which I shall presently describe) in all our daily study of the Sun with the telescope and spectroscope. When a sunspot, or any part of the Photosphere, is observed, it can only be seen through all the superincumbent layers or regions lying between us and it. We look, it may be, through millions of miles of Corona, thousands of miles of Chromosphere, and hundreds, of miles of Reversing Layer before our sight reaches the bright surface, or darker spot, which we wish to study. And the distance through which our line of sight passes in any of these layers must vary, and, in spite of their great transparency, have more or less effect upon our observations, according as we look at the central or the outer parts of the Sun's disc

A Total Solar Eclipse then reveals the Corona, which is seen at no other time. It enables us to see rose-coloured prominences at the edge of the disc much more clearly than in daylight spectroscopic observation. And it is also found that it renders some prominences, or parts of prominences, whose light is of a whiter character, visible, which cannot be seen day by day. Nevertheless it only enables us, as I have just explained, to see most parts of the Corona through immense depths of itself, in which all sorts of formations and convolutions may be projected upon one another, foreshortened; distorted and intermingled in our view. Yet we owe very much in these various ways to the special opportunity which the brief minutes of a Total Eclipse afford.

But this is not all. There is one more sight visible at no other time, but which is of the utmost importance, although of so much briefer duration that we see it merely for a second or two, and then it vanishes from our gaze. Just at the instant when totality becomes complete (or again when it is about to cease) just as the last fine sickle of the bright light of the Photosphere on the apparent disc of the Sun is covered up by the advancing body of the Moon (or again at the moment before the opposite edge of the Moon allows the other side of the Sun to begin to show itself once more and so end the totality); then, lying on the Photosphere, a strip of the *Rerersing Layer* appears at the very edge of the Sun's disc.

But this layer is comparatively so shallow that in about one second after totality has begun the advancing Moon covers up its lower and more important portion, and in little more than another second it is all concealed; *i. e.* as soon as the edge of the Moon reaches the region of the Chromosphere, which lies immediately above it.

A similar brief view of a portion of the Reversing Layer is of course obtained for about two seconds, just before totality ceases, its upper part being then first exposed Never otherwise can it be seen."

Japanese success due to Astrological Knowledge.

Japan, by careful astrological consultations with her best astrologers during the deadly struggle it waged against Russia, got a decided advantage, over its enemies the Russians and very cleverly consented for the conclusion of a treaty, which even a fallen nation with any dying sparks of military spirit would not have consented to enter into. For she got absolutely no advantage over her enemy, although she was uniformally victorious during the Russo-Japanese war of 1904 and 1905? Why did a successful nation in the height of the greatest military glory condescend to agree to a most ignoble peace by which she got no compensation, no territorial extension, no submission from the defeated foe, or even no offers for a treaty from the humiliated Russians. According to the most reliable information laid before the public, and thoroughly known to the Japanese themselves, the Russian domestic or internal revolution, was draining the vitality from its poltical and national life, their losses in men

and money were enormous, and their financial credit was at its lowest ebb. Her ablest generals knew only how to beat hasty and ruinous retreats and not a single victory was claimed by their armies during the long course of this bloody and destructive war. It is simple nonsense to believe that President Roosevelt was actuated by the best considerations of humanity in bringing about the peace of Portsmouth. The whole administration of the United States was apparently rotten. The trades scandal in America, the inhuman treatment of the capitalists, the shocking grievances of the labourers, and the dissensions among the various States, were enough to have taxed the highest energies of the President if he wanted sincerely to remove the grievances of his own people instead of poking his nose into foreign affairs, which had no direct concern with his administration. If he was ever moved at all to interfere in this matter, it was by the most narrowminded, selfish unchristian-like, Christian policy of protecting a Western Christian nation, like that of Russia, from licking the dust before a non-christian Eastern nation Japan. A keen observer of human nature and political diplomacy can see all this in the policy of the great President, although it was clothed with the most delicate threads of open sympathy for the belligerent nations and considerations of universal peace and prosperity. These last sentiments of the President are given the lie direct by every Christian nation by increasing their navy, their army and their deadly weapons of human destruction and torture.

If such are the humanitarian views which prompt Christian nations in their dealings with the "barbarious pagans of the East," the less we have of them the greater will be the good done to the world President Roosevelt never tried his hand at such things before. He did not do so in the deadly struggle which the Christian English nation had to maintain with another Christian Nation the Boers. He was surely not a little insignificant baby at that time. All this may be true. But the wonder is why did the Japanese readily acquiesce in a treaty which brought them down to a lower level than their deadly enemies the conquered Russians. All the advantages in the treaty were on their side, while they did not even openly ask for terms. The Russian Statesmen boldly and definitely asserted that they would hold out to the last and see to the end of the war, but they would not ask for any terms. The President of the most enlightened Christian nations had the treaty from generous instincts to help the Russians and humble the pride of the Eastern nation which suddenly came up to the front and startled all the sobar-headed military experts of England. France, Germany, Russia, and the United States.

We wrote thus in our issue of October 1905, Vol. VIII p. 8—"These Japanese the sons of the Sun, were opposed to the sons of Saturn, tall figures, without the glorious ideals attributed to the Sun, and those who were seeking advancement of power and territory. Their infernal machines availed them not much and they stand

before humanity degraded, defeated, disorganised, but not dispirited. The Japanese did well to conclude a hasty peace excellently advised by the eminent astrologers, who were with the commanders of the principal armies and with Togo the Admiral, although the world thinks that the terms of the treaty are not very honorable or profitable to the Japanese. But the initiated into the light of astrology and divination knew perfectly well, that if only the Japanese had fought in the solar month of Thula (commencing from 17th October and lasting up to the 15th November 1905), they would have sustained two or three very serious defeats which would have thoroughly undone all the advantages which they had attained after 15 months of superhuman efforts. They were certainly well advised by their astrological staff and the advise was doubly advantageous because if they had sustained one crushing defeat at the hands of the sons of Saturn the Russians—especially Cossacks, the greed of the European nations would have known no bounds and the political vultures would have gathered thick round the dying Japanese carcass, and torn it to pieces, even before it, breathed its last. The Russians were certainly most illadvised as their prospects in the East in the solar month of Libra, above referred to, would have been simply cheering and successful. Libra sees the Sun thoroughly debilitated. It is in fact the worst house for him in the zodiac and the Japanese, who have been protected by the Sun would have suffered very heavily had they continued the war during the latter half of October and the first half of November 1905." Now we boldly ask the Japanese themselves the cause for concluding this "illadvised treaty" if it had not been on the secret information which they got from their eminent astrologers to the effect that they would suffer defeat if they continued war any further. The world can at once see through the farce of sympathetic Kings and Presidents, who only wait for political opportunities to feed fat their political greed at the cost of other nations? If the Japanese, had not concluded this dishonorable treaty (outwardly it looked like that) on the knowledge they possessed from their astrological advisers, who plainly told them that their arms would receive serious reverses in October and November of 1905 what then made them to consent to this humiliating treaty with the defeated Russians? There was no revolution in Japan, the nation was breathing full national and patriotic life, their financial credit was excellent in the foreign markets—their generals were shrewd and highly advanced in the art of war, they had not sustained even one nominal defeat although opposed to the greatest of the armies, their healing power was rapid and splendid, their expenses were trifling when compared to those of their great rivals, and their nation and Government were one, united, and agreed to fight to the last. If they had continued the war with the same spirit and zeal for a few months more, the Russians would not only have evacuated Manchuria, but could easily have been pursued into the Russian

provinces, where the victorious Japanese would have had the double advantage of having Manchuria as their basis for their military operations and the co-operation of the revolutionaries who were prepared to see the downfall and annihilation of the old order of Royalty and Aristocracy in Russia. The success of the Japanese would have been simply guaranteed, under these most favourable conditions to the Japanese, and the most unfavourable conditions to the Russians. We would ask our readers and the intelligent general public to put this simple question and try to have a satisfactory solution as to "why the ever victorious, united, patriotic Japan yielded to the terms of a degrading treaty?" There is no other theory which satisfies the cultivated mind as the most probable cause which induced the Japanese than the knowledge, brought home to them, by the successful Predictions of their expert Astrologers, during the course of the war, that if they continued war a few months more, the European Political vultures would have sealed their fate as a nation, and devoured the whole carcass without any traces of it remaining as a nation. Can Astrological knowledge be despised which did them such yeomanservice and helped them to make a virtue of necessity and rise as a great nation when they would have ceased to exist as a nation had they continued to fight for a few months more. It was a great pity that the Russians, who for want of timely astrological advice lost a very great opportunity to strike a deadly blow and thus win a great Eastern empire.

The Horoscope of China.

III

We have already written two important articles on the *Horoscope of China* and there we tried to show how China can awake and work and how planets will be helping China in her progressive movements. Jupiter and Saturn govern China and Chinani, and we have shown their bearing on these countries (*See pp.* 103 *and* 200 *of Vol. VIII As. Mg.*) We wrote there thus—"About the latter part of 1907 Jupiter will get into the company of Rahu and these conjunctions with reference to the fast moving planets the Sunand Mars will have to be specially noted as influencing the world's affairs. Any war that breakes out when the northern half of the zodiac is disturbed by the conjunction of evil planets or their powerful aspects will be a war that would convulse the whole world, into terrible folds of which the principal nations of the earth will be willingly or unwillingly drawn." China will irresistably be drawn into this bloody war, and will wage it with a determination that would simply stagger the whole martial world. Japan would also be particularly affected and the European nations will have a bad day of it. Her political atmosphere is destined to undergo a remarkable change during the years 1908 to 1920. Let us now see what the Dowagar Empress of China is doing for the approaching grand struggle for the destined supremacy of Asia.

An Imperial decree was issued at Peking in November last, by Com-

mand of Her Imperial Majesty the Empress Dowager, Tze-hsi-eet. After announcing some appointments and cancelling others for the benefit of the country, the Empress declares, thus—

We have received the report of the Prince and High ministers of the Royal Commission with reference to the proposed Reform of the Official system amongst the various Boards in Peking and we have accordingly issued an Imperial Rescript thereanent commanding their recommendations to be put into force. The Royal Commission is to bring at once its labours with regard to the reform of the official system in the provinces and to report to us the result. The present unsatisfactory condition of affairs in the Empire is due to the fact that the relations between officials and the masses have never received the attention their importance requires from the throne. Department and District Magistrates are intimately connected with the masses and their close relationship should make the former acquainted with the needs of the latter. Instead of this, however, officials and people are separated by the employment of forms and ceremonies so that matters of real significance are neglected. These officials do not pay attention to the welfare of those under them and often their relatives and secretaries are permitted to browbeat and oppress the masses while the gate-keepers and runners prey upon the substance of the people. Under such circumstances can any one expect these Local Governments to flourish? Spirits of the people cannot be elevated under such a state of affairs? We feel great indignation! Now that the Royal Commission is working on the reform of the official system in the provinces, the question of how to deal with these departments and District Magistrates becomes one of the greatest importance. Our subjects not being educated up to the required point, local self-government for them becomes premature. It is necessary to consult together as to the course of action to be taken in this matter, to prepare for the new order of things and for reducing the number of petty officials so as to keep a strict watch over their condition and prevent dishonesty and oppression. The object is to bring officials and people into more intimate relations than heretofore, the Royal Commission should communicate with the various Viceroys and Governors of provinces and offer suggestions which shall be lasting and beneficial. Officials are created by us with the sole object of nourishing our people; to make them happy and contended with their several lots and avocations. Our sole wish is to see our subjects live in harmony and peace.

The substantive and expectant secretaries and scribes of the Boards and Minor Courts that have been abolished are either to receive appointments in the existing Boards or to be sent to the provinces as expectant officials. The Board of Civil Appointments is commanded to attend to this matter without delay and report to us. When an Imperial Edict was issued on a previous occassion to prepare for

the establishment of a constitutional Government in the country it was decided to commence with the reform of the official system and the Throne commanded Duke Tasi and his colleagues to make a detailed investigation into the matter and appointed Prince Ching and his colleagues to supervise the above work, to report the result and then awaiting the issue of the Imperial Commands thereanent to obey and put them into force. As the times have changed so must we conform ourselves to these changes, selecting what is beneficial and of advantage to us and our Empire and rejecting such as are now found useless or burdensome. The Grand Secretariat and Grand Council shall continue as usual. The Presidents of the various Boards are to have a vote in the affairs of the Government as a whole and must be prepared to answer questions from the Throne, the Board of Civil Appointments remaining as usual. Board of Public Safety is changed to Board of Home Affairs. The Board of Revenue is to be changed to the Paymaster General's Department and the Finances shall be amalgamated with it. The Courts of Sacrificial worship, Banquets and Court Ceremonies are amalgamated with the Board of Rites. The Board of Education is to continue as usual. The Board of War is to be changed to the Land Army Office, the Council of Army Reorganisation and the Court and the Imperial Stud are to be amalgamated with it. The proposed Admiralty and Army Staff Department, not having been yet regularly organized appertaining to them are to be attended to by the above named department. There will be a Board of Judicature. The Court of Revision is to be changed into the Supreme Court. The Board of Work is to be amalgamated with the Shangpu and the two will be designated the Nungkungshangpu, or Board of Agriculture, Public Works and Commerce. The China Merchants S. N. Co., Railways, Telegraphs and Postal Departments are to be combined under the Board of Posts and Communications. The Mongolian Superintendency is to be changed to the Board of Dependencies (Lifanpu). There shall be no differentiation as to Manchu and Chinese posts. The Censorate shall have a President and Vice-President and the keepers of seals shall continue as before. Accountant-General's Department comes into operation. Let each Minister use his best endeavour to act honestly and faithfully in reforming our Government and deserve well the confidence of their Sovereign.

The clever Empress Dowager is now deeply planning for an efficient Navy and Army, and with her shrewdness and natural intelligence to Judge of the present, as it is, it is certain that the face of the whole administration will change, so much so, that while other nations had taken centuries to improve and prepare themselves for military struggle this woman will be preparing herself in a few years to face any bloody war which the greed of European nations may force upon her people and those of other Eastern nations.

Some Astrological Principles.

As there are general laws and special or local laws so also there are general principles of Astrology as there are also special or local variations. The combinations of planets in various signs furnish to the Astrological adepts, means of calculating the results past, present and the most desirable future. It would be absurd to pretend to read the future without a careful and deep knowledge of the chemical changes these planets introduce in the different signs of the zodiac and their mutual attractions and repulsions. It is a general principle of Astrology that when planets occupy the 10th house from Lagna (birth) and are powerful, they bring up the person to high and influential position whatever may be the conditions under which he may have been born. This is so sure a Principle of Astrology, that any tyro can predict the greatness of a child that has some planets in the 10th house. The real position of the man may be known by the various sources of strength which these planets possess, but whether they are strong or weak it is certain to make the native prominent and influential among his clansmen or countrymen. Again if there are one or more elevated planets in the 10th, then the man attains to sudden elevations and becomes great even without his own knowledge. But if there are debilitated planets in the 10th house, whatever may be the position he achieves he will have sudden reverses which send him down from a higher level and bring him up again to the former position. The great Mogul Emperor Humayun, the father of the famous Akbar was a good instance of this fortune. He was an expert Astrologer, and cast his own horoscope as well as that of his illustrious son Akbar's. Humayun had both exalted and debilitated planets in the 10th, and his history has clearly shown us that he received a large Kingdom from his father Babar, ruled it for sometime, lost it again, ran away to a long distance, had his son born in his exile, and after great hardships returned to Delhi, routed the usurper and regained his father's dominions and ruled it well. Sultan Hyder Ali of Mysore and the famous Sivaji of the Mahratta nation furnished other instances of such combinations in the 10th house. The depression or elevation depends upon the strength of the planets in the 10th house and the vitality of its lord. Another great principle of Astrology is that when good planets are in the 4th house, and Jupiter, Venus or Mercury occupy the 5th or 9th houses the person assumes some position where his powers of counsel will be sought, and who will be respected for his sound advice and depths of thought. If Saturn occupies the 2nd or 10th house and has no good aspects the person will have many obstacles in his educational career and he will be often plucked in his examinations or such tests as would enable him to push on well with his official or private career. The position of Jupiter and Mercury in a horoscope has much to do with his education and intelligence and their strength adds great value in this direction.

The Longevity of Houses.

The modern scientists, probably would laugh at the idea conveyed by the words forming the heading for this article. They may say that it is natural to talk of life and longevity among men, animals and even among the vegetables, but to use such words in connection with earth, chunam bricks, and stones would reveal the grossest ignorance on the part of man, who pretends to fix or even imagine that they have anything like duration of life among them. The mysterious frame of humanity somehow melts into the general mass of nature, and these different conditions, have yet to be fully explained by the scientists. If the existence of human body is all that we have, then two human bodies, brought up together under specially healthy conditions must run the same term of life and dissolve at the same time. Do they do so? But bodies are made of compounds of elements and these of course in their turn are framed under simpler elements. If the general compound of the body of a man, is composed of elements (*sic* ?) which also enter into the composition of earth, chunam bricks and stones, and if these can give the human body a definite term of life, we hardly see the unreasonableness of the proposition which puts forward the theory that other compounds composed of these materials can also be determined as regards the term of their existence. The life in man probably keeps all these in their due proportions in the human body and it may be argued, that houses have no life in them, and that therefore the great Agency which makes the body live to a certain stage is wanting in the houses constructed of these materials. It must be remembered that a peculiar kind of life comes into existence, when these materials are brought together in the process of house building, and cemented together. The whole may be called the strength of materials. But this is not all. When two houses are constructed, one on the night of a day and the other on the day of that day, can we reasonably say that the sets of materials brought together during the night will have the same strength as those which have been brought together when it was broad day. The rays of the Sun, differ in capacity from his other rays when reflected back by globes of different composition. The globes of the Moon and Venues are watery, and rays of the Sun reflected from them, will differ from those solar rays which are reflected from the fiery globe of Mars or the aiery globe of Saturn. These are plain facts and need but little commentaries. Houses therefore begun on Amavasya, or Poornama, during middays, during midnights, during twilights, and during hot, cold and summer seasons, cannot be supposed to have the same term of life—strength to stand as they have been built—and attract the same kind of men. Houses therefore called into existence, under different times but with the same materials have various terms of life. We shall take the readers into some more details. Experiments have shown that certain kinds of bamboos cut when the moon is full, have been found to keep sound for hundreds of years while the same felled during the new moon days, have been found to rot in the course of a few years. Be the causes what they may, these are the facts. Similarly seeds sown when the moon is full, seem to grow bigger and more healthy than when they are sown during the new moon days. If large trees are cut, on some peculiar days, they have the power to live long, but when they are removed on some inauspicious days, they soon get rotten and decay. The ages of houses will therefore be determined by the relative ages (strength to resist) of the materials out of which such houses are raised. Then again the attractions and repulsions exercised by the different materials during different times, cannot be the same, and it would be absurd to think that they are not subjected to the time, which is itself nothing but an indicator of the influence of planets in their revolutions.

The two Eclipses of January 1907.

(*Their results*.

Although there are eclipses every-month, they are not visible, and the causes for this invisibility are many. Solar eclipses when full are, phenomena, which are majestic in themselves, which strike terror and awe into the minds of thinking people, which exhibit unseen celestial appearances, and which furnish the highest intellectual lessons to the observing humanity. The atmosphere surrounding the earth contains the most varied collection of life-giving, of life-protecting, and of life-destroying forces and agencies. All these forms however seem to be without motion in themselves, unless and until they are propelled by the mysterious forms of energies which are contained in the solar rays. The chemistry of our atmosphere and that of the wonderful solar disc, is still a matter of wild speculation and unconfirmed guesses, among the present day scientists and they are directing all their energies to unravel as many of the solar problems as they possibly can with the help of the present knowledge and the aid of such instruments as have been invented and constructed for such purposes. The solar ray is credited with the power of composing and decomposing all compounds in nature, and if this is true, then there must certainly be forces therein contained which are most peculiar in their behaviour, and which are taxing the highest modern intellects for a true solution of their mysterious workings. The Sun is a most wonderful body and his powers for work are most subtle yet tangible, most mysterious yet traceable, and most vivifying yet most dangerous to life of all sorts. A study of his glorious orbit, will be a sublime source of pleasure, which rises in value in proportion to the extent of knowledge a man possesses in this direction. January 1907, will be a remarkable month for on the 14th of it occurred a solar eclipse, while on the 29th of it came a lunar eclipse. The importance of these two eclipses following each other within fifteen days, of the same month, as influencing the earthly phenomena cannot be underrated. The solar eclipse of the 14th January 1907

came on a Monday and the lunar eclipse of the 29th January 1907, occurred on a Tuesday. We shall now give the planetary conjunctions for those two periods and then discuss on their evil influences on the nations of the earth. The solar eclipse commenced at about 9-30 A. M., on Monday January 1907, and the planetary conjunctions were thus found—The eclipse began at about 8 ghatikas after sunrise.

		Jupiter.
Saturn birth or rise of Eclipse.	*Solar Eclipse.* RASEE.	Rahu.
Sun, Moon, Kethu.	*Diagram for 14th January 1907.*	
Mercury.	Venus.	Mars.

The following are the combinations for the lunar eclipse.

The eclipse commenced at about 5-15' P. M., on Tuesday 29th January 1907, or about 26-40 ghatikas after sunrise.

		Jupiter.
Saturn.	*Lunar Eclipse of 29th January 1907, Tuesday* Rasee Diagram.	Moon, Rahu birth or rise of eclipse.
Sun, Mercury, Kethu		
	Mars, Venus.	

Varaha Mihira in his Brihat Samhita thus observes on eclipses, which are worth quoting in extenso. He remarks—"The moon in her eclipse enters the shadow of the earth and in the eclipse of the sun, the solar orb. Therefore the lunar eclipse does not begin at the western limb, nor the solar eclipse at the eastern limb. Just as the shadow of a tree does not continue in the same direction or length so also does the shadow of the earth changes daily due to the solar revolution. When the moon moving from the west to the east, is directly opposed to the Sun, she enters the shadow of the Earth. She must not move north or south. The moon hides the Sun from below like a cloud and the solar eclipse varies differently in different countries according to the different degrees of visibility of the eclipsed disc. That which eclipses the Moon is bigger than the moon while that which eclipses the Sun is much smaller than the Sun. Hence in semi-lunar and semi-solar eclipses the luminous horns are blunt and sharp respectively. Shastras truly say that Rahu does not cause eclipses." The author seems to imply that the eclipses are somehow controlled or influenced by Rahu, to whom "gifts and offerings to fire" should be given on the occasion of eclipses. He observes—"On these occasions (*eclipses*), Rahu's presence is recognised and the Moon's ascending node is called Rahu and her course, north or south, is ascertained with respect to this node. ... other than new or full Moon days the Sun and the Moon may be eclipsed, abnormally by comets and the like.

If there should be both lunar and solar eclipses in one month kings will suffer both from dissensions among their own armies and also from wars abroad. In total eclipses if the luminaries are subjected to evil influences, death and famine will reign in the land. If the eclipse occurs in the first section of the firmament, those who live by fire, and also the priestly and saintly classes will suffer. In the second section ryots, heretics, merchants, kshetryas and commanders of armies will suffer. If the eclipses begin in the 3rd section, artisans, working and agricultural classes, Mlechas and ministers will suffer. If eclipses occur when the luminaries are in midheaven the central countries will suffer; in the fifth section sufferings come to herbivorous animals, ministers, house-hold people and mercantile classes. If in the 6th section women and Sudras will suffer." The visible hemispherical vault has been divided into 6 sections and each section may be taken to represent about two hours or 5 ghatis.

(*To be continued*).

REVIEWS.

I.

We beg to acknowledge with thanks the receipt of a Booklet entitled "The **Practical Astrology**" for every body by Llewellian George. It is well printed and contains interesting information for beginners in Astrology. We wish the Author every success.

II.

We have received a copy of the "**Planetary Daily Guide** better than Magic" prepared by L. George and issued by the Portland School of Astrology Oregon, America It is a handy book neatly printed, containing a lot of valuable information for those who seek help from its directions for success in their business. The author says that "it can be put to immediate use by all. It is practical and instructive and contains a wealth of information and new ideas for the student, practitioner or investigator."

III.

The **Madras Law Times** Vol I, Nos. 19 to 24, is on our table. It has developed into a first class legal journal, and contains Photos of leading Indian and European Judges. It will be very highly useful for all legal practitioners and will in no way be an unwelcome visitor for other educated gentlemen. We wish every success it so richly deserves.

IV.

We thank Baba Bhuban Mohan Roy for his little Pamphlet called "**Hints on Gardening.**" It is a small booklet of about 50 pages, containing useful hints for gardeners. It seems to be a reprint of the articles published in the Gardener's Magazine, and the information collected is worth a careful perusal by those who are interested in gardening, whether on a small or large scale.

V.

The American Spanish War—we beg to acknowledge with thanks the receipt of a copy of this valuable History written by the War Leaders and published by Messrs. Chas. C. Haskell and Son. Norwich Conn. America. This is a beautiful Volume printed on good paper in bold type extending over 620 pages Royal 8 mo. "illustrated with numerous original engravings, maps and diagrams" full cloth bound, with gilt edges on one

side. What adds great value to it is the introduction, it contains written by Gen. Stewart. I. Woodford, Envoy Extraordinary, and Minister Plenipotentiary to the Court of Spain. As he conducted the diplomatic relations till the War was openly declared, the facts are interestingly given and their veracity is beyond the least shadow of doubt. Gen. Woodford observes "The Island of Cuba suffered during many years from unrest, disorder and Civil War." Cuba is the largest of the West India Islands, nearly twice the size of Ceylon. Columbus discovered it in 1492, A. D. and it remained in the possession of the Spanish Governmen ttill the middle of 1898. A. D. when it passed into the hands of the United States. It is about 3000 miles distant from Spain and less than 100 miles from the American coast. "It seems to have been the Theatre of struggles which wasted its resources and destroyed its population." "So continuous had been these struggles and so dreadful their results" that the great political parties of the U. S. pledged themselves to such action as" should restore order and compel peace." The Americans rightly thought therefore that the "burden and duty of humanity" was upon them to redress those grievances. In a short review like this we can not even pretend to give the barest outlines of the interesting contents of this valuable book.

In Chapter I contributed by Brigdr. General G. C. Velez. a graphic account of the wonderful struggle for freedom the Islanders had to keep against the cruel and revolting barbarism of the Spanish Rulers. There were interminable wars and revolutions and the patriots, whose sufferings, could hardly find adequate expression, were shot, imprisoned or captured and cruelly put to death by the Spanish Commanders, many of whom acted in a most fiendish manner, In Ch. II written by the same gentleman, he thus observes—"that all the official reports are decidedly unjust to General Calixto Garcias Army of Cuban Patriots, as to the active and undeniable part taken by them in that wonderful success, the surrender of Santiago." In the subsequent Chapters a vivid description of the Spanish American War is given, with the result that Spain was utterly defeated and the Phillipines were annexed to the United States. From a careful perusal of the facts given, in the history, one can see much bravado on the part of Spain, without that real union in her acts and words which alone can give success and glory even after defeat. The Boers stand defeated, of course by a overwhelming number of troops and military resources on the British side, but they fought as men could most desperately fight and they won glories, on the battlefields which redound ever to their credit as a nation of patriots and warriors. The Spaniards seem to have lost their real fighting capacity before the beginning of the 19th century but they seem to have devoted their full energies in developing their revolting cruelties, to their highest perfection. The Cubans themselves would have achieved their independence if the dreadful struggles had continued for some decades but fortunately for the U. S. the events brought them into the active field and gave them a victory which the Cuban Patriots fought so hard to win and which appears to be truly due to their self sacrifices. This history furnishes a good moral and must be read by every educated gentleman Native or European. Tyranny and brute force may help to keep an empire

for some years, but no kingdom has ever lasted long which builds up its power solely on these sources and trusts to it as the basis of Political Permanency.

VI.

We have to thank Mr. V. P. Narasimhulu Naidu Garu, for sending us a copy of his interesting **Balija Vamsa Purana,** compiled by him in Telugu from all available sources of information. The Telugu Balijas call themselves both as Chettys and Naidus, and our learned friend has done a great service to his own community, and to the philological literature of India, by ferreting out information concerning this important community from various sources. He claims for the Balijas, direct descent from the Moon as many Royal families in India have done, and records that most of the ruling Naiks and Chiefs in S. India, who called themselves as Naiks were connected with the Princes of the Vijayanagar Dynasty, whose history (The Never-To-Be-Forgotten Empire) we had the honor to publish last year.

He has already published a version of this in Tamil, and we hope he will also publish a short resumé of the same in English so that his indifatigable labours in the field of original research may be brought before many eminent scholars. We wish him and his booklet all success.

VII.

Mr. Thos. P. DeSilva of Rangoon, has made great progress in the astrological sciences and has carefully studied all our books. He intends starting a small Astrological Society in Rangoon, and this idea is really commendable. When we went to Calcutta, after our lectures were over, the well known learned Editor of the Indian Mirror Babu Narendra Nath Sen, M.A., whose generous instincts always prompt him to take a leading part in every useful institution, suggested and carried out successfully the scheme of starting an Astrological School in honor of our visit to the Capital and the School is now doing useful work.

Mr. DeSilva seems to be a man of versatile attainments, and from the correspondence we have with him we can quite see he is honest; sincere and ardent about what he does. A school or class started in an important centre like Rangoon under his able agency will do very well, and if Mr. Thos. DeSilva pleases we shall have no objection to fix a very auspicious time to start this Astrological Institution, free of charge, and also give one set of our complete Astrological works as a gift to the nucleus Astrological library which may be highly useful and advantageous to the joining students and gentlemen. When we were in Calcutta 5 years ago we had opened an Astrological Class, and we had European, Native and Burmese students for a week under us. We wish Mr. DeSilva every success and hope he will be able to give a deserved stimulus to this noble cause, by starting an Astrological class or weekly lectures.

VIII.

We have to thank the Manager of the well known Singer Manufacturing Co., Madras, for kindly sending us their Calender, Pocket diary, Pencil, Christmas Cards and the Key ring. All these are nice little articles highly useful for our daily purposes. This Company is doing such useful service to mankind in all quarters of the globe, that go where one will, one is sure to meet a Machine of theirs turning out stitched clothes for the comfort of the people there. We wish the Company, still greater success. They have sold already twenty four million machines and this speaks volumes for its excellence and usefulness.

NOTES.

Kingston, in Jamaica, has been destroyed by an earthquake with much loss of life.

The morality of the royal courts of all times and all nations is often questionable and hardly justifiable.

Several miners have been killed by explosion at the Lievin collieries in the Pas Calais.

A terrific rainstorm of ten minutes' duration played havoc with the local shipping in Hong Kong. A hundred Chinese perished.

Recently the Island of Simalic, has almost disappeared. Fifteen hundred people seem to have been killed. Violent earthquakes are felt daily.

Lord Elgin, says that the greatest difficulty in the way of effecting unity of sentiment between Imperial and Colonial administrators was want of acquaintance.

One hundred and sixty-four bodies were recovered at the St. Johann colliery. Many miners were also injured. Two hundred are still entombed. The fire broke out and stopped rescue work.

Those who are strictly business-like can have no item opened for God and godlike charities. It does not pay them, and they don't care for such nonsense to appear in their valuable book.

Sir Ernest Satow, speaking at Cambridge, said that China was not craving for the spiritual side of European civilization. Missionary interference in civil matters, he said, was largely responsible for the massacres.

The American and German Commissioners in Berlin have arranged a complete basis for a Commercial Treaty. Does not this mean so much of self interest to the respective nations at the cost of others ?

Friendly messags have been exchanged between the Tsar, the Emperor of China and Mikado on the subject of the evacation of Manchuria. Political cutthroats can behave like friends at one time and like brutes at another.

The German Embassy sent a note to the Porte demanding imperatively the punishment of the Sultan's portege, Fehim Pasha, Chief of the Secret Police at Yildiz Kiosh, on account of the seizure of a German cargo of timber.

"La Presse" says that Japan has acquired the islands of St. Pierre and Miquelon from the French. A nation must grow, develop and reach its zenith before it breathes its last. Japan is just now in the stage of developing.

Russian papers are full of the horrors in the famine-stricken provinces. Peasants in Nijni Novgorod are selling their cloths off their backs for food. Where are the highly charity stricken Americans ? Christian nations must help them in such dire necessity.

The Admirality report that the cruiser *Diadem* found the *Nord Deutcher Seydlitz* bound from Penang for Colombo afire. The *Diadem* took aboard 105 passengers and the mails and escorted the *Seydlitz* to Point-de-Galle. The forepart was burnt out.

The interstate commerce commission's report on the relations of railways and oil production severely comments on the

Standard Oil's methods of crushing competition. The whole railway system is permeated with discriminations in favour of the Standard Oil company.

The missionaries are for annexation of countries to the believers in Christ. They throw the glitter of spiritual salvation, over their plans to conceal their real object of enslaving the people whom they ostensibly go to save. Unfortunately salvation and slavery begin with the letter S.

Jupiter has been considered as a molten body, not yet willing to be cooled, and offering great obstacles in the way of present day scientific investigation. We however do not know if his globe is hotter or more molten than the brains of the astronomers, who hold such embryo views with reference to the giant of the planetary system.

If we watch all societies all reading rooms, and all private conversations, we find one significant fact, *viz.* abuse of others and praise of themselves. Will our readers quote one example where they have found a man carefully abusing himself. If one does so, he will be put into the ranks of men under the influence of *Luna*.

Professor Watson, of Chicago, has performed an operation on a large rat and by means of vivisection he destroyed the five senses of the rat without killing it. The animal was then turned loose, and it found its way to food. Professor Watson claims, to have proved the existence of a sixth sense, which he calls the sense direction.

A meeting of the newly formed Chinese Society was recently held. There was a distinguished gathering. The Chinese Minister delivered an address and said that the popular element in the Chinese feudal constitution, showed that a democratic constitution, resembling the British, existed in China 3,000 years ago. He paid a tribute to the Emperor's far-seeing penetration in issuing the recent reforms.

"The Missionary crusade against the infidels in India, has been drawing to its close" says a learned Hindu gentleman. He thinks that with the present inferior intellectual development of the Christian Missionaries, the higher branches of the Vedic and Upanishadic tenets cannot be assailed with any chances of success. He advises the European Missionaries to go to the cannibal Islands and try their fortune in evangelising them.

Mr. W. Duddell, lecturing at the Royal Institution on the subject of the invention of the telegraph, traced the course of the development of the present day telegraph from the time when the Greeks discovered that amber when rubbed would pick up small objects. This poor lecturer has no insight into the Indian sciences ;or else he would have traced the electric theories to still older times.

The King of England will open Parliament on February 12th in State. The 12th of February is an Amavasya day and the week day is Tuesday controlled by the malefic Mars. His Majesty will be ill advised if he performs this important function when the moon is mostly afflicted by the sun and also by Saturn in whose house Capricorn he will be located then. The King will feel miseries afterwards and the Paliament will have a rough term. We ask our renders to note the after-results carefully.

Comte Henri dela Vaulx, the eminent French aeronaut has just completed a dirigable balloon, which he designs to be an "aerial scout." The machine, which can drop a bomb and is intended for reconnoitring, is so simple that one man is capable of doing everything necessary to work it. It can easily be carried with a corps d'armee or a regiment on a gun carriage or two. A few hundred cubic feet of gas suffice; it can be inflated in a day, and got ready for use in a few hours. There well be war here after on the atmospherical regions.

The Roman Necropolis at Palestrina, contains a rich store of artistic, and archaeological treasures. It was there that the beautiful toilet casket now in the Kircher Museum, was discovered nearly two centuries ago. A systematic excavation of the Necropolis is now, carried out by Signor Cicerchia. Eight tombs, belonging to the third and fourth centuries before the christian era, have been discovered and have been found to contain a number of buckles. rings, fragments of ornaments, weapons, amulets and a large jar,

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Before the bith of Alexander the Great Olympias his mother and Philip his father had remarkable dreams. The night before her marriage says Plutarch "She dreamed that a thunderbolt fell upon her belly which kindled a great fire and that the flame extended itself far and wide before it disappeared." Philip dreamt that "he sealed up the queen's womb with a seal, the impression of which was a lion." When Aristander of Themesus was consulted as to the signification of this dream he said that "the queen was pregnant for a seal is never put on anything empty and that the child would prove a boy, of a bold and lionlike courage.

Mr. Saioji's speech commands, the admiration of the Japanese European allies. Gratification at the growing solidity of the Anglo Japanese alliance is equally felt in Great Britain. The strength of the Alliance makes both parties earnestly desire an attitude of lasting friendship and good-will on the part of each towards the third great Power in Asia. The article urges cordial understandings with Russia as the best means of maintaintng peace. The fear of the Russian invasion and occupation of India seems to be ingrained in the British constitution. While Russia is dying with groans Britain is offering its sincere homage. What a change in sprit?

A foreign paper says—The Paris Police have raided into a maternity home and discovered a stove in which over fifteen hundred infants have been cremated." What a ghastly spectacle it must have been and what shocking news? "Can depravity of human nature go any further," says the Assam Times "This is the outcom of the boasted highest civilization of the West. Surely people there have long parted with God and religion, and yet those not coming up to the standard of Western civilization are looked down as heathens! Far better to be god-fearing heathens than mere self loving crass materialists" The remarks are strong but if the facts are true, they do not, appear inappropriate.

The civil and clerical authorities in France are grievously at loggerheads says an American paper. The municipal authorities in a city in the department of Lozere, purchased a hearse for the use of the people on funeral occasions, but it was not decorated with a cross, so the vicar refused to allow it to enter the church grounds. The mayor met the senseless usurpation of authority by forbidding the church hearse to enter the streets. As the church and its appendages including the burial grounds, have been declared the property of the state, it seems probable the vicar himself will be required to retire when the end comes, and the sovereign people will determine what sort of decorations shall appear on their hearses. Priestly tyranny in France overleaped its bounds and the penalty is being enforced by the Republic.

The Mikado is the busiest man of his empire. At night, when everybody is asleep—the Mikado leaves his palace and with his hands in his pockets and a cigar in his mouth, rambles through the streets of the captial in order to make sure that everything is quiet and that his loyal subjects sleep soundly. Of his affability and kindness much is said. One day he attended the jiu-jitsu exercises in the wrestling school of the nobles, when a tall, strong fellow was to measure his strength with the Crown Prince. The Prince, after a short defence, was thrown to the ground, and had to declare himself vanquished. All those present feared the Mikado might give expression to his displeasure. Mutsuhito, however, grasped the hand of the wrestler who had overpowered Prince Yoshito and said. "You are a brave champion, keep yourself strong and skilled. My son will one day need men as brave and skilled as you.

By the treaty of Portsmouth Sachalin became a Japanese province. It is rich in forests, mines, coal and other minerals. All these may became a source of great wealth, when they are scientifically improved. Naptha springs have been discovered, which are attracting great attention, since East Asia has been considered poor in this respect. Naptha springs are found in Sumatra and one or two in the Japanese Islands, but these supply barely fifteen per cent of the demand of the market. Russia and America have hither to supplied the want. Forestry has a great future, for the southern parts of China and those of Munchuria and the Amoor district get their supply of timber from Canada and even from Sweden. This means, enormouse expense. If Japan is in a position to supply the want, the Asiatic market will not only have least difficulty in obtaining its goods, but the price being naturally lower, it will also give immense stimulus to the timber trade. Fishing is also extensive and the best.

A BANK diriotor is held, in Hick *v.* Steel (Mich.) 4 L. R. A. (N. S.) 279, says the Chicago Legal News, not to be liable for breach of his duty as such in inducing the bank to extend credit to an individual beyond the statutory limit, and in making false representations as to paper presented for discount, where he was not at the time acting as director, but as agent for the borrower.

The Shah breathed his last on the 8th January 1907 in the audience chamber where he held an unequal struggle with death. His courage, patience and strength amazed every beholder. He died seated in a chair supported by cushions. At his side were three of his sons. Until noon he was consious. The heir, summoned in the morn, wept at the sight of his dying father. In the afternoon the Shah became unconscious, though at intervals he uttered a few words in Persian, Turkish and French as if aware of the presence of strangers. A Moslem

priest entered to read prayers from the Koran. The doctors withdrew to an ante-room, leaving the family in private to their grief. Night fell and the chamber was lit with myriads of electric lamp reflected in millions of tiny mirrors of which walls and ceiling are composed. Around the Shah were the women in every attitude of grief, with streaming hair, beating heir breasts and raising cries of lamentation, that filled the chamber and echoed in the gardens like the sighing of the wind.

Mr. P. C. Ananthacharlu, a retired High Court Vakil and a highly intelligent and observing gentleman thus expresses his views—"When I was reading the reports of the entertainments given to Mr. Beauchamp and Lord Wenlock by some leading Indian gentlemen of Madras it struck me that while we endeavoured to create or to promote social relations between Europeans and Indians, which I am far from deprecating by giving receptions and tea parties, we were utterly oblivious of our debt of gratitude to a class of Indian patriots who toiled and laboured, strenuously and honestly, day after day, and hour after hour, for the political and social upheaval of our Country and to whom all classes of Indians, officials and non officials, Zemindars and ryots, the rich and the poor, constantly appealed for the ventilation of their wants and grievances and for the advocacy of their cause. Very often unsolicited and unmindful of the perils to which they expose themselves, they rush to the rescue of the aggrieved and the oppressed from sheer largeness of heart and sense of duty to their country." He suggests that "In appreciation of its services I venture to suggest that an annual entertainment be given by the Indian public in honour of the Indian Press on an appointed day at each of the capital cities of the three Presidencies." He promises to give one hundred rupees towards this.

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instead of the 3rd and so forth. Of course if we take the author as he has put it then the words may be interpreted to mean that the first 10 degrees in Mesha are Oochha for Ravi (Sun) and so on. The commentator quotes Yevanaswara on this point, where that author clearly says Dasama the 10th degree as the deepest exaltation for the Sun. Various other authors have also been distinct upon this point and Varaha Mihira, in his anxiety to be brief, has introduced for metrical purposes shorter forms, which, to a less cultivated mind, may appear to be misleading or a little against the grammatical rules.

STANZA 14.

The first Navamsa of movable, the middle Navamsa of the fixed and the last Navamsa of the doublebodied signs are technically called Vargottama. Leo, Taurus, Aries, Virgo, Sagittarius, Libra and Aquarius are Moolathrikonas for the Sun, Moon, Mars, Mercury, Jupiter Venus and Saturn respectively.

NOTES.

We have already seen that when a Zodiacal sign is divided into nine equal divisions, each is called a Navamsa. All the Navamsas do not seem to possess the same efficiency. Later on certain combinations of planets are given by this author in which he lays great stress and value upon the Vargottama Navamsa. *Varga* means divisions of a sign and *Oottama* means best. This simply means the best among the divisions in a sign. The signs of the Zodiac have already been divided into Chara movable, Sthira fixed, and Dwiswabhava common or doublebodied. In Mesha, Kataka, Thula, and Makara the first *Navamsa* goes under the name of *Vargottama.* The middle or the 5th Navamsa of Vrisha, Simha, Vrischika and Kumbha becomes Vargottama, and the Antya or the 9th Navamsa of Mithuna, Kanya, Dhanas and Meena goes under the name of Vargottama. Thus on a careful examination it will be seen that if the Navamsa of a sign becomes the same as the sign itself, it is called Vargottama. If Mesha Navamsa rises in Mesha Lagna, if Vrishabha Navamsa rises in Vrishabha Lagna, if Mithuna Navamsa comes in that Lagna and if Katakamsa falls in Kataka Lagna they become Vargottamas. This will be so in all the signs. Satyacharya says that those born in Vargottamamsa will attain to the chief positions among their com-

munities. Therefore if the Navamsa is the same as the Rasi then it becomes Vargottama and this can easily be identified. Thrikona means the angles of an equilateral triangle. *Moola* means original or final. Probably this ranks in power next to exaltation for the planets. Simha for the Sun, Vrishabha for the Moon, Mesha for Mars, Kanya for Mercury Dhanas for Jupiter, Thula for Venus and Kumbha for Saturn are considered as Moola Thrikonas. A few facts require here clearer explanation. Varaha Mihira in his overanxiety to express ideas briefly sometimes, does not give all the information, which he ought to give, to clear the doubts of his readers. If he simply says that Leo is the Moolathrikona for the Sun the reader is misdirected, for he has already said in a previous verse that Leo is owned by the Sun. Are we to take Leo as his own house or Swakshetra or his Moolathrikona or as both, and if the latter, what portion of Leo will be his own house and what portion of it should be classed as his Moolathrikona. Then again take Mercury. Virgo has Mercury as its lord, then again it becomes his sign of exaltation, yet again he also has his Moolathrikona there. The different degrees of Virgo which go to constitute exaltation, Moolathrikona and own house have not been detailed here and the beginners will get not a little confused over such apparent misdirections. Take Taurus. The Moon is exalted there and he has also his Moolathrikona: But Varaha Mihira has explained these clearly in his Laghu Jataka from which I shall give the details, to avoid confusion to my astrological readers. The Moon has the first 3 degrees as exaltation in Taurus and the remaining 27 degrees form his Moolathrikona. Venus has the first 10 degrees in Libra as his Moolathrikona and the rest as his own house. The Sun has the first 20 degrees in Leo as his Moolathrikona and the remaining ten degrees form his own house. Saturn has the first 20 degrees as his Moolathrikona in Aquarius, while the remaining ten degrees form his own Rasi. Mars has the first 18 degrees in Aries as his Moolathrikona and the remaining 12 degrees form his own house. Jupiter has the first 13 degrees in Sagittarius as his Moolathrikona while the next 17 degrees form his own house (*Swakshetra*). Mercury has his Moolathrikona in Virgo from the 16th to 20th degrees inclusive, his

exaltation in the first 15 degrees and the remaining degrees *viz.*, 21st to 30th inclusive form his own sign. But the author of Saravali, a valuable astrological work of old reputation, gives a different version.

In Aries, Mars has his Moolathrikona in the first 18 degrees and the last 12 degrees from his own house.

In Sagittarius Jupiter has the first ten degrees as his M. T. and the rest as his own house.

In Libra the first 15 degrees form his M. T. for Venus and the rest his own house.

STANZA 15.

The twelve houses from Lagna have been given the following names (1) Thanu (2) Kutumba, (3) Sahotha, (4) Bandhu (5) Putra (6) Ari (7) Patni (8) Marana (9) Shubha (10) Aspada (11) Aaya and (12) Ripha. The Oopachayas are the 3rd, 6th, 10th and 11th houses from Lagna. Some say that these should not be taken as permanent.

NOTES.

The first house or Lagna is called Thanu—body, (2) Kutumba—family (3) Sahotha—brother (4) Bandhu—cousin (5) Putra—child (6) Ari—enemy (7) Patni—wife (8) Marana—death (9) Shubha—happiness (10) Aspada—state (11) Aaya—gain and (12) Ripha—a technicality indicating probably loss. Oopachaya means improvement or increase but there seems to be some difference in opinion on this point. Bhatotpala very cleverly tries to justify his author but I myself see that his justification is a poor apology. Some say that Oopachaya houses or planets in them do not always give increase but only indicate improvement under certain definite conditions. The 6th house, for instance, is an Oopachaya. It denotes debt, enemy and disease. A good planet in any Bhava increases that significance, while a bad planet destroys it. In the 6th house, Saturn, for instance, destroys its significance *viz* enemy, debt and disease. For any man a planet that destroys the above three dire misfortunes in this life becomes the most auspicious; for which of us does not feel exhilirated by the destruction of our enemies, our debts and our diseases. Thus there is improvement in a man's position says the commentator. But if good planets occupy the 6th they increase the Bhava (significance) and therefore there is improvement to the 6th house. Thus in the case of evil pla-

nets there is improvement in the man's fortune and health while in the case of good planets there is improvement of the sign itself and hence its signification. This looks to me more a quibble that cannot be justified than a real explanation which offers satisfactory solution by a learned scholar. But Bhatotpala is a great commentator and I leave the readers to draw their own inferences. Some plead that when evil planets or those who are inimicable to the lords of the Oopachayas combine or aspect them they cannot give improvement and therefore the Oopachaya is not a permanent signification but changeable with the condition of the houses and planets in them. This view is supported by the quotation of Bhatotpala from Gargi. But Varaha Mihira and his great authority Satyacharya consider that these four houses are Oopachayas, irrespective of their conjunctions or aspects, and this view is also supported by the quotations from Yavanacharya. Here Bhatotpala cleverly escapes from a dilemma where his own view was generally expected. With due deference to Varaha Mihira, Satyacharya and Yavanacharya I beg to differ from them and say with Bhagavan Gargi, that some modifications must be made with the condition of houses and those of the planets who occupy or aspect them. Take an example. Suppose a man is born in Meena. Then the 11th from it will be Makara. If it is occupied by Mars, he will be exalted and will be in an Oopachaya. Suppose Kanya is the Lagna of a man and Kuja is in Karka. He will also be in the 11th from it and therefore in an Oopachaya. Suppose in the first case he has the aspect of Guru in the 7th house occupying Kataka, where he is exhalted, and in the second instance Guru is in Makara debilitated and aspects Kuja in Kataka, what would be the results in these two Oopachaya cases? Varaha Mihira and his school of astrologers would have us believe that the results which Kuja would give in his occupation of an Oopachaya Rasi will be similar or same in both these cases? Gargi and his school, on the other hand, tell us to differentiate between these two sets of Oopachaya combinations and ascribe good results to the first, where the planet is exalted and aspected by another benefic, also in exaltation, while in the second set much less good should be ascribed on account of the debilitations of planets and their mutual aspects.

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mand of Her Imperial Majesty the Empress Dowager, Tze-hsi-eet. After announcing some appointments and cancelling others for the benefit of the country, the Empress declares, thus—

We have received the report of the Prince and High ministers of the Royal Commission with reference to the proposed Reform of the Official system amongst the various Boards in Peking and we have accordingly issued an Imperial Rescript thereanent commanding their recommendations to be put into force. The Royal Commission is to bring at once its labours with regard to the reform of the official system in the provinces and to report to us the result. The present unsatisfactory condition of affairs in the Empire is due to the fact that the relations between officials and the masses have never received the attention their importance requires from the throne. Department and District Magistrates are intimately connected with the masses and their close relationship should make the former acquainted with the needs of the latter. Instead of this, however, officials and people are separated by the employment of forms and ceremonies so that matters of real significance are neglected. These officials do not pay attention to the welfare of those under them and often their relatives and secretaries are permitted to browbeat and oppress the masses while the gate-keepers and runners prey upon the substance of the people. Under such circumstances can any one expect these Local Governments to flourish? Spirits of the people cannot be elevated under such a state of affairs? We feel great indignation! Now that the Royal Commission is working on the reform of the official system in the provinces, the question of how to deal with these departments and District Magistrates becomes one of the greatest importance. Our subjects not being educated up to the required point, local self-government for them becomes premature. It is necessary to consult together as to the course of action to be taken in this matter, to prepare for the new order of things and for reducing the number of petty officials so as to keep a strict watch over their condition and prevent dishonesty and oppression. The object is to bring officials and people into more intimate relations than heretofore, the Royal Commission should communicate with the various Viceroys and Governors of provinces and offer suggestions which shall be lasting and beneficial. Officials are created by us with the sole object of nourishing our people; to make them happy and contended with their several lots and avocations. Our sole wish is to see our subjects live in harmony and peace.

The substantive and expectant secretaries and scribes of the Boards and Minor Courts that have been abolished are either to receive appointments in the existing Boards or to be sent to the provinces as expectant officials. The Board of Civil Appointments is commanded to attend to this matter without delay and report to us. When an Imperial Edict was issued on a previous occassion to prepare for

the establishment of a constitutional Government in the country it was decided to commence with the reform of the official system and the Throne commanded Duke Tasi and his colleagues to make a detailed investigation into the matter and appointed Prince Ching and his colleagues to supervise th above work, to report the result and then awaiting the issue of the Imperial Commands thereanent to obey and put them into force. As the times have changed so must we conform ourselves to these changes, selecting what is beneficial and of advantage to us and our Empire and rejecting such as are now found useless or burdensome. The Grand Secretariat and Grand Council shall continue as usual. The Presidents of the various Boards are to have a vote in the affairs of the Government as a whole and must be prepared to answer questions from the Throne, the Board of Civil Appointments remaining as usual. Board of Public Safety is changed to Board of Home Affairs. The Board of Revenue is to be changed to the Paymaster General's Department and the Finances shall be amalgamated with it. The Courts of Sacrificial worship, Banquets and Court Ceremonies are amalgamated with the Board of Rites. The Board of Education is to continue as usual. The Board of War is to be changed to the Land Army Office, the Council of Army Reorganisation and the Court and the Imperial Stud are to be amalgamated with it. The proposed Admiralty and Army Staff Department, not having been yet regularly organized appertaining to them are to be attended to by the above named department. There will be a Board of Judicature. The Court of Revision is to be changed into the Supreme Court. The Board of Work is to be amalgamated with the Shangpu and the two will be designated the Nungkungshangpu, or Board of Agriculture, Public Works and Commerce. The China Merchants S. N. Co., Railways, Telegraphs and Postal Departments are to be combined under the Board of Posts and Communications. The Mongolian Superintendency is to be changed to the Board of Dependencies (Lifanpu). There shall be no differentiation as to Manchu and Chinese posts. The Censorate shall have a President and Vice-President and the keepers of seals shall continue as before. Accountant-General's Department comes into operation. Let each Minister use his best endeavour to act honestly and faithfully in reforming our Government and deserve well the confidence of their Sovereign.

The clever Empress Dowager is now deeply planning for an efficient Navy and Army, and with her shrewdness and natural intelligence to Judge of the present, as it is, it is certain that the face of the whole administration will change, so much so, that while other nations had taken centuries to improve and prepare themselves for military struggle this woman will be preparing herself in a few years to face any bloody war which the greed of European nations may force upon her people and those of other Eastern nations.

Some Astrological Principles.

As there are general laws and special or local laws so also there are general principles of Astrology as there are also special or local variations. The combinations of planets in various signs furnish to the Astrological adepts, means of calculating the results past, present and the most desirable future. It would be absurd to pretend to read the future without a careful and deep knowledge of the chemical changes these planets introduce in the different signs of the zodiac and their mutual attractions and repulsions. It is a general principle of Astrology that when planets occupy the 10th house from Lagna (birth) and are powerful, they bring up the person to high and influential position whatever may be the conditions under which he may have been born. This is so sure a Principle of Astrology, that any tyro can predict the greatness of a child that has some planets in the 10th house. The real position of the man may be known by the various sources of strength which these planets possess, but whether they are strong or weak it is certain to make the native prominent and influential among his clansmen or countrymen. Again if there are one or more elevated planets in the 10th, then the man attains to sudden elevations and becomes great even without his own knowledge. But if there are debilitated planets in the 10th house, whatever may be the position he achieves he will have sudden reverses which send him down from a higher level and bring him up again to the former position. The great Mogul Emperor Humayun, the father of the famous Akbar was a good instance of this fortune. He was an expert Astrologer, and cast his own horoscope as well as that of his illustrious son Akbar's. Humayun had both exalted and debilitated planets in the 10th, and his history has clearly shown us that he received a large Kingdom from his father Babar, ruled it for sometime, lost it again, ran away to a long distance, had his son born in his exile, and after great hardships returned to Delhi, routed the usurper and regained his father's dominions and ruled it well. Sultan Hyder Ali of Mysore and the famous Sivaji of the Mahratta nation furnished other instances of such combinations in the 10th house. The depression or elevation depends upon the strength of the planets in the 10th house and the vitality of its lord. Another great principle of Astrology is that when good planets are in the 4th house, and Jupiter, Venus or Mercury occupy the 5th or 9th houses the person assumes some position where his powers of counsel will be sought, and who will be respected for his sound advice and depths of thought. If Saturn occupies the 2nd or 10th house and has no good aspects the person will have many obstacles in his educational career and he will be often plucked in his examinations or such tests as would enable him to push on well with his official or private career. The position of Jupiter and Mercury in a horoscope has much to do with his education and intelligence and their strength adds great value in this direction.

The Longevity of Houses.

The modern scientists, probably would laugh at the idea conveyed by the words forming the heading for this article. They may say that it is natural to talk of life and longevity among men, animals and even among the vegetables, but to use such words in connection with earth, chunam bricks, and stones would reveal the grossest ignorance on the part of man, who pretends to fix or even imagine that they have anything like duration of life among them. The mysterious frame of humanity somehow melts into the general mass of nature, and these different conditions, have yet to be fully explained by the scientists. If the existence of human body is all that we have, then two human bodies, brought up together under specially healthy conditions must run the same term of life and dissolve at the same time. Do they do so? But bodies are made of compounds of elements and these of course in their turn are framed under simpler elements. If the general compound of the body of a man, is composed of elements (*sic* ?) which also enter into the composition of earth, chunam bricks and stones, and if these can give the human body a definite term of life, we hardly see the unreasonableness of the proposition which puts forward the theory that other compounds composed of these materials can also be determined as regards the term of their existence. The life in man probably keeps all these in their due proportions in the human body and it may be argued, that houses have no life in them, and that therefore the great Agency which makes the body live to a certain stage is wanting in the houses constructed of these materials. It must be remembered that a peculiar kind of life comes into existence, when these materials are brought together in the process of house building, and cemented together. The whole may be called the strength of materials. But this is not all. When two houses are constructed, one on the night of a day and the other on the day of that day, can we reasonably say that the sets of materials brought together during the night will have the same strength as those which have been brought together when it was broad day. The rays of the Sun, differ in capacity from his other rays when reflected back by globes of different composition. The globes of the Moon and Vennes are watery, and rays of the Sun reflected from them, will differ from those solar rays which are reflected from the fiery globe of Mars or the aiery globe of Saturn. These are plain facts and need but little commentaries. Houses therefore begun on Amavasya, or Poornama, during middays, during midnights, during twilights, and during hot, cold and summer seasons, cannot be supposed to have the same term of life—strength to stand as they have been built—and attract the same kind of men. Houses therefore called into existence, under different times but with the same materials have various terms of life. We shall take the readers into some more details. Experiments have shown that certain kinds of bamboos cut when the moon is full, have been found to keep sound for

hundreds of years while the same felled during the new moon days, have been found to rot in the course of a few years. Be the causes what they may, these are the facts. Similarly seeds sown when the moon is full, seem to grow bigger and more healthy than when they are sown during the new moon days. If large trees are cut, on some peculiar days, they have the power to live long, but when they are removed on some inauspicious days, they soon get rotten and decay. The ages of houses will therefore be determined by the relative ages (strength to resist) of the materials out of which such houses are raised. Then again the attractions and repulsions exercised by the different materials during different times, cannot be the same, and it would be absurd to think that they are not subjected to the time, which is itself nothing but an indicator of the influence of planets in their revolutions.

The two Eclipses of January 1907.

(*Their results*.

Although there are eclipses every-month, they are not visible, and the causes for this invisibility are many. Solar eclipses when full are, phenomena, which are majestic in themselves, which strike terror and awe into the minds of thinking people, which exhibit unseen celestial appearances, and which furnish the highest intellectual lessons to the observing humanity. The atmosphere surrounding the earth contains the most varied collection of life-giving, of life-protecting, and of life-destroying forces and agencies. All these forms however seem to be without motion in themselves, unless and until they are propelled by the mysterious forms of energies which are contained in the solar rays. The chemistry of our atmosphere and that of the wonderful solar disc, is still a matter of wild speculation and unconfirmed guesses, among the present day scientists and they are directing all their energies to unravel as many of the solar problems as they possibly can with the help of the present knowledge and the aid of such instruments as have been invented and constructed for such purposes. The solar ray is credited with the power of composing and decomposing all compounds in nature, and if this is true, then there must certainly be forces therein contained which are most peculiar in their behaviour, and which are taxing the highest modern intellects for a true solution of their mysterious workings. The Sun is a most wonderful body and his powers for work are most subtle yet tangible, most mysterious yet traceable, and most vivifying yet most dangerous to life of all sorts. A study of his glorious orbit, will be a sublime source of pleasure, which rises in value in proportion to the extent of knowledge a man possesses in this direction. January 1907, will be a remarkable month for on the 14th of it occurred a solar eclipse, while on the 29th of it came a lunar eclipse. The importance of these two eclipses following each other within fifteen days, of the same month, as influencing the earthly phenomena cannot be underrated. The solar eclipse of the 14th January 1907

came on a Monday and the lunar eclipse of the 29th January 1907, occurred on a Tuesday. We shall now give the planetary conjunctions for those two periods and then discuss on their evil influences on the nations of the earth. The solar eclipse commenced at about 9-30 A. M., on Monday January 1907, and the planetary conjunctions were thus found—The eclipse began at about 8 ghatikas after sunrise.

			Jupiter.
Saturn birth or rise of Eclipse.	*Solar Eclipse.* RASEE.		Rahu.
Sun, Moon, Kethu.	*Diagram for 14th January 1907.*		
Mercury.	Venus.	Mars.	

The following are the combinations for the lunar eclipse.

The eclipse commenced at about 5-15' P. M., on Tuesday 29th January 190 , or about 26-40 ghatikas after sunrise.

			Jupiter.
Saturn.	*Lunar Eclipse of 29th January 1907, Tuesday* Rasee Diagram.		Moon, Rahu birth or rise of eclipse.
Sun, Mercury, Kethu			
	Mars, Venus.		

Varaha Mihira in his Brihat Samhita thus observes on eclipses, which are worth quoting in extenso. He remarks——"The moon in her eclipse enters the shadow of the earth and in the eclipse of the sun, the solar orb. Therefore the lunar eclipse does not begin at the western limb, nor the solar eclipse at the eastern limb. Just as the shadow of a tree does not continue in the same direction or length so also does the shadow of the earth changes daily due to the solar revolution. When the moon moving from the west to the east, is directly opposed to the Sun, she enters the shadow of the Earth. She must not move north or south. The moon hides the Sun from below like a cloud and the solar eclipse varies differently in different countries according to the different degrees of visibility of the eclipsed disc. That which eclipses the Moon is bigger than the moon while that which eclipses the Sun is much smaller than the Sun. Hence in semi-lunar and semi-solar eclipses the luminous horns are blunt and sharp respectively. Shastras truly say that Rahu does not cause eclipses." The author seems to imply that the eclipses are somehow controlled or influenced by Rahu, to whom "gifts and offerings to fire" should be given on the occasion of eclipses. He observes—— "On these occasions (*eclipses*) Rahu's presence is recognised and the Moon's ascending node is called Rahu and her course, north or south, is ascertained with respect to this node. . . other than new or full Moon days the Sun and the Moon may be eclipsed, abnormally by comets and the like."

If there should be both lunar and solar eclipses in one month kings will suffer both from dissensions among their own armies and also from wars abroad. In total eclipses if the luminaries are subjected to evil influences, death and famine will reign in the land. If the eclipse occurs in the first section of the firmament, those who live by fire, and also the priestly and saintly classes will suffer. In the second section ryots, heretics, merchants, kshetryas and commanders of armies will suffer. If the eclipses begin in the 3rd section, artisans, working and agricultural classes, Mlechas and ministers will suffer. If eclipses occur when the luminaries are in midheaven the central countries will suffer; in the fifth section sufferings come to herbivorous animals, ministers, house-hold people and mercantile classes. If in the 6th section women and Sudras will suffer." The visible hemispherical vault has been divided into 6 sections and each section may be taken to represent about two hours or 5 ghatis.

(*To be continued*).

REVIEWS.

I.

We beg to acknowledge with thanks the receipt of a Booklet entitled "The **Practical Astrology**" for every body by Llewellian George. It is well printed and contains interesting information for beginners in Astrology. We wish the Author every success.

II.

We have received a copy of the "**Planetary Daily Guide** better than Magic" prepared by L. George and issued by the Portland School of Astrology. Oregon, America It is a handy book neatly printed, containing a lot of valuable information for those who seek help from its directions for success in their business. The author says that "it can be put to immediate use by all. It is practical and instructive and contains a wealth of information and new ideas for the student, practitioner or investigator."

III.

The **Madras Law Times** Vol I, Nos. 19 to 24, is on our table. It has developed into a first class legal journal, and contains Photos of leading Indian and European Judges. It will be very highly useful for all legal practitioners and will in no way be an unwelcome visitor for other educated gentlemen. We wish every success it so richly deserves.

IV.

We thank Babu Bhuban Mohan Roy for his little Pamphlet called "**Hints on Gardening.**" It is a small booklet of about 50 pages, containing useful hints for gardeners. It seems to be a reprint of the articles published in the Gardener's Magazine, and the information collected is worth a careful perusal by those who are interested in gardening, whether on a small or large scale.

V.

The American Spanish War—we beg to acknowledge with thanks the receipt of a copy of this valuable History written by the War Leaders and published by Messrs. Chas. C. Haskell and Son. Norwich Conn. America. This is a beautiful Volume printed on good paper in bold type extending over 620 pages Royal 8 mo. "illustrated with numerous original engravings, maps and diagrams" full cloth bound, with gilt edges on the

side. What adds great value to it is the introduction, it contains written by Gen. Stewart. I. Woodford, Envoy Extraordinary, and Minister Plenipotentiary to the Court of Spain. As he conducted the diplomatic relations till the War was openly declared, the facts are interestingly given and their veracity is beyond the least shadow of doubt. Gen. Woodford observes "The Island of Cuba suffered during many years from unrest, disorder and Civil War." Cuba is the largest of the West India Islands, nearly twice the size of Ceylon. Columbus discovered it in 1492, A. D. and it remained in the possession of the Spanish Governmen till the middle of 1898. A. D. when it passed into the hands of the United States. It is about 3000 miles distant from Spain and less than 100 miles from the American coast. "It seems to have been the Theatre of struggles which wasted its resources and destroyed its population." "So continuous had been these struggles and so dreadful their results" that the great political parties of the U. S. pledged themselves to such action as" should restore order and compel peace." The Americans rightly thought therefore that the "burden and duty of humanity" was upon them to redress those grievances. In a short review like this we can not even pretend to give the barest outlines of the interesting contents of this valuable book.

In Chapter I contributed by Brigdr. General G. C. Velez. a graphic account of the wonderful struggle for freedom the Islanders had to keep against the cruel and revolting barbarism of the Spanish Rulers. There were interminable wars and revolutions and the patriots, whose sufferings, could hardly find adequate expression, 'were shot, imprisoned or captured and cruelly put to death by the Spanish Commanders, many of whom acted in a most fiendish manner, In Ch. II written by the same gentleman, he thus observes—"that all the official reports are decidedly unjust to General Calixto Garcias Army of Cuban Patriots, as to the active and undeniable part taken by them in that wonderful success, the surrender of Santiago." In the subsequent Chapters a vivid description of the Spanish American War is given, with the result that Spain was utterly defeated and the Phillipines were annexed to the United States. From a careful perusal of the facts given, in the history, one can see much bravado on the part of Spain, without that real union in her acts and words which alone can give success and glory even after defeat. The Boers stand defeated, of course by a overwhelming number of troops and military resources on the British side, but they fought as men could most desperately fight and they won glories, on the battlefields which redound ever to their credit as a nation of patriots and warriors. The Spaniards seem to have lost their real fighting capacity before the beginning of the 19th century but they seem to have devoted their full energies in developing their revolting cruelties, to their highest perfection. The Cubans themselves would have achieved their independence if the dreadful struggles had continued for some decades but fortunately for the U. S. the events brought them into the active field and gave them a victory which the Cuban Patriots fought so hard to win and which appears to be truly due to their self sacrifices. This history furnishes a good moral and must be read by every educated gentleman Native or European. Tyranny and brute force may help to keep an empire

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SOLAR ECLIPSES.

THE earth, we have often pointed out, gets but an infinitismally small fraction of the solar energy. The Moon and other planets dependent upon the Sun for their illumination intercept but a very small fraction of the solar energy radiated into the immense space. This radiated invisible energy of the Sun, in the immeasurable space, may be the material out of which other planets, comets, meteors and stars, may be gradually evolved as they get condensed in course of time by colder agencies, which may be influencing these formations also by the rays of the Sun under certain physical conditions. We shall quote Varaha Mihira on the influences exerted by the appearances of Solar and Lunar eclipses. We shall also show how the ancient Maharishis had attached great significance to these eclipses. When the Sun and the Moon are eclipsed within one month, a quantity of solar and lunar energy is necessarily intercepted by Rahu and Kethu which ought to have been given to the earth for its maintenance. The etherial fluid, thus suddenly stopped in its flow from the heavenly luminaries to the earth, does injury in two or three ways. First; that quantity of the vitality which the Earth normally gets, is disturbed. Second; the dark surface of the Aprakasa

Grahas Rahu or Kethu has been exposed towards the Earth and third, the stored up energy of the Earth has been drawn out by the dark body as it has the power of absorbing all light and thus sucking up all vitality. The disturbance of the magnetic currents takes place and the supply of electricity needed for the maintenance of the earth's normal phenomena, is diminished, causing great damage in places thus affected by changes in the solar radiation. Continuing his remarks about the solar eclipses Mr. Gresham thus observes—

To Solar physicists, however, nothing is of more importance, nothing so full of teaching as to the constitution of the Sun, as the study of what these transient glimpses reveal. We look no doubt, at the same time, through a certain amount of Corona and transparent Chromosphere, the effect of which, however, can be allowed for; but the all important point is that for the moment, the observer sees a portion of the Reversing Layer, *apart* from the light of the Photosphere acts as a background, and its dazzling light comes to us through the other superincumbent layer, whose cooler gases, by their absorptive effect, produce, during the passage of the photospheric light, the many dark lines of its spectrum.

If so let us now ask, what ought the Reversing Layer to look like in those most brief moments when the totality of an Eclipse thus allows it to be examined, on the Sun's edge, *without* the Photosphere as a background? We should suppose, from its situation, that its vapours, when seen by themselves, must be hot enough to give (according to spectroscopic theory) a series of bright lines exactly in those places in the spectrum where they exercise an absorptive effect upon the light of the still hotter Photosphere. This proves to be the case. At the exact instant when the last spark of Photosphere disappears, if the bright band of its spectrum, crossed by its hundreds of dark lines, is carefully watched, a sudden transformation occurs. Most of these dark lines are immediately changed into bright ones, with dark spaces interposed between them. No doubt this is only a somewhat rough description of what is seen, because certain preliminary indications of what is about to happen may also be detected, especially when what is termed a prismatic camera is used instead of a spectroscope with a slit; but in any case the change is so startling that the appearance has been termed, by general consent, *Flash spectrum*

It was first noticed by Professor Young in 1870, and first photographed by Mr. Shackleton in Novaya Zemlia in the Eclipse of August 1896. Since then, by skilful manipulation, many other photographs of it have been obtained; some of those which were taken with much success last August 1905 being on a very large scale.

Such records are happily permanent, otherwise they could not receive the minute and careful study which they require. The length and character and comparative brightness of the very numerous bright lines in them are full of most intricate problems; problems relating to the distribution of chemical elements in the Reversing Layer in regard to their densities, their intermixture, the heights to which they may attain, their exceedingly high temperatures, and the possible dissociation thereby of substances unaffected by any temperatures with which we can experiment. Not only does the technicality of such problems forbid their discussion here, but still more the fact that they are as yet almost entirely unsolved. The more numerous the observations of the Reversing Layer, the more puzzling are its mysteries.

The Corona, however, demands some further notice. It has been felt by astronomers that it would help them in their endeavours to understand its constitution, if any rotation of it as a whole around the Sun's axis could be detected during an Eclipse. This has been attempted by means of that application of the spectroscope which shows when a source of light is moving towards or from the observer. If any such rotation should exist in the Corona, the opposite ends of a diameter should be moving in opposite directions. Owing, however, to the great delicacy of such observations, those hitherto made have failed, including, so far as we yet know, some where the weather and other circumstances were very favourable during the recent Eclipse. No really satisfactory evidence of coronal rotation has, I believe, yet been published, although it is hoped that it may be attained before long.

So, likewise, during the considerable duration of the passage of the Moon's shadow across the Earth, it has been supposed that it might be possible to detect the progress of some change in appearance in special parts of the Corona, due to any process of disturbance that might be going

on in them, particularly if they might be situated above a large prominence in active eruption. Some slight indications of this kind have indeed been seen, but it was especially hoped that they might be established by means of photographs intended to be taken last August in Labrador, when compared with others taken with similar instruments in North Africa. The distance, apart of the places of observation, would have allowed a difference in time of fully two and a quarter hours. It was, therefore, thought that some clearly distinguishable change of appearance might occur in that length of time. But the Sun was wholly obscured by clouds in Labrador. As so often happens in connection with some specially important observation, the weather was at its worst where it was most needful that it should be fine. The journey to a most inhospitable region was all in vain. The desired comparison must consequently be postponed until another suitable opportunity shall again occur, in which it may be possible to find accessible and suitable localities for the observations situated at a long distance apart of the Earth's surface."

The Astrological Almanac for 1907.

Last year we issued two thousand copies of the Astrological Almanac, in English with preliminary remarks in some copies and without those remarks in others. The rapid sale of these almanacs shows the public appreciation of our attempts in this direction and the need there is, for continuing the same, Number II. Almanac for 1907 with full preliminary remarks has now been issued, in English and the orders we are getting from America, England, Australia, Mauritius, India, Burma, Ceylon, and South Africa for supplies of these copies is a certain indication of its intrinsic value and the want greatly felt for such *publication* in the previous years. At the representation of our numenrous readers we determined to give the *preliminary remarks* our serious attention and collected the best information possible within the narrowest limits. The following items are sweetly given with due scientific explanations and they will be found the most valuable adjuncts, to a book already full of absorbing interest and utility. We have shown in its pages our highest skill, and our varied experience in this field of Astrology for over a period of 30 years, and these, with our name spread in the different quarters of the globe, must be a guarantee for the splendid value the readers will get by remitting to us only 8 *as* or *one shilling* of foreign money. We have therein spoken of the value of all work and when, how and why it should be commenced in favourable season, the value of Rahu (Thama-darkness) kalam (time), good and bad lunar days, Lagna Thyaya (Time to be rejected) Namakarana (giving new name).

Good times for first *feeding* of a child, for commencement of *education*, upana.

yana (investiture of sacred thread), Vivaha (Marriage), Nishaka (Nuptials), Prayana (travlling), Tharu Bala (strength of star), Panchaka (five sources of energy), Kshowra (shaving) and good days and times for Marriage during the year 1907. After these details, so absolutely necessary for the guidance of men of all nations and all religions the Almanac itself is added with all the necessary information which is expected from such a work. This publication therefore is unique in its kind, is unsurpassed for the invaluable information it contains and is the best and the most reliable Almanac for mankind to guide themselves and the varied nature of the work they may be engaged in from time to time. This time we have added these preliminaries and valuable instructions in all our almanacks and students, readers and professors will find this publication equally welcome and highly useful.

Astrology & Reincarnation.

II.

We have already quoted some of the able arguments of Mr. J. Hudry Menos and how he explains reincurnation in the light of modern scientific theories. The learned writer thus continues his able observations. "It is curious enough to note that these beliefs scattered through the sacred or philosophical writings of India reproduce the scientific theories of the involution and evolution of the elements. Buddhism, among others, was evolutionistic on a scale far vaster than that adopted by Darwin. Its Nirvana is not annihilation, as is thought, but a state through which the elements comprising the substratum of consciousness acquired by man passes in order to go to other cosmic destinies. And this conception is grandiose.

Then, however immaterial, the soul is a substance, for it is a substratum of qualities, teaches the Hindoo philosophy. It ceaselessly reincarnates, like everything in the universe, by its natural love of life. When the system in which it evolves is in repose it also enters into rest. After the days of Brahma, the night of Brahma. But the germs are only sleeping, and the hour of waking sounds. They then undertake a new evolution, or rather they pursue their evolution with all the qualities, all the energies acquired in the course of the minor evolutions which they have already undergone.

Greece remodelled, according to its genius, the ideas of India and Egypt. The doctrines of many of the Greek thinkers were received from Egypt and above all from India, passed to the Neo-platonic school of Alexandria, and exercised a great influence on the Jewish world, on the Pharisees and the Essenes and that slightly before the coming of Christianity. We also find during the first centuries of the church the belief in the corporality of souls and that of reincarnation.

Many fathers of the church defended both. St. Irenaeus said that souls were not incorporal save by comparison with the grosser bodies of men. Tertullian said that the soul was of the same type in its form as the body of men. Tatian, St. Hillary, and St. Ambrose all taught that the soul was corporal.

There has been much discussion in the various Churches on the resurrection of the flesh based on the words of the Apostle Paul. In speaking of the body sown corruptible which became incorruptible, he could not but have had in view the fluidic body; because he was a learned doctor, and, as we have said, the Neo-platonic ideas had penetrated Judea before Christianity. It is easy to show that these were the accepted beliefs in the New Testament and that Christ did not dispute them. They were rejected finally because of the ultra-materialistic interpretation put upon the resurrection of the flesh.

We find the belief most vivid during the first five centuries of our era. Lactance declared at the end of the third century that the idea of immortality implied that of pre-existence. Origen professed it openly. St. Jerome notices it in a letter to Demetrius. St. Augustine in his confessions says: "Have not I lived in another body before entering my mother's womb?"

These words are one of the last echoes in our occidental world of a truth anciently known, which will probably revive during the twentieth century. Because everything in nature reincarnates, it remains to prove that the consciousness acquired reincarnates also, as it certainly does in an impersonal way, as all the phenomena of heredity prove in all the kingdoms. But an individual consciousness, does it preserve an individual life through these mysterious changes to which its vehicles are submitted. The first step toward proving this is the existence of some etheric vehicle, which is now being demonstrated by means of psychical and hypnotic experiments.

Let us commence with telepathy. Just as wireless telegraphy requires a receiver and a transmitter, so the etheric atoms which transmit the vibrations of our thought require an etheric receiver. And we return to our hyper-physical vehicle interpenetrating our physical body which it informs concerning that which it knows more or less clearly and according to convictions which are still declared morbid. The ether is a register of primary force, not only of sounds but of images. Every particle of matter registers everything which it has passed, say Jevons and Babbage in the "Principles of Science."

Thoughts, and ideas have an objective existence. Telepathy has nothing astonishing in it. It will suffice to acquaint ourselves with its mechanism, to perfect the transmitter and then to experiment with perseverance in order to obtain results more and more worthy of our confidence. This etheric substance, according to Ed. Perrier, transmits hereditary qualities and explains what we term the human soul. This opinion resembles with irregular fidelity the views of the ancients, and we fairly have before us the mysterious vehicles which permits consciousness to survive the dead body. Is science going to give us a certainty, and will human thought, thirsting for immortality, know at last that death is only one of the innumerable transformations of life?

The moment that physicists admit ether and a primordial substance whence have come the minerals through involution, they can admit states of etheric matter invisible to our physical sight and where forms can exist which are equally invisible. Organic life could have evolved from etheric elements. It would evolve ceaselessly because this subtle matter does not exist per se as experiments of chemists and physicists show. Of divers degrees of density, it penetrates all bodies. Man, composite, like all bodies, would preserve throughout his cosmic evolution, his etheric double. Radio-activity is an index of it.

Certain maladies of the nervous centers permit us to observe phenomena which seem to indicate the existence of a vehicle other than the dense body, and it is said that it is the true seat of our sensations and of our memory. The facts seem to imply the existence of hyperphysical senses. More than this, persons in normal health, among whom, these senses are awakened in intervals or continuously, affirm that they see this vehicle and certain phenomena happening in the plane to which it belongs by its material constitution.

(*To be continued.*)

Who should be Astrologers.

II.

On P. 275 of Vol. VIII of the Astrological Magazine, we wrote a leader on this above interesting question and we shall continue it here, so that those who easily rush into the astrological field may deeply think, how they should qualify themselves to get the real name of astrologers.

In every branch of knowledge there are various sets of workers, who range from the highest devotion to the most casual reader of that literature. Therefore if a gentleman subscribes for our Magazine now and then reads it to see what may astrology be and throws it off for want of time, he should not be confounded with the one who proclaims himself as a great expert in it, who writes horoscopes, and lives by it as a professional man, Amateur astrologers must not be found fault with in their errors. They read it for amusement and curiosity and as they are engaged in different walks of life, they cannot be expected to go profoundly into the perplexing mass of astrological information, neither can we find fault with those gentlemen, who, with a view to guard themselves against the astrological cheats and vagabonds, fortify themselves with such principles of elementary astrology as would enable them to some extent, to find out the worth of men who frequent their houses as astrological adepts and who undertake to write their horoscopes and those of their children and friends. There are some gentlemen who spare all their leisure time to the investigation of the astrological sciences and who are in a better position to appreciate astrological principles. These cannot be blamed even as they do not make it a profession, and as they cannot spend their whole time to its study.

The professional astrologer must be a great intellect. He must know so many things that ordinary men can never hope to become good and eminent astrologers. Varaha Mihira says that "even an ocean can be crossed by the help of good winds but the ocean of knowledge pertaining to Kalapurusha-(astrology) cannot be crossed even by the mind, unless it is the cultivated mind of a Rishi." To be a complete success in the astrological field, the man must be worth more than the simple study of astrology. Continuing our remarks from P. 278 of Vol. VIII, we have to explain what the technical terms used there imply. Yama is a division of time corresponding to 7½ ghatis or 3 hours. Muhurtha equals 2½ ghatis or one hour. Nadi means a ghati or 24 English minutes,

Vinadi equals $\frac{1}{60}$th of a ghati or 2½ seconds. Prana means $\frac{1}{6}$th of a vinadi or six *Pranas* make a vinadi. Truti means a minute division of Time embodied in prana, and therefore difficult to identify by gross physical methods. The famous Ranganatha, the learned commentator of the Suryasiddhantha, whose work and life we will give in another article, makes two divisions of time as the Vedantists, to make roughly two divisions of the human body *Sthula* physical and *Sookshna* invisible to the physical eyes. He calls all possible mathematical minute divisions of time as pertaining to Muhurtha, and then gives Amuhurtha divisions as too minute to be of any practical use, and too delicate to be comprehended by ordinary developed senses. When Trutis are so, divisions of Trutis must even be more difficult to comprehend. Here is a direct hint to the astrologers that they can understand the influences embedded in the *time* to some extent by their study of the astrological sciences and that if they mean to go higher in those sublime branches they must possess developed concentrating powers, to see the invisible and highly delicate phenomena of the all-powerful Time.

Astrology and Agriculture.

Agriculture was, is, and will be the backbone of every country in the world. A country that depends for its greatness on industries is something like a foundation which rests upon a sandy soil. It cannot be sure of its gains always and when the country is subjected to depressions of trade and foreign invasions or attacks, it must necessarily suffer very much from want of food and other necessaries of life. Therefore any country, to be sure of its greatness and prosperity, must mainly depend upon its agriculture, and industries must form the secondary source of its income. Some specialists may take objections to these views but when adverse political circumstances stare a country in the face, when its people have lost the facility for agricultural operations and when they mainly depend upon their trade in industrial products, they will be reduced to very pitiable conditions and may find themselves in very hard positions to eke out their existence. The reverse may be predicted in the purely agricultural countries. However hard these may be pressed under political exigencies, their frugal and agricultural habits, will enable them to oppose their enemies and at the same time to support themselves on their agricultural products. India, from time immemorial, has been a supremely agricultural country and it has always been noted for its rich crops and harvests. The methods followed are simple, and can be easily adapted to every kind of life. In agriculture, as in every other thing, the value of time cannot be underrated and it becomes therefore, highly interesting to examine the processes recommended by the astrological works for success in this direction. The solar influences are many and complicated. Seeds sown in time under good solar, lunar and stellar influences take deep root, grow luxuriantly and yield very good harvests. But on the other hand if they are sown under evil times, when the planetary influences are adverse, they hardly take root, yield fruit, or be otherwise profitable. A man, if he is wise, must always be alive to serve his own interests, and if he neglects such methods as would give him every profit, he will be following a policy that will be completely suicidal in its results and would sap the very vitality of his existence, about which he must be so very careful and prudent. Every ryot, in India, roughly knows that rain falling when the Sun enters certain constellations will be useful for sowing certain seeds. This knowledge has been of immense benefit to the struggling agriculturists, who are often heartily tyrranised by the numerous conquerors under whom they had the misfortune or forune to live. But the tendency of the modern people is to discard all this useful information and trust entirely to the ephemeral theories started by shallow minded men and given up as useless after a few experiments. We shall refer to this interesting subject again.

Astro-Medical Notes.

(*How to get Children*).

We have already, referred to this subject in our January issue. Charaka and Varaha Mihira, in their immortal *Samhitas* summarised the grand views of the ancient Rishis on the treatment which should be given to women and the respect in which they should be held by all right-minded men. Such views summarised in public works for the use and edification of the cultured masses, could not be openly made known in a land of women slaves, and addressed to the greatmen on the authority of previous Maharishis and the venerable vedas. These two famous writers have certainly not taken their ideas from the modern gentlemen, who at the top of their voice proclaim female liberty, but who, in their innermost hearts, condemn the same liberty as *license* for immoral deeds. Charaka seems to have preceded Varaha Mihira by many centuries, and we know pretty fairly the age of Varaha Mihira as the close of the 5th century A. D.

The following is taken from Brihatsamhita of Varaha Mihira, and it shows in what esteem females were held in India from time immemorial, and how publicly, the learned authors of India expressed their views about them in their immortal works. *Namatruh para Devata* represents their views about the mother. There is no deity higher than the goddess mother and such expressions made so publicly, cannot be, and ought not to be twisted to bring home the charge of brutal and cattle treatment to the mothers and wives of the land of the Aryas, against its people. Here and there, we may find rascally men who ill-treat their wives and use them foully. This is common in all quarters of the earth and the large percentage of divorces, the preach-

ings of the Presidents of the United States and France, the impertinence of the European wives, and the hatred which men and women evince towards their mutual marriages are facts which the tale talk philosophers should carefully note and remember when they indulge in strong invectives against the system of treatment which the women in India receive at the hands of their men. The most adorable trait in a woman is her chastity and devotion to her husband, her love to her children, and womanly behaviour to all her relations and friends who may come in contact with her and her lord. When a woman divests herself of these noble and graceful qualities, she becomes a loathsome object, alike to be treated with contempt both by her relations and by all the moral rules which religions injoin upon her behaviour. Children nursed by prostitutes, however educated they might become, brought by women who have divorced their husbands, educated by ladies who are loose in their moral conceptions, and cared for by females who have no chastity and character about them, will be children who will inherit all the vices of their mothers and will turn out like them. Education is a doubledged and dangerous weapon. It can cut clean either way. It is the most dangerous thing in the world to possess, unless strongly controlled by good nature and high principles of moral conduct. Therefore to pass sweeping remarks against the women and men of a large continent-country like India, on the most superficial acquaintance with its people, institutions and communities, and on the basis of thorough misrepresentation on the part of some of the narrow minded and ill-informed missionaries, stands self condemned and seems highly illogical. The rules laid down in the astrological and medical works of India, as to the processes by which children should be acquired show how precious they held their offspring, and how seriously they realised their responsibilities in begetting and nourishing them. The subject therefore assumes a most absorbing interest and should be carefully perused. Varaha Mihira thus observes on the value of treatment to be extended to women—"Precious stones derive beauty from women, women get no beauty from gems, for women without gems are lovely and provoke men's desires. Gems cannot do so. Brahma never created a gem superior to women, for their speech, their sight, their touch, their thoughts and their lovely persons always excite in man most delightful sensations. Such women are the fruits of men's previous good *karma* and from them, individuals get sons and pleasure. A woman in a family resembles the goddess of wealth, (*Lukshmi*) and must be treated with due respect and all her wants must be assiduously attended. Those are bad men who have a dislike for all good things, speak ill of women and these can never appreciate the virtues of the fair sex. Foul men charge women with all sorts of vices. They do so out of a stupid determination to overlook the bright side of nature. The great Manu says that women possess more virtues than men. Soma Deva blessed women with personal purity, Gandharvas have given them purity of speech. Agni has allowed them to eat any kind of food. Women therefore possess fewer faults than men. Brahmins are pure in their feet, the cows in their buttocks, the sheep and the horse in their faces, but women are pure all over their body. The faults of women, if any, leave them with their menses. Those houses will go to destruction, as if by magic, which are cursed by women, who are not treated with due respect

Shastras say that women are both the mothers and wives of men and men owe their existence to women. Those who, therefore, speak ill of women are ungrateful and how can ingratitude make people happy. In the eye of the *shastra* adultery in men and women is equally condemned. Men neglect this shastraic condemnation while women respect it. Hence women are superior to men. According to the Shastras a man that commits adultery, shall dress himself in the skin of an ass with the hairy side without and beg his food for six months for his purification. The appetite for sexual pleasures is not satisfied even though a man may indulge for a hundred years." Compare these golden sentences with the views of the present generations many of whom openly say that whoring and drinking are the greatest ends of man's life!

(To be continued)

Mars in Marriage.

(Kuja Dosha).

We had written some articles in our past issues, where references to Kuja Dosha or the evil that arises in marriages from the unfavourable position of Mars in one or both of the horoscopes of the marrying couple, had already been made. Mr. R. Koneti Ayar B. A., who is one of our esteemed correspondents had referred to this in a clear and clever way in his Streejataka (*Female Horoscopy*) published in some of our past issues. Kuja and Sukra (Mars and Venus) govern the marital and sexual relations and the longevity of the parties to be brought together as husband and wife or man and his keeper. Hindu sciences (spiritual) seem to attach great significance about the state of after life which a Sumangali (lady who dies before her husband) would attain to as opposed to what she would get if she had died after the death of her husband, as a vitantu or widow. In sanskrit *Tantu* means thread and *vi* signifies a negative. *Vitantu* therefore means a woman without the *thread* of married life, hence a *widow*.

Ample references are found in their works and their religious rites about the merit which a *Sumangali* attains in this earthly career which are ordained for their salvation. Going through a large number of inscriptions in the preparation of our History of Vijayanagar (*The Never-To-Be-Forgotten-Empire*) we had many occasions to read there about the hallowed rite of *sati* (wife), going away with her dead husband to the funeral ground and there burning herself voluntarily with her beloved lord and thus forcing open the gates of heaven for her admission. Pathi Vrata (woman devoted entirely to her husband, and never guilty of any immoral thought or deed) was held in very high esteem among the ancient Hindus, and chaste and loving wives have ever been the objects of great admiration and worship among all times and among all nations. Among the later Greeks and Romans adultery became rampant and even then the Great Julius Caesar divorced his wife as he did not want one against whom there was a suspicion to that effect. Even where Polyandry was allowed, it was religiously performed, and therefore sexual intercourse only with those who were the lawful hus-

bands of the woman, was considered as a virtuous career, and she attained also to a good state of existence after her death. Mars is a fiery planet, and Venus is a sexual planet. Mars governs menses in a woman, her physique as well as the physical strength of her lord. All thoughts about the animal desires are under the control of Venus and hence irregularities therefrom result in venereal (pertaining to Venus) complaints. The positions of Venus and Mars are, therefore, very important in judging of the marital relations and sexual longevity and happiness. Where Venus is combined with evil planets, where he is subjected to malicious aspects or sources of debility, he becomes destructive of wife or husband. and this must be specially borne in mind in the consultation of a horoscope with reference to marriage results. Mars has similar results on this vital question of marriage, its durability and the separation of the husband and wife by death. In consultation of horoscopes for marriages, and the agreement between the marrying couples, great care should be taken by the astrological adepts to point out honestly these favourable and unfavourable positions of Venus and Mars, and prevent marriages which are likely to lead to widowhood or the loss of wife by a husband. The following places in a horoscope are considered unfavourable for Mars to the husband or wife as the case may be. If Mars occupies the 2nd, 12th, 4th, 7th or 8th house from the Lagna in a female's horoscope she is supposed to become a widow. If these houses are found occupied by Mars in a male's horoscope his wife will die early and he becomes a widower.

The time for this unfortunate event depends upon the intensity of the evil position the planet Mars occupies and his relative position to that of Venus. Take for instance an example. If Mars occupies Capricornus and this happens to be the second house in a horoscope whose Lagna is Sagittarius, and another horoscope where Mars is located in Cancer and the Lagna is Gemini will the results to husband or wife be the same or different in a female's or male's horoscope respectively? In the former case he occupies an evil house *i. e.* the 2nd from the Lagna and thus introduces Kuja Dosha and so also in the latter, but in the former he is thoroughly exalted while in the latter he is thoroughly debilitated. Common sense says that results from an exalted and debilitated planets must be different. Exaltation is favourable while debilitation is unfavourable. Then how are we to determine these results?

Correspondence.

[*We do not hold ourselves responsible for the opinions expressed by our correspondents. Correspondents are requested to write legibly and on one side of the paper only.*]

ASTROLOGICAL DIFFICULTIES.

To the Editor of the Astrological Magazine, Madras.

DEAR SIR,

Will you or your numerous readers kindly solve the following difficulties, and enlighten me and those who are interested in the study and investigation of astrology as a science.

1. In *re* Marriage Adaptability. Astrological Mirror p. 21.

"Where both constellations denote masculine gender, then the union will be productive of unhappiness and pecuniary loss." Now there are only two constellations, which denote feminine gender while the rest denote masculine. I think only one out a 100 can be of the feminine gender. No doubt it is advisable to consult the horoscope of the couple but my inference is that we are destined to get wives according to our past Karma, *i.e.* horoscopes are made in Heaven, and no known effects can alter that. If a man is destined to get a certain sort of woman, as his wife, let him try every where, but he will get one which is destined only for him. In its proof I would request you to go through Brigu Samhita. An old man has got here thousands of manuscripts written hundreds of years ago. If a person were to give him his birth date and exact time, with the built Kundali (Rasikundali) he will find everything re-himself *i. e.* all the events that have happened and will happen till his death. I came to Hyderabad six years back. At that time I was a bachelor, but within a year I was engaged to a lady who was studying medicine. When I consulted my horoscope it was stated in the manuscript, that I would come to Hyderabad in such and such a year and that I would marry a lady doctor who was my wife in the past birth too. Her full discription, as well as her characteristics were given there, and since two years after that when I consulted my wife's horoscope it was stated there that she would marry a person who was her husband in past birth and who would come from Bombay on such and such a work. I had come in contact with hundreds of ladies in Bombay and how is it that I married that particular lady for whom Maharishi Brigu had already written thousands of years ago. I am quite convinced that marriages are made in Heaven *i, e* we shall get them only who are destined for us. Many of my friends have consulted their horoscopes and they were quite surprised to find the truth, I shall therefore feel obliged if you will be good enough to enlighten me in the matter. I believe that no astrologer (however expert or clever he may be) can tell with precision certain events of our lives as stated there. The Pundit who owns the manuscript has gone to his native place and I think that an eminent astrologer like you should investigate into this matter.

2. Influences of the Eclipses on Pregnant women.

How is it that pregnant women are not allowed to go, move or do anything during the eclipses? I have noticed here that even their husbands are not allowed to do any work or handle any instrument. The idea is that if a pregnant woman or her husband do any work the children are born with some deformity. I was told that a certain eminent pleader, whose wife was pregnant, cut some papers during the eclipses, found, a child was born to him with certain cuts in the ear. I shall therefore feel obliged if you will enlighten me on these matters. Your idea of publishing another book with 1200 horoscopes, is a capital one, but I request you to publish a book with half that number of horoscopes, but with some particulars, *i. e.* lessons should be given for certain events or characteristies owing to the planetary combinations so that the students may predict with certainty. I should think that an eminent astrologer like yourself should

avail of some opportunity and see the distinguished ruler of Hyderabad."

12th February 1907,
Hyderabad, Deccan. S. E. R.

We shall take up some of these points after we hear what our readers have to say. We request Mr. R. Koneti Aiyar B. A. to carefully read these difficulties raised by our worthy correspondent, and send some satisfactory solutions. We would also draw the attention of Messrs. Subbramanya Sastry B. A. Babu Radha Ballab Basak B.L., Thos. P. de Silva and our European and American gentlemen to study these points and send their views upon them. EDITOR.

II.

ASTROLOGICAL FORECAST.

For the years 1907 to 1914."

To B. Suryanarain Rao Esq., B.A., M.R.A.S. I shall be highly obliged if you be good enough to publish the following forecast in your much esteemed Astrological Magazine as you did in other previous years.

Yours faithfully
Radha Ballab Basak, B.L.

The year 1906 passed off in difficulties. People had to fight with famine, earthquake, strikes and sundry other minor sorts of calamities as forecasted last year. There was general uneasiness all through. The people were always on their look-out. Mahomedans took the foremost part in suppressing cow-killing and I believe they will adhere to it to the last.

The year 1907 will give much more trouble to the people of Europe, America, China, Japan and Southern and North Western parts of India. The year has commenced with the transition of Mercury to *Sagittarius* and with two eclipses, which forebode ill of the world. During the Sun eclipse of 14th January 1907 *Rahu* having cast his evil influence upon *Leo, Gemini, Aries, Pisces, Capricorn, & Scorpion* it will tell badly upon Europe including England and Scotland, Southern parts of India, China and Japan and America, those places being under the direct influence of those Zodiacs. The eclipse of the Moon on the 29th January last being on the ascendancy of *Cancer* it will do much harm upon the health of those who are flesh-eaters and those who are of white complexion. The transition of Saturn towards *Pisces* on the 30th April and his retrograde motion back to *Aquarius* on the 17th September and then his transition again towards *Pisces* on the 26th January 1908 will tell badly upon the minds of political men of Europe, Turkey, America, China and Japan, England, Denmark, Germany, France, Morocco, Norway and America having fallen under the evil influence of Saturn and which will continue till 1914 will suffer much. These constant changes of Saturn till 1912 from *Aquarius* to *Aries* the evil influences cast upon them by *Rahu* during the Sun and Moon eclipses of the 14th and 29th January last, the appearance of a Comet in the horizon of Europe and America in 1910 and the combination of nearly all the planets except Jupiter at *Aries*, the ruling zodiac of England, Denmark, Germany, Polland, Syria and Palestine in the first part of May 1911, indicate that most of Europe and America will be extermiated by earthquake, tidal waves, storms, fire, famine, pestilence and war. The new disease like that of small-pox as predicted and which now appears to be nothing but the so-called *Spotted-fever* or *Meningitis* of the present time will make a great havoc in Europe and America. The agitation for suppressing further cow-killing will be more predominant amongst

the Mahomedans by the transition of Jupiter from *Gemini* to *Cancer* on the 14th July. This transition of Jupiter may be attended with the death of a King and will much more turn the minds of the political men of England towards the redress of the Indian grievances. During the course of a year and a half most of the grievances will disappear by their skilful efforts. The people of India will much more stick to their efforts for the improvement of their Motherland, and their feelings will grow stronger and stronger for the promotion of the cause of India. The cow-killing will disappear from 1911 and the complete tie of brotherhood between the Hindus and Mahomedans will be appreciable from 1910. The downfall of the material world will commence from the transition of Dragon's Head (*Rahu*) from *Cancer* to *Gemini* on the 7th September. The unrest of Russia will continue till 1909. The strikes of last year will assume the shape of revolt in the latter part of the current year. People ought to be very cautious in their dealings in commerce. By the transition of Saturn, Jupiter and Rahu during the course of this year the people of India will be able to read the minds of the people of the other world in their religious capacities. There will be a general cry all over the world for the preservation of hand-industry. The heads of all religions will appear in their new garbs to preach the true principles and the young will try to bring their old to adhere to the paths of their predecessors. The people will be much after their religion. The months from June to December do not appear to be auspicious for the people of Europe & America. There will be numbers of deaths amongst high personages and loss of wealth. The storm of October will do much harm upon the commerce of Europe. This year, storms, fire and earthquakes will play an important part in Europe, Great Britain and America. The commerce of Europe, England, Scotland and America will much suffer during the years 1907 to 1914. There will be wanting of rain this year and unnatural deaths owing to Railway accidents. There will be again a rise among the labourers in England this year. The younger generations of England, France, Germany and America will do much harm to their countries in the material point of view. The scarcity of water will be much felt this year in India. The movement of Mercury being very unsettled this year the Heads of the world will always remain in unrest and will always be suspicious after their lives. There will be numbers of deaths in Europe and America by extreme cold from the latter part of 1907 till 1911. The political aspect of the western world appears to be gloomier. The movement of China under the Mar's influence will astound the world. By the influence of the great men who were born in 1896, India will again be the seat of religion where men from outside will have to flock for studying it. Brahmins will again assume their greatness. Peoples' voice will be predominant and in every struggle between the poor and the rich the former will fare the better. There will be a great agitation all over the world regarding coinage and adulteration of articles of food during the middle of 1910. There will be a great rise amongst the females of great Britain, France, Spain and America about their participation in political matters. A great change of the world is awaiting within 1912. During the years 1907 till 1912 the world will witness many strange sights regarding the dire calamities of the people of Europe & Ameri-

ca. The year will be marked for the separation of Judicial from the Executive functions, the Establishment of Home Rule in Ireland and for the presence of Royal blood as ruler of India. In 1908 there is an apprehension of a war with East and West. (Vide Astrological Magazine of 1906)."

BAR LIBRARY, DACCA, 15*th Feb.* 07. } Yours faithfully RADHABALLAB BANAK B. L. *Pleader Judges Court.*

III.

PALMISTRY.

Mr. J. W. B. A. thus writes to our Astrological Magazine under date 19th February 1907.

"Palmistry is the science of determining the character and mental tendencies from the examination of the palm and the finger, and of foretelling the future by an examination of the lines and marks of the palm of the hand. It is, therefore, generally divided into two sections; Cheirognomy and Cheirology. The first deals with the shape and size of the hand and the fingers, and is concerned with the inherited influences and the general mental tend of the individual; the second deals with the lines and markings of the palm and is concerned with the events of the past, present and future. That Palmistry is an ancient science, and is therefore entitled to the veneration due to hoary antiquity is undoubted. It is said that Parcelus, Plato, Galen, and Aristotle were believers in it. "The hand" says Aristotle "is the Organ of organs." Whether considered from a severely militarian stand point, or an æsthetic one, it must be admitted that this diction of Aristotle is sound. Only as to its being able to tell the fate of the future have some people raised objection to the science. Galen and Aristotle are both said to have written books on the subject of the human hands. In the East it has been believed in from remote antiquity almost in the same way as Astrology and other predictive sciences. Amongst the Aryans of old, we find that it was raised to the position and dignity of a science. It is also said that many Greeks and Romans were palmists. According to Juvenal, in his Satires, Palmistry was the fashion in Rome during the reign of Vespasian. But as another illustration of the saying "History repeats itself," we find that in the West there is a tendency at present, in occult and fashionable circles to rehabilitate the science and to compose books on the subject and treat the subject in a purely scientific way. Among the high Preists, and one might say, the Apostles of Palmistry in modern times, we find the notable names of D. Argentigny Desbarroles, A. R. Craig, M. A. Katherine, Street Hill, and last but not least the world famed Cheiro. It would have been a great wonder, if such an empiricle science, as Palmistry, were allowed to go on its even course without meeting with opposition and criticism, and so we find that it had to meet with a good deal of opposition from the educated and the uneducated. Some of the objections on the part of its opponents and replies on the part of its advocates may be here noticed. The first objection that has been raised is, that it is the body that shapes the mind and not the mind that shapes the body. To this objection it has been replied that that is a proposition that does not hold water. We start with the mind and the mind it is that modifies its earthly bodily tenement; mind first and body afterwards. Again even if the objection held good it might be looked upon as an argument in favour of the science of Palmistry as the mental trend would then be according to the body.

(*To be continued*).

Reviews.

I.

The "*Flaming Sword*" has made its appearance as a monthly Magazine of "positive progress" and is very attractive indeed both from outside, as well as from inside. Mr. Koresh himself, the founder of the system known as *Koreshant Universology*, has contributed some interesting articles, and we wish the old contemporary in the new dress every success it so richly deserves. In the "Intellectual Republic," every one must be welcome to speak out his views. The survival of the fittest is an old saying, and when great and deep thinkers give out their views boldly and convincingly, they will take their chance of survival according to the merits they possess to live in the literary fields.

II.

We sincerely thank Mr. Kaviraj Pareshnath Sarma for sending us Parts XL, XLI and XLII of the English translation of the famous "*Charaka Samhita*," originally commenced by his late lamented father Kaviraj Avinash Chundra Kaviratna. It will be remembered, that this gentleman, proficient in Sanskrit and Ayur Vedic lore, was chiefly instrumental in rousing the Hindus to a sense of their duty to their old medical sciences and starting an Ayur Vedic (medical) school in Calcutta. Hindu medicine is as old as the Sun and the Moon and goes under the dignified name of the "Ayur Veda" or the knowledge by which life can be protected and prolonged. Compare the derivation in Latin. The English word medicine is derived from L. medicus, medira to heal. Vedas go to the root of things and tell us what they are. It is a great pity that such valuable works as Charaka, Sushruta, Madhava Nidana and Sarangadhara are not encouraged and patronised by many of the Indian aristocracy, who see more sense and more wisdom in liberally subscribing to an imaginary institution to be started under the auspices of their English brethren at Timbuctoo and Khartoum, than any use or progress in their own time honored sciences and literature. We hope Mr. Sarma will be able to complete this invaluable publication though against the opposition of diminishing pecuniary gravitation from our well to do folks.

III.

The Pocket Edition of the "*Astrological Mirror*" has been issued with a view to benefit the public in guiding their work in the varied walks of life and in trying to minimise the chances of evil and failure and warding off the consequent miseries. It is a very handy book, can easily fit into the

pocket of every gentleman and is priced very low with a view to place it within the reach of the lowest poor. The accumulated wisdom and experience of the ancient Sages of India, and consequently of the whole world is brought within a narrow space and the book will be found to be absorbingly interesting and highly useful.

IV.

We must heartity thank Mr. L. T. Finch of the "*Annals of Psychical Science*" for kindly sending his interesting journals. It is full of highly instructive information and is devoted to the examination of and research in spiritism. There are some folks in the world who, though learned, often pretend not to notice facts and figures which are brought to light, day after day before, them. This, to say the least, is highly prejudicial to the cause of all intellectual progress, whether spiritism is true or false, it has, among its ranks, some very intelligent, highly educated and thoroughly honest and sincere men. If they proclaim loudly that there occur some phenomena, for which the existing sciences do not and cannot give proper solutions and which are brought about by agencies not recognised as yet by modern seciences, then we think it becomes the duty of all fair-minded scientists to examine seriously into the truth of these allegations and publish their views upon such supernatural phenomena.

A strong committee of scientists headed by such great men as Sir William Crookes and Camille Flammarion, has been formed with a view to examine into the pretentions of spiritualism and the sources of its numerous *mediums*, and as both sides evince honesty and a sincere desire to find out truth, it is most reasonable to expect some grand secrets of Nature which have been before the world disguised under various superstitions and spirit traditions, would be brought to light under a scientific garb.

V.

We thank Mr. Charles Courtney Haskell, Norwich V. S. for sending us a complete set of "*Laws of Health*" taught in a course of twelve lessons. These are carefully arranged in twelve booklets, with a view to enable the readers to recover and preserve the most precions gift of God to mankind *viz.* good health. The lectures, are private, and will be well worth careful study. Those who are anxious to learn them may apply early to the Manager of the Astrological Office and get them.

VI.

Jataka Kala Nidhi is a small work in Sanskrit which has been translated into English by us for the benefit of the reading public. Its author Nrisimha Varya Dikshitar appears to have made a careful selection of the results of the planetary positions in the twelve *Bhavas* or significations, and those who wish to satisfy themselves about the truth of Astrology without much trouble and great expense would be immensely benefitted by reading our pamphlet, and by comparing the results sketched therein with their personal experiences.

The book is nicely printed and must be highly welcome into the libraries of all classes of men.

VII.

We thank Mrs. Charles Bright, the talented Editor of the "Harbinger of Light," Melbourne, for the four copies of the *Photo Reproductions* of some of the more remarkable tablets brought to Mr. S.W. Stanford's circle through the mediumship of Charles Bailey. These photos appear to be remarkable indeed considering the hoary antiquity which is attributed to, and recorded by, them. Some of these go back as remote a 5 or 6 thousand years when probably Assyrian and Babylonian Empires were in the zenith of their glory. The educated public would be greatly interested if the learned Editor explains exactly the processes by which these tablets have been brought or obtained and give also the places where these can be seen by those who care to examine them personally. The Photo tablets have the appearance of genuineness which goes a great way towards crediting them as original.

Notes.

Grand success results from grand efforts.

The "Progressive Thinker" speaks sometimes stern truths. Probably they are not relished by the Christian Missionaries.

In an address before the "Nebraska State Teachers Association," Senator Beveridge, spoke thus of a proposed national child labor law :

"Nothing shows how greed forgets humanity as much as the child slavery in certain sections of this country. There is something wrong with a prosperity that is so immense that it finally comes to feed upon the lives of little children. Men who make money by working infants are making too much money.

"There are, at a low estimate, 500 000 children under fourteen years of age at work in cotton mills glass factories, sweetshops, mines and other like industries. Those whom such toil does not kill are being literally ruined for citizenship.

"If everybody, including the most earnest advocate of 'states' right, could agree on a national quarantine law to keep out yellow fever, which does not kill twenty people in twenty years, how much more should we agree on a national child labor law to stop a practice that actually kills thousands of children every year and irreclaimably ruins tens of thousand."

Chicago Legal News.

We are glad to receive a letter submitted to us through Mr. Thos. P. de Silva, Rangoon signed by twenty four gentlemen of Rangoon about a proposed astrological Institution which they are anxious to start at Rangoon under the guidance of Mr. de Silva. Our last note about this gentleman in our Feb. issue seems to have produced a great earnestness about making due progress in this sublime science and the letter before us breathes determi-

nation sincerity and real desire to look under the surface of the astrological sciences and achieve that progress, which devotion and honesty bring always in their train. We are not only pleased to fix a good time for its start and make a present of all our books, but we shall also be pleased to do all that lies in our power to advance its interests and guide it to fair progress. It is very good of Mr. de Silva to encourage these gentlemen by free lectures and lessons and we wish the Institution its members and its promoters every success. We hope gentlemen in different intellectual centres interested in finding out the truth of the astrological science will follow the noble example set by Mr. de Silva and form associations which would sincerely work in this branch of knowledge, and achieve those bright results which are promised to its adopts by this noble science of astrology. We shall advert to this letter again in our April issue.

Col. Olcott died at Madras amidst his Buddistic, Panchama and Hindu admirers. He preached universal brotherhood but the audience were struck by the absence of toleration towards those who did not share his views. It is difficult to say what impressions the late Col. had about the Mahatmas A, B, C, &c. after the "*collapse*" of *Kootahomi* and the disclosures made against his friend and Guru Madam Blavatsky by her associate in the Christian College Magazine, Madras. Buddist at heart the old man wanted a Brahmin funeral, and thereby showed his inviterate contempt and hatred for the Panchamas, for he could easily have extended his universal brotherhood and asked them to carry his body. His insight into the true religion of the Aryans was utterly shallow. He disliked opposition. The real Pundits in India had no opinion for him. As age advanced his A. B. C. Mahatmas increased and in the last stages their forms probably floated before his eyes. The craze did not stop here, the A. B. C's were also lawgivers and controlled the succession on the Theosopical Gadi. He sanely kept himself aloof from sprit rapping etc. though he winked at their performances. He died probably in great confusion of thoughts, floating successively among Buddist, Panchami. Brahmin, Zoorastrian, Christian and Mohomedan Dieties. Some of his admirers may *come forward to perform his Shrad?* If men make manners, they also make men.

Associate Justice of the Supreme Court and Mrs. John M. Harlan celebrated their golden wedding anniversary in Washington recently, observes the Chicago Legal News. No one in official life is held in higher esteem in Washington than this venerable jurist and his admirable wife, and their home which is a social and literary centre was crowded with friends who came to felicitate the happy couple on this joyous and memorable occasion.

President and Mrs. Roosevelt were among the first to tender their congratulations. All the justices of the Supreme Court and their wives and all the members of the cabinet accompanied by their wives were present.

Headed by Mr. Chief Justice Fuller, the justices of the Supreme Court with an appropriate letter of congratulation and verbal expressions of good-will, presented Justice and Mrs. Harlan a gold clock of rare beauty.

Justice and Mrs. Harlan were married in Evansville, Ind., December 23, 1856. As the anniversary of their wedding day came on Sunday this year, the event was celebrated on Saturday. When they were married Mr. Harlan was 23, and she was 17.

Justice Harlan is seventy-four years old and this is his twenty-ninth year on the bench. THE CHICAGO LEGAL NEWS tenders its heartiest congratulations to Justice and Mrs. Harlan.

Before the Astronomical Society of France, Flammarion gave a brilliant address in refutation of, Alfred Russel Wallace's, theory that the earth is the sole inhabited world in the Universe. This has been regarded for the most part as a sort of harmless hallucination, and Flammarion gave very strong arguments on the other side. Taking the immensity of the Universe as his theme, and illustrating his remarks by charts of the sidereal heavens, Flammarion showed the incongruity of Wallace's theory very conclusively. After speaking of the infinite variety of the immense stellar spaces, Flammarion remarked "A drop of water contains a million of beings, among whom the 215 families of infusoria described under the microscope of the naturalist Ehrenberg, are so various and enormously fertile that a single specimen can produce sixteen millions of beings in two weeks. A grain of dust from the streets of Paris containe 130,000 bacteria," and so on throughout all nature, which positively teems with life. Flammarion observes in conclusion "And it is before this spectacle of universal, prodigious, awe-inspring life of our terrestrial atom," that "they would deny the existence of life and thought in the splendid spheres of the Infinite! It is to deny the existence of the Sun, of Light! Let us acknowledge rather that if our miserable globe is inhabited it is because nature could not do otherwise, and it is because life is a universal law." Our Hindu sciences declare that God protects numberless worlds creatures, most in concience as he forms life and destroys millions of such lives in the twinkling of an eye. Universe contains life germs all over.

Mr. Fraser-Blair of the *Empire* read an interesting paper at St. Andrew's Guild on "If there were another mutiny." Rev. W. Thomson M. A. occupied the chair. He said that there were three hundred millions of people in India governed by foreigners, who practically took no interest in the people. But the rulers do not understand the people nor do they want to understand them. And the people on the other hand understood the rulers better. He condemned the Partition as Partition agitation and the Boycott movement were referred to be a bad measure carried out despite the vehement protest of the people of

the land. This gave rise to an Anti-British feeling, so much so that people wanted to drive out British goods from the Indian markets. The Anti-British feeling, he said, had a profound significance. India was so immense and the Britishers were so few in the land that under the present condition there could possibly be a movement which might result in the subversion of British power. Referring to the mutiny he said it was a short tremor but it shook the power of the British in the land to its very foundation. In the event of a rising although the Britishers in India could concentrate one hundred thousand soldiers at a moment's notice it would be useless. The Extremists represented the national impulse of men and proclaimed that British rule would soon come to an end, as certain promises contained in the Queen's proclamation were never carried out because the English feared that by doing so they might jeopardise their position and privileges. No matter what other grounds they might have the people understood that they were not going to do. This gave another cause of dissatisfaction. English statesmen are few and far between who could understand Indian officers. Changes are the orders of nature and none can help them.

We beg to acknowledge with thanks, the receipt of the following Journals and we thank the editors for the same. We wish them all a happy new Lunar year.

1. Andhraprakasika, Madras—2 Assam Times, Dibrugarh—3 Amrit Bazar Patrika, Calcutta—4 Brahmavadin, Madras—5 Coronation Advertiser, Ahmedabad—6 Coimbatore Crescent, Coimbatore—7 Gardener's Magazine, Alipore Calcutta—8Harbinger, Lahore—9 Hindu Organ, Jaffna, Ceylon—10 Hindu Sundari, Kanteru—11 Indian Journal of Education, Madras—12 Indian Mirror, Calcutta—13 Indian Nation, Calcutta—14 Indian Police News, Triplicane—15 Indian Review, Madras—16 Indian Student, Calcutta—17 Indentors Guide, Bangalore—18 Kalavathy, Rajamundry—19 Kayastha Messenger, Gaya—20 Madras Law Times, Madras—21 Maharatta, Poona—22 Malabar Mail, Trivendrum—23 Malabar Quarterly Review, Trivendrum—24 Mysore Herald, Mysore—25 Mysore Review, Mysore—26 Patriot, Bombay—27 Pice Paper, Lahore—28 Peoples Guardian, Tinnevelly Bridge—29 Sasilekha, Madras—30 Science Grounded Religion, Muttra—31 Siddhanta Deepika, Madras—32 Srikrishtna Sukti, Udipi—33 Students own Magazine, Madras—34 Suryodaya Prakasika, Bangalore City—35 Tribune, Lahore—36 Theosophy in India, Benares—37 Travancore Times, Nagerkoil—38 Vagbhusha, Dharwar—39 Vivekodaya, Srirangapatam—40 Zenana Magazine, Vizayanagaram—41 Progressive Thinker, Chicago—42 Chicago Legal News, Chicago—43 Flaming Sword, Florida—44 Bible Review, Applegate, Cal.—45 Mind, New York—46 Metaphysical Magazine, New York—47 Medico Legal Journal, New York—48 Annals of Psychichal Science, London—49 Grail, Cranford—50 Papyrus, N. J.—51 Harbinger of Light, Melbourne—52 Sunday Times, Sidney—53 The Rochestar Era, Sydney—54 The Occasional One, New York and many other Journals in the French, German and Italian tounges.

Common sense and general principles of astrology revolt against the first explanation while the second set stands to reason and rhyme. There may be truth in both.

STANZA 16.

Kalpa, Swa, Vikrama, Griha, Pratibha, Kshata, Chitthotha, Randhra, Guru, Mana, Bhava, Vyaya are names of birth second, third etc. houses respectively. The fourth and eighth from Lagna are technically called Chaturasra, the seventh goes under the the name of Dyuna and the tenth is called Agnya.

NOTES.

Birth house (Lagna) is called Kalpa denoting strength, Swa means wealth, Vikrama indicates courage, Griha shows house, Pratibha means intelligence, Kshata denotes wounds or sores, Chithotha signifies cupid or that which is born of mind. Randhra means accidents, or breaks in life, Guru denotes Preceptor, Mana indicates respect, Bhava, shows domestic concerns, and Vyaya indicates loss.

The fourth and eighth together technically go under Chaturashra and Dyuna signifies the seventh and the tenth house shows Agnya or command.

STANZA 17.

Kantaka, Kendra and Chatustaya denote quadrants and these are Saptama 7th) Lagna (1st), Chaturtha (4th), and Kha (10) Bhanam rasis (signs). The Nara Rasis (masculine signs) are Mithuna, Kanya, Thula, half of Dhanas, and Kumbha and these are powerful when they happen to be birth signs. The Jalacharas (Aquatic) are Kataka, Meena, the second half of Makara, and these become powerful in the fourth. Kita Rasi (Vrischika) becomes powerful in the 7th, and Pasu Rasis (quadruped) Mesha, Vrishabha, Simha and the 2nd half of Dhanas and the 1st half of Makara become potent when they become the 10th houses.

NOTES.

If we draw a square in the zodical circle, it will have four angles of equal dimensions and each of them is called a quadrant. Thus the 1st, 91st, 181st, and 271st degrees become the Kendras or angular points or if we take the 0, 90, 180 and 270 degrees they indicate Kendras for any house or signification. The first, 4th, 7th and 10th houses are technically called Kendras and they have other names like Kantaka (enemies or pricks) and Chatustaya meaning four places. The others are denoted here with a view to show the technicalities which are used in the astrological works.

STANZA 18.

Those houses next to Kendras are called *Pana Pharas* and those next to Panapaharas are designated *Aupoklimaws*. Hibuka, Ambu, Sukha and Vasma denote 4th house, Jamitra de-

notes 7th, Thrikona shows 5th, Meshurana and Karma are names for Dasama (10th).

NOTES.

Further on we have Badarayana stating that signs as quadrants are the most powerful, the next in strength are the Panapharas and the least powerful are Aupoklimaws. Panapharas as being next houses to the Kendras will be the 2nd, 5th, 8th, and 11th houses, from Lagna. Aupoklimaws will then be their next houses or the 3rd, 6th, 9th and 12th houses. The other names are some of the technicalities which occur in the astrological works quoted here for reference.

STANZA 19.

If the lord of the birth, Jupiter or Mercury occupy or aspect Lagna (birth) it becomes most powerful. If other than these planets aspect or occupy it, it will not be so. All signs in Kendras are powerful. Signs in Panapharas are of moderate strength while signs in Aupoklimaws are powerless. Biped signs are powerful during day, Quadruped signs in the night and Kita Rasi during the two twilights. The measure of the Rasis from Mesha to Kanya inclusive is 5—6—7—8—9 and 10 multiplied by four respectively, the other half from Thula to Meena in the reverse order. Sahaja (3rd) is called Duschikya. Navama is (9th) denoted as Thapas and Tr[illegible]

NOTES.

The most important question here dealt with by Varaha Mihira is his statement about the measurement of the zodical signs. But for the invaluable services of collection, collation and explanation offered by Bhatotpala, the stanza should have been very obscure as it makes no reference to any division of time, beyond the suggestion offered by him to multiply 5—6—7—8—9 and 10 by four. But what these 20—24—28—32—36— and 40 could have been, it would not have been easy to say. Quoting Satyacharya, the commentator makes a distinction between a Bhaga of a Rasi, and its equivalent of the *Chushakas*. Thus the Bhagas of the Rasis multiplied by 10 will give the extent of the Rasis in Vighatikas or $\frac{1}{60}$th of a ghatika, which in itself would be $\frac{1}{60}$th of a day or 24 minutes of English Time. Mesha and Meena would get 200 v. ghts. or $3\frac{1}{3}$ghts. Vrishabha and Kumbha will measure 4 ghts. or 240 v. ghts. Mithuna and Makara get 280 v. ghts. or $4\frac{2}{3}$ ghts. Kataka and Dhanus would get 320 v. ghts. or $5\frac{1}{3}$ ghts. Simha and Vrischika would get 360 v. ghts. or 6 ghts. and Kanya and Thula would get 400 v. ghts. or $6\frac{2}{3}$ ghts. This makes the Zodiac as of oval shape, with one end sharpened while the other end is broadened. The measurements given here must not be mistaken for those which actually

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SOLAR ECLIPSES.



THE bold and dogmatic attitude taken up by some of the European scientists, in denouncing Astrology as a highly absurd science, and blown up to pieces long ago, will have to be interpreted in the light of confessions of ignorance which they have to make at every step of their investigation. The vast amount of solar knowledge which the ancient Hindus have left to posterity in the shape of short Sutras, Vedic hymns, ritualistic ceremonies and methods of procedure to be adopted by the highly cultivated classes among them, on such occasions, bears direct evidence to the fact, that

if an impartial observer of human nature and human learning, examines the vast rituals (*apparently meaningless*) those who are after their spiritual salvation, have to perform, he will find, that they can all be most intelligently interpreted in the light of profound electrical knowledge. We stated in these columns about the *Vidyutsakti prakarana* in the *Bhoutika sutras*. In fact, this section, among the Sutras, is called *Soudamini kala*. Soudamini in Sanskrit means lightning and the word is familiar to all the readers of Amarakosha, or the standard lexicon in the Sanskrit language. Sanskrit gives the Sun scores of names and about 37 of them are recorded in the Amarakosha. If our readers take the trouble of searching for the root-meanings of these names, they will be surprised to see many of them possessing electric significance, and the phenomena based upon electric currents. The solar energies are many and various. The ancients watched them with an elevation of intellect which is far above the reach of the present day scientists. The methods adopted for such knowledge once looked very absurd in the eyes of the modern scientists. But finding they could give no explanation that would satisfy the enquiring minds, they have wisely shifted their grounds, and now say that it is possible to develop the mind highly and observe the remote causes of phenomena, which it would be absurd to expect from uncultivated minds. Continuing his interesting remarks on the Solar Eclipses, Mr. Gresham thus observes :—

"Another feature of a Total Solar Eclipse is very interesting to every observer, whether he be a professional astronomer or not. It consists in a series of narrow bands of a somewhat wavy form, from one, or two, to perhaps ten inches or so, in breadth, and from about ten to twenty, or possibly thirty, inches apart, which are seen for a few minutes before and after the actual time of totality. They follow each other in rapid succession, moving or ripping onwards in a direction, in general, perpendicular to their length, sometimes a little faster than a man can walk, at another time almost too fast to be distinguished. They are named *Shadow Bands*, and may be best recognised on any plane whitened surface, such as that of a wall, or upon a white cloth spread on the ground. Their cause is not yet known. But they are now watched and recorded with much care, in the hope that something may be learned from them as to their origin: whether they may be due (although it seems to me decidedly unlikely) to some diffraction of the Sun's light as it passes through the edge of the Sun; or more probably to some interference of the rays of light caused by irregular refraction in the layers of the Earth's atmosphere, connected, perhaps, with the rapid cooling due to the withdrawal of the Solar heat. Some observers consider that they are related to the direction of the wind at the time of observation. This, in more than one place in the recent Eclipse, was parallel to their length. Some think that they move in the same direction, others that their direction is different, before and after totality. Some have noticed the appearance of an additional, or secondary, set of bands, pursuing a separate course of its own, very near to the actual moment of totality; as at Constantine, in Algeria, last August (1905 A.D.) With regard to any effect of wind, it should be remembered that in general a sudden breeze, which has been termed the 'Eclipse Wind,' springs up when the Sun is nearly obscured. The Shadow Bands are certainly a fascinating, and at present a puzzling, phenomenon. They were not only seen last August in many different places on shore, but also as they ran along the decks of the Peninsular and Oriental liner, *Arcadia* and of the Orient liner, *Ortona*, from both of which vessels the totality was observed when they were off the coast of Spain. All such observations will presently be compared and discussed. But there is no doubt that the chief interest of the Bands at present consists in our ignorance of their cause."

Astronomers, including even Royal, have to confess so many times "their confusions," and "ignorance of the causes" and "difficulties in the way of experiment" that they are apparently humbled to the dust when speaking of the Sun and his wonderful and mysterious phenomena. Where is then the logic or reasonableness of their denouncing sciences, like astrology, of which they are absolutely ignorant. If we want sense, we must be capable of understanding what it is in our own actions, and what it should be in that of others. Prejudice casts her thick and impenetrable folds on the faces of some of the modern scientists, and places them very often in quite unlogical and unenviable positions. In these fr

or five articles on "Solar Eclipses" the learned astronomical lecturer has confessed frankly his ignorance of the causes of solar phenomena, that if the reader is honest and fairminded, he may rise from his seat and cry loudly, what then Astronomers do you know about the glorious Sun.?

Influences of Midday and Midnight.

Midday and Midnight are two familiar terms which are on the lips of every man, but whose tremendous influence on the terrestrial phenomena are hardly known even to the highest developed intellects. The influences of the Sun and his attendant planets on the affairs of the world have been so often referred to in these pages and so convincingly proven that it would be waste of time and energy to again repeat them here. Both ourselves, and almost all the eminent men of the world, have indisputably established these truths and it may be taken for granted that the Sun and the planets are the absolute sources of energies without which the earth could not exist even for a fraction of a second. Suppose we had not the Sun. What would happen? The scene that would follow solar disappearance, would be too ghastly to be even imagined. The orbs, which are now systematically running their rounds, from the fact of the solar gravitation, would rush against each other and against the Earth, so that in the twinkling of the eye, the whole Earth, with all its phenomena would be reduced to the finest dust and all manifestation of life must cease in its present form. The Earth contains trillions and quadrillions of lives and when the war correspondents depict a graphic but ghastly spectalcle of the death of a few thousands of fighting men, what should be the horror and confusion of the correspondents, who would be desired to depict the final reduction of the earth suddenly by the disappearance of the Sun. They themselves, with all their grand ideas, would be floating in the shape of fine dust, in the mid air and the scene would be simply and unimaginably horrible. Even if the solar influences are withheld from the Earth for a short period, say for a second or its fraction, the result would be most disastrous. Absence of a certain quantity of heat would be the death knell for all living creatures on the Earth and it may be depopulated, and *de-animated (if we can use such an expression)* in the course of a few seconds. The heat and cold waves which now and then pass over portions of the globe, have shown what tremendous powers of destruction they possess and magnetism has equally shown the utter impossibity of life, where it is allowed to command unchecked by the resusitating rays of the solar globe. All vegetation would die and minerals would undergo remarkable changes in their behaviour, when cold or heat sets in. The catastrophe, that would happen to the Earth from excess of heat or intense cold, would be too gloomy to contemplate and too awful to describe. But as every one can see

the influences of the Sun and the attendant planets are not uniform during either the day or the night and in fact there is nothing like uniformity among them. This is absolutety necessary for the Earth and all its phenomena as we find them. These differences arise from the highly complicated movements of the planets, including the Earth, and the various unseen causes which are causing these changes in their motions at their sweet will and pleasure. Although the Zodiac is divided into 360 imaginary divisions called the degrees, and although we know sufficiently well, the movements of the Sun, Moon and the other planets, yet, there are many celestial phenomena for which we can hardly give any reason, and this means a regular confession on the part of the modern scientists of the deep ignorance under which they lie enveloped. Why the Sun should go on advancing towards the north from the month of Capricornus till he reaches his highest northern altitude in the month of Aries and why again from thence, he should be driven back to his original position till the month of Cancer, then again why he should be moved towards the southernmost point of his elevation till the month of Libra, and yet again why he should be driven back to his original position till the month of Capricornus, are mysteries, which we had better postpone solving till we know more about these interesting and sublime phenomena. The planets are not given the same influences during the day and the night, nor have they the same influences during the twilight hours.

Future Prediction by plants through solar influences.

Prof Nowack, an Austrian, claims to have known years ago, what would happen in Jamaica on Jan. 14, 1907. He sits in his house in Denmark hill and with quiet confidence draws charts which foretell earthqnakes and other natural calamities in India and Japan, at Martinique, San Francisco, Valparaiso and Jamaica. He indicates not only where the disasters will occur but puts the date on the map at the place.

He showed maps of the West Indies printed in 1892 and 1903, which not only had Jamaica and Martinique marked down for destruction but promise a terrible crtastrophe for Columbia in 1918 and one for Havana before that.

The proressor made the matter clearer by getting from different parts of the world all seismic disturbances and making notes of them. These he notes on a series or charts and the accumulated data aid him in drawing certain conclusions. He himself has kept such records for 20 years and his office at Vienna has traced records back to the time of Christ. From these records of critical natural phenomena occurring throughout the world, the professor has found that such phenomena are restricted to eight zones encircling the earth in various directions, and that the most destructive atmospheric and seismic disturbances occur where such zones intersect. These zones move periodically away and toward each other, returning to their original positions about every 35 years. Hence the professor claims to predict these phenomena 35 years in advance. In his forecasts, the professor is aided by *Abrus precatoriue nobili*, which really is only a humble sub-tropical shrub belonging to the order *Leguminosæ* or the bean tribe,

This plant is peculiarly sensitive to magnetic and electric disturbances, and gets very excited over sunspots, when the sun's surface is disturbed, so is also the plant. It has quite definite movements of its leaves and twigs indicating fine weather, wind, rain, thunder and fog, and the other changes. The professor has just made a collection of such plants during recent travels in Central America and is now rearing them to maturity at Denmark-hill. Mr. Nowack claims that with these plants, and with his charts, he can give accurate weather forecasts 24 to 28 days in advance.

Plants are not as highly advanced in intellect as men have. Neither have all plants this sensitive power to record beforehand the atmospheric and seismic disturbances. Among plants, reared solely through the benefit derived by the solar agencies of light, heat, magnetism and eletricity, there are great varieties of sense and sensibility and a careful study of them would enable men to know much more about the future of themselves and the surrounding climatic conditions than what they are able to do just now by development of their scientific minds. There is no doubt whatever that the Sun's rays exercise the most potent influence on the terrestrial phenomena, and the vegetation, in turn, has the greatest influence on the well-being of men and their prospects. The climate and food largely determine his health, his mind, the clothing and the hopes which animate or depress his soul and when all these are so plain and simple, the reasoning faculties of ignorant scientists and others in saying that Astrology is false because it pretends to have its basis on planetary influences can easily be imagined as verging on intellectual insolvency.

The Shilling Astrologers.

Astrology is as mischievous in its *abuse* as it is highly beneficial in its proper *use*. When great military leaders abuse the power and the influence they have, their sovereigns suffer, and it may be, they may lose all their empires through the mistakes of their commanders. When great scientific experimentalists abuse their knowledge they can create diabolical engines and dangerous compounds which can cause extensive damage to human property or health or life. When those who work in facts and figures do their business in dishonesty and self interest the loss which arises to the parties concerned may be easily imagined. When medical men abuse their little knowledge in the administration of medicines to their patients the results and mischief can also easily be guessed. When a learned journalist prostitutes his paper for his selfinterest and for those who keep him in their pay, good cannot be expected from that noble art. When a king or ruler does his work without a conscience, and employs measures prejudicial to peace and prosperity in his country, what would happen to his subjects can be easily determined even by an illiterate fool. There are so many branches of knowledge and power in this world that the human happiness and prosperity, which entirely depend upon the due discharge of each man's duties, cannot be secured when men forget their responsibilities, and blow their unhallowed trumpets with a view to cheat people, cheat themselves, and cheat the profession or calling, which they profess to follow and edify. We

can have sympathy with rogues and thieves. They openly profess communistic principles and many of them think that they are as much entitled to secure the property from others as rich men think that they are entitled to secure money at the cost of the suffering poor. The tax gatherer has no sympathy for the people over whom he is placed to extract money. In fact they make thieving a profession and openly think they have a right to plunder people, as the greatest conqueror does, when he acquires a new territory. But there are others who are even more hateful than such declared thieves and vagabonds. These are the so called literary dissimulators. They are more dangerous than the declared thieves and cut-throats. They profess one thing and do another, think one and speak another and while they are worth nothing they profess all sorts of abilities and merits. Such is the despicable attitude of some of the European, English, Indian and American astrologers who advertise their proficiency and honesty by undertaking to cast complete horoscopes for a shilling or a few annas. A shilling means about 25 cents of American money and twelve annas in Indian currency. A very fair woman, for instance, if she so pleases, and is so devoid of self-respect even in street prostitution, may sell herself and her honor for a few annas. What would be the effect upon the community even from the lowest point of morality or professional etiquette? A horoscope has some stages of work, which may be detailed here for general information. A sends his horoscope to be cast by B, who pretends to be an astrological adept and who advertises a shilling complete-horoscopic-information and future predictions. The work that has to be done with such a horoscope may be divided into (1) correctly calculating the planetary positions for the given time of birth or query, (2) to find out from the planetary conjunctions, aspects and relations, whether a man of the sort to whom it is supposed to belong, with all his faults and merits, could have been the real result of these planetary influences and (3) to proceed to give, after the first two have been honestly dealt with, the future of the man marking all the important events which he would naturally be anxious to know. Solution of the first involves a series of mathematical calculations that unless he spends some valuable hours, provided he has the necessary mathematical proficiency, he will not be able to do the work satisfactorily and honestly to the best of his ability. The second is the most difficult one for solution. It not only requires a high mathematical grasp of the planetary conditions and states, but includes such a real proficiency in the science of astrology, that the basis he lays upon this question, is the one on which he builds his own entire credit and the credit of the science he so ardently admires. The *issue*, as a lawyer would say, is, not whether the planetary conjunctions have been correctly fixed for any given time of birth, but, whether such a lagna, with such and such planetary positions, could have produced a man of the des-

cription, to whom such a horoscope is supposed to belong. Mathematics could not help him here neither could any other science help him. He must entirely depend upon his sound knowledge of the astrological sciences to decide this important issue and then his work becomes smooth and certain. This, in our experience, extending over one third of a century, involves many days of deep thinking and sound examination of all sources of the knowledge that an astrologer possesses.

Climatic conditions as preservers and destroyers.

Who causes the climate? Who is responsible for its alterations and variations? What powers does the climate weild upon the created phenomena, and who gives it that power? These are simple questions which strike every man almost daily, but the solutions to these have been defying the highest energies of man, and even the best and the most advanced intellects of our day often are compelled to admit their difficulty, and the complications they involve in their solutions. Regarding the first we have often told our readers that the Sun is the great body who causes the climate, and who controls it to serve certain purposes which are sketched out to him by the Great Providence, under Whose direct orders the Sun is supposed to be. The Sanskrit writers call the Sun a *Jivan Mukta*, one, who, while doing certain allotted work, has attained to great perfection of Atmaic development, by which he has already secured a pass to go to *Para Brahma* and be one with Him in all His glory whenever it pleases him, or whenever he is called away. The Sun, therefore, forms a sort of agent to connect all that is invisible, incomprehensible and ever glorious with all that is tangible, demonstrable, and perceptible to the ordinary senses. Being a sort of medium between these two extreme states of wordly and heavenly knowledge, the Sun appears to possess both sets of agencies or energies by which he can either bring the two together or separate them as he pleases. The word climate conveys an idea of its being a complicated compound, and seems also to possess powers which are far from being simple or easy to comprehend. In the Vayu, the 2nd Maha Bhoota (the great and mysterious compound) we have the Maha Bhoota of fire which gives rise to the Mahabhoota of water and which water in turn produces the earth and all that it contains. The air, so far as has been analysed, seems to be both a mechanical and a chemical compound, whose existence is of the invisible, but which is being felt by every being which has any life functions yet remaining in it. We shall give here a few quotations from some great astronomers about the climate and its connection with the Sun, and then state elaborately how climatic conditions act as both preserves and destroyers of all objects. Climate is defined by the English Lexigraphers "as the supposed slope of the earth from the equator toward the pole, hence a region or zone of the earth. The condition of a place in relation to the various phenomena of the atmosphere as temperature moisture &c. especially as they affect animal life or man." Sir John Herschel in his outlines of Astronomy thus observes on climate, in P. 230 "Now the temperature of any part of the earth's surface depends mainly on its exposure to the Sun's rays. Whenever the Sun is above the horizon of any place, that place is receiving heat, when below, parting with it, by the process called radiation, and the whole quantities received and parted within the year, must balance each other at every station or the equilibrium of temperature, would not be supported. Whenever then, the Sun remains more than 12 hours above the horizon of any place and less beneath, the general temperature of that place will be above the average; when the reverse below." Again on p. 259 the learned Astronomer observes. "The Sun's rays are the ultimate source of almost every motion which takes place on the surface of the earth. By its heat are produced all winds, and those disturbances in the electric equilibrium of the atmosphere which give rise to the phenomena of lightening and probably also to those of terrestrial magnetism and the Aurora. By their vivifying action vegetables are enabled to draw support from inorganic matter and become in their turn the support of animals and of man and the sources of those great deposits of dynamical efficiency which are laid up for human use in our coal strata. By them the waters of the sea are made to circulate in vapour through the air and irrigate the land producing springs and rivers; by them are produced all disturbances of the chemical equilibrium of

the elements of the nature which, by a series of compositions and decompositions, give rise to new products and originate a transfer of materials." Another astronomer of even greater fame, Sir Robert Ball thus, in his Story of the Heavens observes on p. 46— "His (Sun's) gracious beams supply the magic power that enables the corn to grow and ripen. It is the heat of the Sun which raises water from the ocean in the form of vapour and then sends down that vapour as rain to refresh the earth and to fill the rivers which bear our ships down to the ocean. It is the heat of the Sun, beating on the large continents which gives rise to the breezes and winds, that waft our vessels across the deep, and when on a winter's evening we draw around the fire, and feel its invigorating rays, we are only enjoying Sunbeams which shone on the earth countless ages ago. The heat in those ancient Sunbeams developed the mighty vegetation of the coal period, and in the form of coal that heat has slumbered for millions of years till we now call it again into activity. It is the power of the Sun stored up in coal that urges on our steam engines. It is the light of the Sun stored up in coal that beams in front every gaslight in our cities. For the power to live and move, for the plenty with which we are surrounded, for the beauty with which nature is adorned, we are immediately indebted to one body in the countless hosts of space and that body is the Sun."

Astro-Medical-Notes.

How to get Children.

We have already quoted the sensible remarks of Varaha Mihira about the way in which women are recommended to be treated by the Shastras and by the learned sages of India and he thus continues his pertinent remarks "After the death of their wives men refrain from sexual intercourse out of sheer inability, but real good women boldly preserve their chastity after their husbands die, by continuing in a state of pure widowhood. A man blaming an innocent woman is like a thief who sets up a hue and cry when he sees a saintly individual. Men forget the promises they make to their wives in moments of tenderness, and marry again but women boldly march to the funeral piles of their dear husbands. A man who has a good wife is more fortunate than a king and he enjoys heaven on this earth. The embracing of a woman who has attained her womanhood, whose speech is sweet, short and broken, whose chest is high and well developed, furnishes greater pleasure to a man than anything he can enjoy in the creation of Brahma." It may be observed here that women are always seated to the righthand side of men in their rituals. Their own names are first mentioned and then the names of their husbands as Arundhathi Vasista, Chaya Surya, Lukshmi Narayana, Seetha Rama, and even in Upanishads woman is first mentioned. In Siksha Upanishad we have *Matru Devo Bhava,* and then *Pitru Devo Bhava.* And then comes the Acharya or spiritual Preceptor. The debt due to a father for begetting a person, may be discharged by performing the ceremony of *Shrad* in Gaya. But the indebtedness to the mother requires greater self sacrifice for its discharge. He must renounce the world, embrace ascetism and become a Sanyasi and then come home and prostrate himself on the feet of his living mother to clear his obligations to the maternal kindness. We may quote many more authorities to the same effect and show that the Aryas, respected their women almost as deities, and held cruel treatment to them as one of the most cowardly sins that a man could be guilty of. The following five acts have been classed as the most heinous forms of murders, Brahmahatya, Sisuhatya, Streehatya, Gohatya and Brunahatya; or, the killing of a pious Brahmin, of innocent children, of women, of cows and of embroyos or fœtuses. We have therefore very high authorities from the Aryas to treat women with affection, regard and gratitude. The next question is about the most important event of man's life, *viz,* how to get children, who would be worthy members of their communities and who would protect them on this earth and enable them after their death to attain better states of existence.

Monkeys as Servants.

An interesting phenomenon presents itself when we take the case of monkeys and trace their relationship and similarity with members of the human race. Huxely in his "Man's place in Nature" tries to show by various ingenius processes and arguments that himself and his fellow humanity were evolved out of these monkeys and that man must be ranked as the result of monkey development. Darwin, who holds a high rank among the British evolutionists, gave strong proof in his own inimitable style that he and his fellow men were evolved out of lower strata of animals. Apart from these crude and eccentric views of these men we can see that monkeys seem to have much intelligence and might, with some trouble, be made to serve various domestic purposes.

The cleverness and imitative faculty of the monkeys have been utilised by mankind in various ways during late years, and now this hairy animal acts as clerk, servant, labourer, and tea-packer in various parts of the world. A female chimpanzee once went out to service at Loango, and made the beds, swept the house, and assisted in the kitchen by peeling the potatoes and turning the spit.

These feats are equalled, if not surpassed, by a young monkey, the property of a sailor on one of Britain's ironclads. This animal can turn the capstan and furl the sails as well as any one. He also assists the cook in preparing dinner, and is adept at boiling eggs. Chinese monkeys, for years past, have assisted the natives in tea-packing. Their labour is cheap, for they are more than contented with payment in the shape of sundry luscious morsels. During the rush to the gold fields of Yukon, an enterprising miner carried five Chinese monkeys to help him in gold-washing. The monkeys had been used to severe cold and extremes of a vigorous climate and the gold-searcher found his animal workmen most useful. Some years ago a number of British engineers employed monkeys to assist the workmen in carrying material to a railway extension in Cape Colony. They were put in training and soon proved themselves invaluable as carriers and servants.

In Siam, monkies are turned to various services. Apes are frequently employed as cashiers. A year or two ago much base coin was circulated by a clique of coiners, and the tradesmen found that it was a very difficult matter to discriminate between good and bad money. One large store kept a pet monkey, and one morning he was seen to take a coin from the cashier's desk and put it between his teeth. After biting it for some moments he threw it on the floor with a solemn grimace of dissatisfaction. The proprietor of the store then handed the monkey another coin and after testing it with great deliberation, he laid it on the cashier's desk. Apparently the creature could tell a counterfeit coin from a good one, and in order to ascertain whether other monkeys had this extraordinary gift, a couple of apes belonging to a zoo were given the test, with satisfactory results. From that day the majority of the business houses in Siam have kept monkeys as cashiers, and the gifted creatures have developed the faculty of discrimination between good and bad coin to such perfection that no human being can compete with them. Recently a monkey employed by a firm of clothiers died, and his coffin, which was of polished oak, and conveyed to the cemetery in an open hearse, was followed by all the cashier monkeys in Siam.

In Batignolles, a suburb of Paris, a monkey used to sell newspapers in the streets, while another was employed as a window-cleaner and shoe-black in a hotel in Broadway, New York.

There have been many other instances of monkeys being employed to do the

work of human beings, and if only one could trust them a little more than their mischievous nature warrants, they might prove an excellent solution to the modern domestic servant problem. The only difficulty would be to know what to do with a Simian "general" if you desired to give her notice. You would either have to poison her or put up with her vagaries. The African monkeys possess extraordinary power and intelligence and they can, if they like, turn out more manual work than their fellow human beings could. Their powers of locomotion and tree climbing and jumping will add considerable value and we may soon hope to have a colony of monkeys in every country engaged as purely workmen and guided by patience and love to their employers.

Destruction of Countries.

I.

Whatever may be the real processes by which Providence manages, its construction and destruction of the worlds, human brains have been ever active to trace the true causes by which our earth is generated, protected and destroyed. Konwledge is various and interesting, and each branch claims an amount of insight into these conditions of existence and non-existence which furnish highly instructive lessons. The destruction of the earth, as a whole, must be differentiated from the destruction of any one or more countries which are minor divisions, specially named for political and geographical conditions. Planets possess constructive as well as destructive powers exercised through their subtle rays and a knowledge of these constitutes the science of Astrology. Evil planets, when they abnormaly or maliciously combine and shed their unfavourable rays upon a country, it will be destroyed either in whole or in part or it may be a special class or classes of animal or vegetable lives upon it. These are astrological views. But medical men attribute the destruction to quite palpable and definite causes which may be observed by a clever man.

CHARAKA, was a great sage, to whom the Hindus owe a part of their science of medicine. In his immortal Samhita, he has recorded the causes of the ruin of a country, which have great force of argument in them. He comes to the conclusion that it was through the contamination of air, water, the earth, time and space, that human beings suffer from the same diseases or ailments. Air when vitiated, shows the following peculiarities. It possesses properties contrary to the nature of the season, being hot in winter, and cold in summer. It may be extremely moist, or exceedingly variable in its nature, blowing violently, or becoming calm without apparent causes. It seems harsh to the touch, and is either extremely hot or cold. It may be exceedingly dry, seeming to parch the skin. Perspiration often remains unchecked. It is now full of dreadful sounds, blows from various directions, and is agitated with whirlwinds, or it is full of stench and charged with vapour, dust or smoke. Water, emits a bad smell, assumes various colors, becomes repugnant to the taste, unpleasant to the touch and exceedingly muddy. Acquatics abandon it and others don't approch; it becomes vitiated. The soil becomes altered in colour, smell and taste. The accumulation of filth, and refuse matters of various kinds, corrupts the nature of the soil. And then, the country abounds with numerous kinds of noxious animals and reptiles, such as snakes, mosqitos, locusts flies, mice, owls and vultures. And the land is covered with weeds of various descriptions. Noxious plants and birds appear in places where they had never before seen. Standing crops are seen blighted. The air becomes smoky, even at noon, it remains charged with suffocating smoke as if a conflagration were going on somewhere. Birds scream in a horrible manner, dogs bark with heads upturned. Birds and beasts move about in great distress. The inhabitaats of the country renounce their religion. Truthfulness, honesty, the sense of shame, virtuous habits, and all noble and graceful qualities dissappear from among them. The water of tanks gets agitated and overflows their banks without any perceptible cause. *There are frequent earthquakes*, claps of thunder, showers of meteors, attended with sounds of terrible loudness. The sun, the moon, the stars and planets assume peculiar copper colored hues and are constantly hidden behind clouds. Without any obvious, cause, men become subject to constant fear and anxiety. Strange fancies and visions haunt their imaginations; they seem to hear cries of mourning, and to be environed with gloom. It seems to them as if the figures of ghosts were moving here and there; dreadful sounds meet their ears. These signs show that the lands are tainted, and are disastrous to the country. There is either an excess or deficiency of the characteristics of the different seasons of the year, as when the weather is not sufficiently cold in winter, or there are scanty showers in the rainy season. Such signs forebode evil and destruction to the country.

Wise men have ascribed the ruin of countries to the above-mentioned corruptions of air, water, the earth, time and space. When ruin approaches a country, its atmosphere is the first to be tainted. This corrupts the water which again contaminates the soil, and, lastly, this vitiates the nature of the seasons. Explaining the deep causes for the prevalence of these unfavourable signs the great medical sage of India observes that "it is the impiety of men that is the root of all these corruptions and evils." The vibrations of minds have great influence on the destruction of the countries. Men and women must clearly understand that when they neglect their moral and spiritual duties they must be prepared to encounter destruction brought on by their evil minds and deeds.

Electrical Currents in the Human System.

We have often shown that the ancient Hindu Maharishis knew more about magnetic, electrical and ethereal currents than the greatest of modern scientists. Such remarks from us in the commencement elicited great opposition and also severe criticism. But as knowledge advanced in the Sanskrit sciences, people have began to see that the latest discoveries of electricity, had been anticipated by the ancient sages in writings so plain and so direct, that no amount of word-twisting could free them from the consciousness, that the early Hindu civilisation forestalled much of the present electrical methods, and had brought them to serve human purposes. Each age and nation has its own peculiar methods of directing their knowledge to their advantage, and this seems to be the only difference in the civilisation of the remote past and the most recent present. Planets send their rays containing modified forms of electricity and

ether. These are largely absorbed, and retained in some shape by the minerals and vegetables and they furnish in their turn nourishment to the animal system. Man is *tribiverous* if such an expression could be used. He eats directly minerals, vegetables and animals. He takes nourishment from these as well as also directly from the climatic surroundings. In a paper recently read before the Medico-Legal Society we find the following interesting dissertation upon the electricity in the human body:—

"It is a universal law that wherever chemical action takes place electrical energy is liberated; it is also true, that electrical currents produce chemical action. By experiment we have proved that in alternating current of electricity exists an the air-sacs of the lungs, outside the blood stream. The alternating character of this current shows that threre are two currents passing in opposite directions, that is one passes into the blood, the other is being discharged by nerves of the lungs.

The fact that an alternating current exists in the air chambers of the lungs proves that there must be chemical action at this point.

The lungs are excretory organs; they have millions of small glands imbedded in their mucous membranes; these glands throw off, as waste products, about five hundred grammes of carboniferous, decaying matter, every twenty-four hours. These products contain hydrogen and carbon, elements which have been decomposed by electrolysis in the blood stream and which collect at the negative pole of the electrical circuit already described, for excretion by the glands of the lungs. Carbon and hydrogen being positive elements would naturally collect at this negative pole. Oxygen is the most important element of air, when it enters the air-sacs of the lung it meets carbon and hydrogen, these products of excretion, under the influence of the negative current, discharged by the nerves of the lungs, chemical action ensues, uniting oxygen with carbon and hydrogen, producing carbon-dioxide and watery vapor found so abundantly in expired air. The chemical action occuring between these elements releases a positive charge of electricity which passes to the blood on the opposite side of the membrane. This positive charge of electricity passing to elements of the blood causes molecular rearrangement and is stored in them as potential energy. This storing of energy changes the vibration of the blood corpuscle, renewing its life and thus vivifying its color.

Within the chemical combination between the atoms of carbon and oxygen and hydrogen or the carbon dioxide and watery vapor of expired air will be found every atom of oxygen which has been supposed to pass into the blood by osmosis. The lungs are supplied with sensory and motor nerves. We have demonstrated the existence of positive electricity in the lungs and have shown the manner in which if generated, by chemical action; a portion of this electricity is stored in the molecules of the blood as potential energy; another portion passes directly to the brain through the sensory nerves of the lungs. These sensory impulses are transformed into motor impulses in the cerebro-spinal axis and return to the lungs through nerves of the sympathetic system, which discharged the negative current already proved to exist in the lungs. This completes one of the major circuits of electrical action in the living organism, and is the one which starts and maintains the respiration. Here is the beginning of the circulation of the individual life-forces; from the first sensory cry of the infant to the last feeble gasp of old age, life is from one breath to another. The lungs are an all-important center of physical life, their motion is synchronous with that of the brain. Watch the power of this energy used in the contraction and expansion of the human lungs; think of the force required to maintain such constant motion for all the days and nights of a life time. Could any other than naturally sustained electro-motive power accomplish such an enormous work? Open your mental eyes, and look at the living brain; when the brain contracts, the lungs expand; the contraction of the brain brings mechanical pressure upon the fluids contained within its cavities, and some are forced downward to the floor of the fourth ventrical and even into the spinal canal. In the floor of the fourth ventrical of the brain are situated the beginnings of the important nerves, the impulses from which control physical life. The vague nerve begins from this point; it wanders to all the vital organs connecting them in one great chain, which is a complete electrical circuit. Mechanical pressure of the brain fluids upon nerve centers, all of which are charged with electricity, keeps the nerves in action by an alternating current like that of a dynamo. To and fro, from organ to organ dart the electrical impulses of life, in perfect time, with perfect rhythm. Fist there is chemical action, next electrical currents, then vibration and mechanical motion, mechanical motion is transforemd into electrical action which produces, in organs, the vital phenomena of life."

Let us see what the Yogis do. They control breath. This process in course of time enables them to have a direct control of the whole Physical System.

When breath is controlled, electrical currents must necessarily be generated and regulated. It was found by Huxley that the brain could have no direct control over the stomach, and that medulla oblongata, had control over the lungs and stomach by a series of reflex acts. But we have seen a few Indian Yogis who can directly control, not only their stomachs but also their sexual organs and kidneys. In the system of Pranayama, properly understood and practiced, Yogis will be able to create food directly from the air currents, and thus keep on their physical bodies beyond any recorded limits of human life. In fact, *Akasa* of the Sanskritists is the fountain head of all these electrical currents, and one who has advanced to that stage can draw as much of electricity as he wants and therefore perform wonders with its help, which appears to humanity as supernatural and miraculous.

Planetary Conjunctions.

Their Results.

The enlightened astronomers of the present day delight in spending long and patient hours in watching the planets, in making calculations about their distances, velocities and other connected celestial phenomena, but they have not a word to say what results could be expected from these planetary states and conjunctions. Prejudiced against the main branch of human knowledge(astrology) they are cowardly silent as regards planetary influences in all their works of reference and so mean are some of them, that even when challenged to an open fight, they screen themselves in their castles of prejudice and pride, and fire volleys of abuse from behind their

fort walls, never venturing boldly to meet their so called enemies (really friends) the astrological adepts. It is immaterial whether the planet moves fast or slow, or turns on its axis or on the axis of the heads of the discoverers of such facts when its influences from such states on the earthly phenomena are not recorded for the benefit of mankind. Of course we have many wonderful cock and bull stories in our literature but no sane man has any interest in believing their contents, or in adjusting his movements in the light of such knowledge. Similarly if planets have no influences on earthly phenomena and if men are not moulded by the subtle visible and invisible agencies which emanate from them, then the less trouble the learned astronomers take about watching the planetary phenomena, the better certainly it would be for mankind. The ancients held theories of far grander value. They said all objects in nature have relative influences upon one another. Planets directly affect terrestrial phenomena, and their conjunctions were watched with extreme interest, and the results flowing from them were correctly noted down for the benefit and guidance of nations and men. As planets often get into conjunctions, and as their effects on the earthly phenomena have been plainly stated by Vasista, Parasara, Gargi, and Vyasa, it would be extremely interesting to read what they say upon these planetary conjunctions and watch the results, which they have predicted in no doubtful language. Astronomers are able to fix with precision, by a long series of calculations, the times and nature of these planetary conjunctions long before they happen. Many of the eminent Hindu Astronomers like Varaha Mihira, Bhaskaracharya, Vishnugupta, Brahmagupta, Arya Bhatta and Ganesa Daivagnya based their theories and calculations on the principles of the Surya Siddhantha and if at all they differed from that remarkable work, they did so in some minor points, for which they found their authority in works of other Rishis and their own practical knowledge. All the planets revolve in the sky and their orbits of motion lie one above the other. Planets appear to move on one even surface, because we see them from great distances. According to the Hindu astronomers the planetary conjunctions are classified into (1) Bheda, when there will be drought in the land, friends and members of great families turn into enemies (2) Mekha when there will be wars in the land, princes will have quarrels with their foes, and food will be abundant. (3) Amsa Mardana when kings will be fighting with each other, mankind will suffer from disease, hunger and weapons and (4) Asavya when there will be much fighting and misery in the land. The Sun will be an Akranda planet when he is in mid-heaven. he will be a Powra planet when in the East and in the West he is designated as a Yayi planet. Mercury, Jupiter, and Saturn are known as Poura planets. The Moon goes always under the name of Akranda planet; Venus, Mars, Kethu and Rahu are known as Yayi planets. The planet

that suffers defeat in the planetary conjunction will cause ruin to the objects it controls or represents, but if it is victorious the objects will greatly prosper. If the conjunction is between two poura planets, and one of them suffers defeat, citizens and rulers will suffer miseries. If a Yayi planet suffers defeat in conjunction with another, or if an Akranda planet suffers defeat in conjunction with another Akranda, the objects represented by the defeated planet will be subjected to damage and misery. That planet is said to suffer defeat in conjunction, with that which happens to be the Southern one, or which appears to be disagreeable or which has unsteady light, or which begins to retrograde immediately after conjunction or whose disk seems to be smaller than usual, or which is eclipsed by the other planet, or which undergoes a change of nature or which appears dim and of uncomely appearance. If both the planets should appear bright large and lustrous, the conjunction is called a Samagama. Samagama means only a meeting while *Graha Yuddha* means a fight among the conjoined planets. In these planetary fights, the results can be easily seen. Both planets radiate their energies, and these come in contact and undergo remarkable chemical and mechanical changes. Changes in the atmosphere of the earth or of other planets must mean changes among the objects, which are dependent for their existence upon such atmospheric conditions.

The Year Plavanga.

(*Its Results.*)

(1907 & 1908.)

This is a momentus lunar year, the commencement of a series of years during which the world is going to witness great changes political, social, moral and religious. From this year to 1920 A.D. the *time* looks unpleasantly red, and hideous in form. People may say that we are misanthropic and have never good words to say. But they forget that we have a sacred function to perform and that is to speak *truth* and *truth* only so far as we can see through our prophetic vision, we mean in the light of planetary influences. The meeting of Jupiter with Rahu or Dragon's Head is ominous in the planetary language. The lunar year Plavanga commenced on the 15th March 1907, on a Friday. This is the year 1829 of Salivahana Saka or Era, and begins with an intercalary month Adhika Chaitra. The Planetary Government for this year is thus formed—

1. The King for Plavanga is Venus—*Sukra.*
2. The Prime Minister is Saturn—*Sani.*
3. The Commander-in-Chief is Venus—*Sukra*
4. Controller of Vegetation Mars—*Kuja.*
5. Controller of Grains the Sun—*Ravi.*
6. Controller of Trades Venus—*Sukra.*
7. Controller of Clouds Venus—*Sukra.*
8. Controller of Oils and Juices Jupiter—*Guru*
9. Controller of Minerals Mars—*Kuja.*

Out of the nine, Venus has four posts combined, Mars has two, while the Sun, Jupiter and Saturn have each one appointment. Jupiter moves from Gemini to Cancer, his place of exaltation, while Saturn goes to Pisces, gets into retrograde soon after and comes back again to Aqua-

rius. The political world will be greatly disturbed and women will give the statesmen an enormous amount of trouble and worry. The death of an exalted King has to be predicted while war preparations will engross the attention of all governments. Actual war on a large scale may not break out but all the preliminary stages of preparation for such a catastrophe will be completed during this year. While the exalted political personages exchange mutual protestations of love and regard, their armies will be sharpening their weapons to cut each others throats. The world will be startled by a grand discovery of some natural laws, and religion and morality will sink greatly in the estimation of the money grabbing tradesmen. Strikes of labourers will terrify their employers, and fair fields will be devastated by earthquakes, blights, epedemics and poisonous gases, plague and cholera will have their circuits on an extensive scale, and the educational laws will be more ungenerous and retrogade in their nature. The relationship between the Clergy and the States will be highly strained, and the colonists will cause trouble and fear to their motherlands by revolts and unfriendly procedure.

Trade and honesty scandals will be immense, while deaths occur on an alarming scale among priests and peasants. Kings will be pitted against each other, and do their utmost to conceal their nefarious designs. This year is at the fringe of the red political horizon whose bloody color commences from the next year. English parliament will be constantly excited over home questions, while there will be great misunderstanding between the American President and its senate and merchant princes. Japan, England, China, France, Russia, Germany and the Mohomedan States, will have fever which might rise 107 degrees, and with great difficulty and tact an open rupture between some of them will be partly prevented. The day of the rise of the Leviathan (*China*) is fast approaching and when Jupiter enters Cancer, China will suddenly rise and set her huge affairs on a ready-to-go-to-war principle.

Under false pretensions of friendship the East and the West will prepare for a deadly struggle, which, may blaze out in 1908 and the subsequent years. The results of this year must be carefully watched. Military experts will be thoroughly disappointed. People should behave morally, act more honestly and speak more truthfully. Their mental effects have a great influence on the destinies of their countries and their nations and where they degenerate, they will be compelled to pay heavy penalties.

"Suryalaya Joytisha Sabha."

RANGOON, BURMA.

We have great pleasure in announcing that through the indifatiguable exertions of Mr. Thoms, P. Desilva and the kind co-operation of Messrs. Dinshaw Hormusje and Palwarker and at the time fixed by us an astrological association under the above name was started on the noon of the 31st March 1907 on Sunday. This day, (specially devoted to and under the control of, the sun, and the starting time, noon (Abhijit Lagna) most powerful to that glorious planet), was well selected and the object was creditably carried out. There were 36 members on the list and it reflects the greatest credit on these members to have given up sight seeing, to have come to the meeting in the full glare of the midday sun, and to have thereby shown that they were men of no ordinary determination in accomplishing what they thought best and in setting an example (like the heroes of the old to the world that when they were for doing a good thing, they would sacrifice any of their comforts and walk out to perform that work in spite of difficulties and opposition.

There were lengthy speeches by the Chairman Mr. Dinshaw Hormusje and vice Chairman Mr. Palwarker. A suitable reply was given by Mr. Thoms P. Desilva and special speeches were made by the members gathered. Light refreshments were served after the conclusion of the meeting and the first lecture was delivered by Mr. Thoms. P. Desilva on the Burmese system of Astrology. Office bearers were elected, and we were thanked for the keen and practical interest, we took in the starting of this desirable institution. They sent us a telegram announcing the opening of the "Suryalaya Joytisha Sabha." in Rangoon. We shall give the full proceedings of this important movement in our next issue as the correspondence came too late to be put in this issue. God in His grace prompts men to do, what He alone understands as most useful for the progress of humanity and the sciences which truly elevate their souls. We sincerely thank all the gentlemen who took part in this inaugaration of a most desirable "Sabha" and we wish it and its worthy members success and progress.

Reviews.

1.

"Bible Review" for March contains a variety of interesting articles, that it would be a great source of pleasure to peruse it. The talented Editor Mr. H. E. Butler has ever been on the wings of the march of Progress, and has published works of real merit and literary excellence. Those who read his "Solar Biology" and the "Seven Creative Principles" will be struck with his vast learning and the happy knack the author possesses to put his ideas in an agreeable form before the public.

II

Orient and Occident

This Magazine is devoted to "original studies of the *Race Problem*, its oneness, diversity and potential factors in evolution, as affected by morals religion, science and philosophy" is beautifully got up and printed. The articles are carefully arranged and reflect great credit on its editors Dr. H. Hensoldt and G. F. Allman, Sydney, Australia. Dr. H. Hensoldt writing on "our Ancient

Eastern Home" summarises in a short sketch on the emigration of the various branches of the Aryan stock, which once had its home on the "plateau in S. W. Asia." He remarks—"The Anglo Saxons, Germans, Scandinavians, Kelts, Slaves and even the Latin races as well as the ancient Greeks have sprung from the same Aryan race. Their language (a Primitive Sanskrit) became lost or was so greatly modified by the conditions of their new surroundings..... that it now requires some philological erudition to trace the relationship." A branch of this made its way to the "wonderful Peninsula of Hindustan, a land of eternal sunshine, of undreamt of fertility, a land of marvels, a most glorious country of the most varied scenery and climate, of the most astounding resources." Speaking of the high state of Indian civilisation the learned Dr. thus observes—Let us not affect to despise our Aryan brother the Hindu who can moreover teach us many a startling lesson. He can look back upon a marvellous civilisation to which he had risen at a time when European nations were still immersed in barbarism." Referring to his experiences in India he observes—"Nothing has more painfully impressed the writer during the course of his travels in India, than the coarse and indelicate way in which he is descriminated against by ignorant and besotted sahibs, who habitually apply to him the elegent sobriquet "nigger." This vile epithet, coming from European lips is enough to make any self respecting Hindu's blood boil and depart from its gross injustice, constitutes one of the most well founded of his grievances. "Dr. Hensoldt rises to great dramatic effect when thus he concludes his remarks—"Nigger" forsooth. He, the erector of marvellous temples and palaces, the builder of great cities that flourished even in days when our European forefathers were still painting their bodies like red Indians and lived in dismal hovels? "Nigger" He the descendent of the Great Philosophers who compiled the Vedas, of the authors of the Upanishads, that monumental master piece of human thought which excited even the admiration of Schopenhauar the greatest of occidental reasoners. "Nigger." He the compatriot of Buddha of Sankaracharya and Ramakrishna? Verily we have no cause to be ashamed of our Indian brother, nay far from looking down on him as an inferior, the writer (for one) feels proud of claiming kinship to this foremost representative of Aryan culture." These are very strong words written by a European of honest thoughts but we are afraid many of his brethern may dislike him for his truthfulness as truth is most unpalatable for men blind with pride of conquest.

III.

We have received copies of "Historic Magazine" for January and February edited by Mr. S. C. Gould and printed in Manchester N. H. This is devoted to History, folklore, mathematics, literature, sciences, arts, Arcana Societies &c. and is replete with informotion of an instructive kind. The history of many leading societies in the ancient and modern world is traced out and much light has been thrown on their similarities and their aims We wish the Magazine every success.

IV.

We thank Mr. L. E. Whipple for sending us a copy of his "Specific Image Treatment." Science probably, is now opening its infant eyes to the importance of mental influence on physical ailments, while this knowledge was highly developed among the most civilised nations of the ancient world. Mr. Whipple thus prefaces his booklet." In these days of almost incredible advancement in the progressive sciences the subject of mental healing has taken a firm hold among the thoughtful individuals. Numerous manifestations of its success in removing the evils of sickness and of trouble in human life have been made and thousands have attained confidence, in the power of the mind to help in trouble." He says where results are good it may be safe to adopt the maxim that the source of the action must also be good. His treatment of this subject is logical and convincing and his arguments are characterised by an absence of narrow dogma, which spoils the merits of many such otherwised good books. It is worth a careful perusal.

V.

We acknowledge with thanks the receipt of two booklets entitled the "Secret of concentration" and "Thought Forces Constructive and Destructive" by Mr. Walter Devoe These booklets are attractive both to the eye and the mind" and contain information addressed to private individuals who wish to invigorate their minds and stengthen their powers of concentration. Some of the methods recommended appear under other guises among the yoga regulations while others enunciated here are still in their infant state but capable of great improvement under proper tuition and practice. To a European whose brain is distracted with material cares and anxieties, these little pamphlets are useful indeed but to a cultivated Hindu who inherits the Yoga blood of his ancestors and who knows the art of concentration on the lower as well as on the higher plane they hardly contain any information which is not already referred to in their Yoga books.

VI.

We thank Dr. George W. Carey for sending us his "course of Instructions in the science of Biochemistry."

In this pamphlet, the learned Doctor has carefully worked out the relation of the twelve inorganic salts of the blood to the twelve signs of zodiac represented by the twelve functions of the human body." As various chemical and medical theories are quoted, criticised and compared, it is not possible to do Dr. Carey any justice in a small note like this and we shall refer to this book in our next issue and explain what he has done and what our own views are upon his explanations.

VII.

"Vikata Pratapa" and "Kannada Nudi Gannadi," both in Kanarese, are on our table. They are ably and wittily edited by Mr· Chennakesava Ayangar, a gentleman apparently gifted with much wit and humour and a pen, which could give instruction under such humorous contributions. The successful way, in which he has been conducting these two for that last some months, shows that there is a wide prospect for such journals in the vernacular and we are sure that with a better encouragement the young and energetic editor will evolve a really respectable "Kannada Punch which has been a great want in that extensive literature. We wish him all success.

VIII.

We beg to acknowledge with thanks the receipt of "Food and Fashion, Vivisection, The Meat Fetish, Christmas cruelties and Why Do Animals Exist? from the Indian Humanitarian Committee, London." We shall refer to these in our *next issue.*

IX.

We thank Mr. H. G. Kugelmann of Melbourne, Australia, for his "Chronic Asthma," a thesis explaining how it is caused, and the way to cure it. In this treatise the learned Dr. radically differs from the established theory of considering Asthma as a disease of the respiratory system; and he boldly asserts that the medical profession "do not and cannot cure *Asthma* in the chronic form or indeed in any form." He considers that Asthma "is caused by toxines generated in the constitution—they accumulate in the blood and nervous circulation until they become too much of an obstruction..... therefore nature precipitates an attack of asthma. "He considers that there could be no cases of Asthma incurable" and that he has invariably cured all cases which came under his treatment. If this is true, the Dr. has certainly laid the suffering humanity under a deep obligation.

X.

There was a *Panchanga Sravana* party at our place on the 15th March when the lunar new year Plavanga commenced. The almanack was read and explained to the large circle of friends who had gathered at our invitation and the results for the various constellations were fully sketched out. Music and mimic, added great vivacity to the party and it was closed by distribution of scents, flowers and fruits.

Notes.

The badge of office of the Lord Mayor of London contains diamonds valued at about 20 lacs of rupees.

The church at Borgund, Norway, is said to be the oldest wooden building in the world. It was built in the eleventh century.

According to a return just made, 90 per cent, of the public-houses and cafes in New York are owned by or licensed to women.

Numbers add confusion, while determination adds system and strength. Small numbers with determination have won, while large numbers without it have lost.

Bombay claims the greatest density of population in the world, and its claim is only disputed by Agra, also in India. Bombay has 760 persons per acre in certain areas.

Russia's Cross of St. Andrew has a remarkable peculiarity attaching to it. All who are decorated with it have the right to demand a pardon for a Russian subject condemned to death once.

Nearly 70,000 tons of corks are needed for the bottled beer and ærated waters consumed annually in Great Britain. What a great compliment to the sobriety of the English nation ?

At what velocities and distances, the seven principal planets were moving some millions of years ago, it is now difficult to say. Planetary movements introduce tremendous changes in nature.

If there are two or 3 exalted planets in a child's horoscope born in the midst of poverty and distress the astrologer may predict sudden elevation and great success to the child. This never fails.

The readers can watch horoscopes and if they find 2 or 3 debilttated planets they may safely proceed to predict sudden downfall to the horoscopee. This is a gem that is worth trying.

A witness in a case in the Hawalian Court observes a contemporary recently was named (*Kaikinakaoililikea Lenoikainakahikikiapuokalani*). Can any one give us the cor rect pronunciation and oblige ?

The Calender Published by Messrs. C. L. Canthum & Co. Madras is on our table. These are agents to Robt. Von. Glem & Sons of London. It is beautifully printed, in bold figures, in various colors and is as attractive as it is useful We thank them sincerely for sending this useful Calender to us and we hope they will do successful business and continue to send us such Calenders even in brighter colors.

We beg to thank Mssrs. Addison & Co. Mount Road, Madras, for the copy of their fine Calender for this year. They have been printers, publishers engravers etc. for a long period in Madras and for neatness, despatch, and good work they have hardly any superiors in India. Their courtesy and kindness to their customers, is well known and we have no doubt that they will have even brighter days in future.

Mrs. Christiana Schammer, died at Frances South Australia, aged 105 years She was born at Verbon in Prussia and enjoyed robust health till she was 103. Her son and daughter are aged 72, 76 respectively, she has 8 grand children the eldest being 53, 41 great grand children the eldest of whom is 28; and five great great grand children of whom the eldest is nine years. Her direct descendents number 56.

The rapid sales of our books effected by our eldest son B. Nunjunda Row, and our travelling agent T. A, Subba Row in the different centres of Southern India unmistakably proved that our books are always eagerly welcomed and bought. The spread of astrology and the deep interest the educated public are evincing towards its progress have induced us to prepare some more works. We thank all those gentlemen who helped the sale of books and thus have been instrumental in widening our circulation.

Jealousy is a prominent trait of a dog's character. A big retriever is the particular pet of the young folks of a provincial house in English home, but recently an additional playfellow was presented to them in the shape of a tortoise. The horn-backed newcomer was made much of, to the retriever's evident dissatisfaction. The climax came when, one evening, after the children had gone to bed, the dog was found burying the tortoise in a hole he had scratched in the garden.

Plato, laid a brick in the path, and stood aside to see. The first man who stumbled over it said nothing "There' said Plato " is a Conservative Citizen the backbone of our Institutions !"

The next one fell on his face and railed upon the Tetrarch; but he went away. "That is a good government man, said Plato. " He will one day found a Goo-Goo Club !"

The third also broke his shins and calling upon Plato removed the brick from the path.

"That man," said Plato, is a Reformer. Then Plato replaced the brick in the path.

But a certain man came along, and when he had stubbed his toe, he took up the brick and hurled it at the Philosopher. That, said Plato, as he dodged the brick, is an Anarchist He is dangerous to the government.

It is related, by tradition, that when Vidyaranya-Commentator of the Vedas founded Vijayanagar, he fixed a good Lagna, and told Harihara I and Bukka I to lay the foundation stone, when conch shells sounded. The sage was engaged in penance in the middle of the Tumgabhadra, on a small island and watched for the auspicious time to come. In the meanwhile, a band of mendicants with conch shells and bells came to that place half an hour earlier and announced their entry into the town by a flourish of their instruments. The foundation was laid earlier, and the city was destroyed after two and a half centuries by the combined Mahomedan forces. The great sage saw the mistake and said that 500 years after its destruction it would rise again to great prominence. It has a century and a half more to recover its splendour.

Senator Reed Smoot was again seated by a vote of 42 to 38 after 4 years' contest on the ground he was a Polygamist. He is a Mormon.

The Progressive Thinker, observes about American government thus.— Ours is a secular government. It was founded by the fathers of the Republic,

and secured as such, by constitutional provision, and that provision must be perpetuated at any cost. The religious views of members cannot be legally inquired into by Congress. Actions, not opinions, must continue the standard of merit, and the most offensive heretic is the peer of the most orthodox in that body.

Walter DeVoe Prophetically says.— "Something terrible in the form of a cataclysm is to affect New York and vicinity in the coming months.

I feel that it is my duty to add my voice and influence to the word of warning that is now sounding through the mental realms. It is predicted by astrologers and clairvoyants, but all are indefinite as to the cause of the trouble. A tidal wave over New York and Brooklyn caused by an earthquake in that region is the sum of of the predictions.

My teachers who come to me from the celestial state of existence, tell me that there will be a disaster, but they are not close enough in touch with earthly time and conditions to predict the time or the exact material aspect of the disaster. I know that if I lived in New York or Brooklyn I should be guided by the Spirit to move myself and belongings into a region over which there is no cloud of impending trouble.

Predictions, whether astrological or clairvoyant, must always be affected by the personal element to a greater or less degree, and hence they can only approximate truth, but when a number agree that a certain region is to suffer from an overabundance of the liquid element it is well for anyone involved to go into the silence and ask to be protected from Nature's disturbances or led away from them if it is necessary.

We took a short trip to Pondicherry where we were the guests of Mr. Vyapuri Kandasami Chettyar, an enterprising, good hearted and charitably disposed merchant. He knows much about astrology, and possesses considerable skill in argument. Pondicherry is a small town, the capital of the French India. The Governor is a new man hardly acquainted with his duties. The town was mostly divided on the election of a Sheriff to conduct the Municipal affairs and great lawlessness prevailed. We had frequent discussions on astrological problems, with Mr. Kandasami Chettyar and in fact our short stay of 3 days was almost one unbroken lecture on astrological and Vedantic matters. Mr. Kandasami Chettyar is evere ready with his hospitality to all strangers and is a gentleman of great information and vast influence. In fact he may be said to be the "Pillar of charity" in Pondicherry! There are some more rich men, but they ssem to be more the guardians of their wealth, than the lords of their riches, for they have no inclination to use the wealth to their own advantage or to the advantage of others. We thank Mr. Kandasami Chettyar for his ready hospitality and agreeable company and wish him every success in his career.

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represent their durations or extension. For it would be absurd to suppose that a profound mathematician like Varaha Mihira would arbitrarily fix the measurements of the Rasis (signs) when they are certainly changeable with the latitudes and longitudes of places, whose knowledge can be determined by the works on Joitisha Siddhantas. The learned commentator explains that the author has given these *Manas* (measurements) with a view to enable the students to find out the proportions of the limbs of persons born in the different signs and of the distances to which stolen articles have been removed from their proper places. Whichever organ or part of the body is occupied by the longest sign it will be longer and whichever is occupied by short signs will be proportionately short. If it is of middle size then the organ will also be similar. The author of Saravali says Meena, Vrishabha, Mesha and Kumbha are Hraswa Rasis or short signs. Mithuna, Dhanas, Karki and Makara are Sama or moderately sized. Vrischika, Kanya Simha and Thula are Dirgha Rasis or long signs. These measurements must only be employed to find the proportions of the bodily organs, distances and the sizes of the stolen articles etc. and not for measuring the extent of the Zodiacal signs. This part of the work should be entirely learnt from the Mathematical portion of astrology or Ganitha Skanda. Dwipada (Bipeds) Rasis are Mithuna, Thula, Kumbha Kanya and the first half of Dhanus. Chatushpada (quadruped) Rasis are Mesha, Vrishabha, Simha, the first half of Makara and the second half of Dhanus. Kita denotes in Sanskrit insects and these are Vrischika, Meena Kataka, and the second half of Makara. Varaha Mihira has ommitted the name of an important planet Sukra (Venus) as giving great strength to the Lagna by his conjunction and aspect. Other writers including Gargi and Badarayana clearly give him great prominence when Venus occupies Lagna or birth.

A great point of interest here is the quotation he gives from Brahma Gupta, who is titled here as a Bhatta and who certainly preceded as a famous astrological writer, Bhatolpala. Bhatotpala finished his priceless commentaries of the Brihat Jataka in the Salivahana Saka 888, to which we have to add 78 years to bring it on to the Christian Era. Thus we see that Bhatotpala completed his important commentaries in 966 A. D. He must have been in the prime of life and not much advanced in years and probably was born about the early part of the tenth century. Varaha Mihira's works were already five hundred years old, and they must have been the most famous during Bhatotpala's time, which re-

mained without suitable commentaries until this erudite writer took up the difficult task of writing commentaries This desideratum he supplied with a knack, erudition, comprehensiveness and diligence, which entitle him to our greatest respect and love.

STANZA 20.

Bloodred, white, green, darkish red, smoky, variagated, black, golden, yellow, whitish yellow, darkish white, and fish tint are the colors of Aries etc , respectively. The signs of planets get *Plava* in the direction of their lords. The second from the Sun becomes *Vasi*.

NOTES.

Bhatotpala has here exhibited great depth of knowledge and gives long commentaries. The colors are.

1	Mesha	... blood red.
2	Vrishabha	... white.
3	Mithuna	... green.
4	Kataka	... darkish red.
5	Simha	... smoky white.
6	Kanya	... Variagated or many colored.
7	Thula	... black.
8	Vrischika	... golden.
9	Dhanus	... yellow.
10	Makara	... whitish yellow.
11	Kumbha	... darkish white.
12	Meena	... the color of the fish.

This may be of many colors but generally the fish color may be yellowish dark. For aught we know it may also mean all the colors which may be seen among the finny tribe *Plava* means hollow or pit. Mars owns Aries and Scorpio and he governs south. In the south, therefore, these two signs Aries and Scorpio get the technical name of *Plava*. Kataka is ruled by Chundra and he governs North West. In this direction the sign Kataka gets the *Plava* Technicality, and so for all planets and signs. This Technicality will be useful for giving the directions taken by thieves and missing articles. Also this will be useful for conquering enemies if the kings or their generals follow in the direction of *Plava*, for that means hollow and the opponents will be cornered and conquered there. As regards the colors of the signs, the use will be with reference to the identification of the colors of animals and plants in dealing with the *Viyoni* jantus or those which are not born through the human sexual organs. The second house from the sun is denoted *Vasi* and this Lagna is recommended for all traveling purposes. If that is adopted then the sun will occupy the 12th house. If this house is also occupied by a good planet, it denotes fortune to the *Native*. In closing this first chapter the clever commentator thus summarises his remarks which may be quoted here for ready reference, as they clear many doubts and difficulties in the path of progress in the astrological

studies. In this first chapter, which goes under the name of *Saumguyadhayaya* (Chapter on Technicalities) many names are given, some of which have root meanings, while others simply convey a Technical symbol. The following are mere symbols-Hora, Duschikya, Hibuka, Thrikona, Dyunam, Meshuranam, Ripha, Chaturasra, Kantaka, Kendra, Chatustaya, Panapara, and Anpoklima.

The first sign is called Thanu and Kalpa, and from these the body and health of the man must be consulted.

The second is denoted Kutumba and Swa—and from this must be examined the condition of the general family and wealth.

The third goes under the names of Sahaja and Vikrama—the Physical strength and brothers must be examined from this sign.

The fourth has the names of Bandhu, Vasma, and Sukha—and from this must be known relations, houses and happiness of the person.

The fifth denotes Putra and Buddhi and reveals the state of children and intelligence.

The sixth has the names of Ari and Kshata and gives clue to enemies and wounds or sores.

The seventh is called Dara, Chitho-tha and Jamitra and therefore denotes wife, passions and marriage.

The eighth denotes Marana and Randra, or death and sins.

The ninth is called Shubha, Guru and Thapas.

Shubha means Dharma or charities, Guru, means parents, preceptors etc. Thapas denotes rituals and religious contemplation.

All these items have to be examined with reference to the ninth.

The tenth house is called Aspada, Karma, Agnya or residence, profession or calling and command or authority respectively.

The eleventh house is called Bhava, and Aaya. The first means, education character, etc. The second signifies gains or pecuniary earnings.

The twelfth is called Vyaya and signifies expenditure.

The 3rd, 6th, 10th and 11th houses are termed Oopachayas for their power of improving men's fortune. In these houses even evil planets give good results. The benefics increase the events or objects indicated by the houses except in the 6th house, where they produce the reverse effect *viz.*, they destroy or suppress the events indicated by that Bhava. The evil planets destroy those events signified by the 1st, 2nd, 4th, 5th, 6th, 7th and 9th houses and increase the results in the rest of the houses namely 3rd, 8th, 10th, 11th and 12th. Thus it will be seen that benefics as well as malefics in the 6th

produce good, because both of them there destroy the results indicated by that house. 6th indicates debts, enemies and diseases. The good planets, cut these short as also the evil planets, and a man who has less or none of these three significations, certainly will be a very happy man. The names of the *Bhavas* are indicative of the results. The 3rd house is called Parakrama or strength and courage and planets increase that Bhava, 8th house denotes death and sins and that is increased by evil and beneficial planets and so also the twelfth. This is supported by a good quotation from Sri Devakirthi. These are the general principles. But when any special combination or result therefrom is foretold or mentioned, these do not interfere with such special cases, and the readers are warned not to think they are contradictions in Astrology. For beginners in Astrology, almost all points appear debatable and contradictory. One planet is said to give gold, while another is said to take it away. Even the broad principles of this science often appear to be confusing. All this disappears before the dawn of knowledge and experience, and I would ask patience, application and diligence from the students and readers to dispel these doubts.

CHAPTER II.

Grahayoni Prabhada.

STANZA 1.

The Sun represents the Atma, the Moon mind, Mars strength, Mercury speech, Jupiter wisdom and happiness, Venus passions, and Saturn sorrow of Kala, respectively. The Sun and Moon are Rajas, Mars is Commander-in-Chief, Mercury is Yuva Raja, Jupiter and Venus are ministers, and Saturn is servant.

NOTES.

The movable and immovable universe, have been represented to be organs of Kala Purusha or the *Time Eternal* Personified in the shape of zodiacal signs and constellations. From this it will be seen that the planets form part of His body, and therefore the different characteristics of that Divine Body are now enumerated or indicated by the heavenly planets.

When there are many planets, it may be pertinently asked why Varaha Mihira, a great Astronomer and Mathematician, should have taken the influences of only seven planets. I beg to refer my readers to my lengthy and learned dissertations upon these points in the Astrological Magazines published by me. As only seven principal planets have been known to exercise direct and tangible influences on the earth and its numberless phenomena, the ancient astrologers

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THE

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THE SHILLING ASTROLOGERS.

II,

(Continued from p. 192 of Vol. IX.)



THE third question is pregnant with results, and should receive the best consideration of the astrologer. When a man gropes in the dark about the past, about the identity of the native, and about the correctness of the basis on which he has to place his full confidence for his future predictions, how can he go into the future on a false foundation, and still hope to get honor, and credit to himself and his science? This involves also much labour and patient calculations and weighing of the planetary evi-

dence before him. All this work means much learning, patient labour, diligent research and careful judgment. Physical labourers get often from 8 to 12 annas a day or nearly a shilling for their rough mechanical work. They bring almost no brain or very little of it into the bargain and they never pretend to do literary work. The pretentions of astrology are far higher than the pretentions of any other branch of human science in the world. No science pretends to read the past, present and the most desirable future. Astrology does this and much more than this. It pretends to solve the problem of reincarnation. It tells men whence they have come, what and how they will be here and whither they shall go. An empirical doctor of some pretentions charges a respectable sum for a single visit. He never pretends to read the past, neither does he pretend to know any thing of the future. His science itself lays no claim to such knowledge. Can any doctor honestly say, from the light shed by his science, whether a man gets fever or ague next year or three years hence from the time of consultation when the man is healthy. Even for the present he depends more upon the information of the patient than upon his own medical knowledge to diagnose the disease. But an astrologer can say all these and much more. For instance, can any department of knowledge say when a man would marry, when he would get children, when he would die, whether he would be educated or ignorant, how many wives he would marry, what their character would be and what would be the character of the man himself? We boldly affirm that no science acknowledges such pretensions, neither do they hint even at their possibilities. On the other hand they all stoutly oppose such propositions. While such is the case, what should be the honesty, education, value and capacity of an astrologer? and as a natural sequence what should be his charges for solving such difficult problems relating to human existence as longevity, future issues, prosperity and financial success. We are shocked to read the advertisements of some of the English astrologers, who conduct astrological journals and who charge one full shilling (*sic*) for casting complete horoscopes of men! we can hardly imagine human necessity going to lower degradation in business! We have had the fortune or the misforfune to peruse scores of such shilling horoscopes written

by some of these men and a few among them were written by the Editor of a so called leading astrological journal in England. We thought, as Englishmen, they had better personal honesty and respect for themselves and for the science of which they pretend to be the great champion exponents. Complaints often reach us that our charges are prohibitive and poorer classes are throughly excluded from taking advantage of our astrological proficiency. Unfortunately for the world, the overwhelming majority of the people here, as elsewhere, are soaked in hopeless poverty and naturally cannot afford to pay even much smaller sums than what we have advertised as our rates We can only say, in our defence, that real gold and real gems are costly and if the poor people complain against them for not enabling them to buy these precious metals and stones, they can offer no solution beyond the simple answer that when pure "we are costly and we remain so" in spite of complaints from the lower classes of the human society. Gilt articles may sell cheap but solid gold remains costly. The analogy may not be on all fours. What we mean to say is, that when men advertise casting of complete horoscopes for a shilling or a few pence, we cannot expect any honest and good work from them, in spite of their puffing language, and the numberless testimonials they adduce in support of their pretended powers to predict correctly from A, B, C and so forth. We are really sorry for such men and the impoverished state they must have been reduced into, to sell their wonderful knowledge of reading the future for such low sums, as even scavengers and municipal sweepers would consider as non-profitable for their work. In this connection we have to discuss on a very material phase of the astrological science, which has been put forward as a branch of astrology and by which some people have been known to read the past events of a man's life remarkably well. We refer to the so called Nadi Granthams and the powers assumed by some Palmists to read the *past* only with remarkable facility and accuracy. Their future predictions are as untrustworthy as their past foretelling is admirable

Inaugural Speech by B. Suryanarain Row,

Editor, Astrological Magazine Madras.

This is a brief summary of the speech, which Mr. Suryanarain Row, as one of the President-Founders of the "Suryalaya Joytisha Sabha," had sent to the Vice President Mr. Thomas, P. De'Silva to be read before the opening of the Astrological Association, in Rangoon, on Sunday noon the 31st March 1907. "Friends and Gentlemen—It is our bounden duty to thank God first. He is incomprehensible and too grand to be observed by our limited senses. Between the unseen God and the visible earth the connecting link is the grand and glorious Sun. He deserves our next thanks. I thank you all for your kind presence and thank specially Mr. Thomas P. DeSilva for the trouble he has taken in bringing about this meeting. He feels great enthusiasm for this noble science and gentlemen, success can never be achieved by men who have no enthusiasm, and whose enthusiasm is not permanent and honorable. I have been in the field of astrology for over 30 years, and therefore, had to bear the brunt of the attack. Four parties attacked me *viz* my own relations, my friends, my countrymen and foreigners from every part of this globe. I am extremely glad I stand a victor. You can have no idea of the volume of abuse showered upon my devoted head, but even the sharpest weapons lose their edge by constant use. I told my critics plainly that come, what will, I would fight to the last and death alone would defeat me. You can easily see who gave me this strength of mind. My prospects *in a vulgar sense* were sacrificed. For many weary years the critics had the advantage, while I had the determination to live or die in this attempt. I now stand before the world, as the champion of the astrological cause. The scientific men who be-fooled me for wasting my high intelligence, have honored me by making me a member of the most learned societies in the world. This is proof positive of appreciation of my merits in the fields of original research and investigation in the solar phenomena. I have written about 20 works on astrology and their rapid sales in all the corners of the world convince me of the want felt by the public in that direction. All this was achieved by deep devotion and strong will power. I want you to note these facts, not as mere trumpet blowing on my part, but as teaching you lessons, how one single man could revolutionise the worlds' thought by sincere devotion. You can exactly do the some and I earnestly entreat you to do your best to serve the noble cause. This is the first Institution in Burma, but with combined activity you can make it the grandest in the world, from which, like the branches of a huge *banyan tree*, may shoot forth many sections of astrological institutions. which may be your pride and pleasure later on when you take a *balance sheet* of your life's actions. I feel sorry I am not in person there to give you my opening speech. Probably you feel the same for my absence. I gladly accept the President Foundership which all of you have so kindly offered me. Mr. DeSilva has done immense service, but his difficulties have just now begun. It is easy to start institutions, but it is extremely difficult to maintain them and bring them to progress. With your hearty and kind co-operation Mr. DeSilva may do much in his direction.

In token of my appreciation of your movement I shall give you one set of my astrological publications as a present to your society. I called you at the very outset of my speech as *Friends and Gentlemen*, These words are significant and impressive, for as friends you are bound to work with me in this grand cause and as gentlemen you are bound to keep to your promises.

The Chairman Mr. Dinshaw Hormusji and Vice Chairman Mr. Palwarker made interesting and instructive speeches, and pointed out clearly the importance of studying the subject of astrology, and uses flowing therefrom. Mr. Thomas. P. DeSilva made a long speech a short abstract of which is herewith given. He observed—

"We congratulate ourselves on the inauguration of this Institution. We have Messrs. Hormusjee and Palwarker, as Chairman and Vice-chairman, respectively, to guide us personally. I thank them very much for what they have so kindly said of me, and it will be my best endeavour to deserve their good will. Both know Astrology and being convinced of the Truths of the Science, they have condescended to give us every encouragement. Personally my gratitude to them knows no bounds. The more so as in all my pleadings for this science I have experienced nothing but comtempt. But these two gentlemen are rare souls. From the time, I had the happiness of making their valuable acquaintance, they have encouraged me. I hope they will be pleased to give us continued encouragement by their presence and advice. We do not expect a smooth sailing in our work. I propose a vote of thanks for the Chairman and Vice-Chairman.

Gentlemen, you have given me your word of honor to work in the cause of thetscience. Knowing you personally as very respectable gentlemen I have taken the trouble to start this desirable Institution.

I thank you for your presence at this inauguration of our Institution. All of you have come from great distances and in the intense heat of the midday sun. This shows manliness on your part and deserves praise. The beginning is very good and must lead us to success. To bring the Institution to a success it lies with you gentlemen. Without your exertion, and your cooperation, nothing good can turn up. I count chiefly on you for success. I have your word of honor and the success of the Institution is insured.

The success of the institution also rests with the gentlemen elected as office bearers and that I am willing always to help any of our members, in any shape. Your are always welcome to my place. This room, is set apart for the use of the members of this Institution and my humble self is always at your disposal and it is a pleasure, I experience, in talking about Astrology and on anything connected with that noble subject. You can have the free use of my furniture and my library and make yourself quite at home. I want your good will towards the cause of Astrology.

Now I refer to the greatest point *i. e.* Our President and one of the Founders with my humble self *i.e.* Mr. B. Suryanarain Row. B.A., M. R. A. S.

He asks me to give you his best blessings and I now beg to convey the same to you and tell you that we are now entering upon the investigation of a science than which, nothing in this world could be more interesting, more beneficial or more profitable." He further tells me also that there will be some senseless criticisms and ill-founded remarks but we are, and must be men and

do our alloted work like true masculine beings.

Most of you have been reading his Astrological Magazines for these two months, and you know he is really interested in our advancement in this knowledge and has not only shown his appreciation of our movement but has also became one of us in connection with our Institution, by becoming one of the Founders with my humble self. This worthy gentleman is our President to control us. We are very lucky, to have such a learned scholar, as our head. He is a gentleman of rare abilities. I cannot quite adequately describe his qualifications or the high order of intellect he possesses. He is very pleased to be connected with us. He entertains very high opinion for the Burmese. So I would feel quite ashamed, if we cannot prove worthy of his estimation. Let us endeavour to the very best of our abilities, to prove that his impressions of us are correct to the letter. He will be anxious to know, if we have yet formed this Institution and to allay his anxiety I propose to send him a wire. Then there were many gentlemen who spoke about the advantages of the Institution, and when the whole was concluded Mr. Desilva had some light refreshments served out to the gentlemen present.

We are certain that if the members work with zeal, and earnestness, the Astrological Association of Rangoon will do much useful work.

Solar Eclipses.

It is necessary to know why solar and lunar eclipses are so very significant. Each phenomenon connected with those luminous bodies has a special bearing upon the terrestrial affairs and it becomes the duty of every educated man to try to know in what way mundane matters are affected by the solar and lunar movements. Moon is called the *Osha Dhisa* or lord of vegetation. Those who have eyes to see can watch the phenomena of vegetable growth. During the moon-light nights, they will be able to see the leaves of all kinds of trees and shrubs rising above their usual level, and continue to do so till they can see the moon and till the moon can see them. What powers or forces there are in the light shed by the moon which raise these leaves and small things and lower them down when moon-light disappears it is difficult to say. The light gives us intelligence and in order to do so it must contain *intelligence* in its virvifying rays. Minerals show also remarkable behaviour when they are subjected to solar and lunar influences and these changes are so well marked that even a tyro in the sciences, can vouch for the correctness of these facts. The ancients knew a great deal about them and the immediate results which would follow as a matter of fact. Our numerous readers may say that we are constantly referring to solar phenomena probably at the cost of the subject proper. But they will be mistaken. To show that astrology is a science, and one that could be believed even in the light of modern sciences we have to continuously show that we are under the direct influence of the Sun, and all such other planets, who are dependent upon him, but whose rays, when reflected from their own bodies undergo remarkable chemical and mental changes which have the greatest significance for men of science and deep thought. Those who possess high spiritual development have to be very careful in the conservation of their intellects and it is on this principle that men should be asked to regulate their conduct and their other surroundings. The moon or the sun loses a part of his force by eclipses and when such is the case, people should be engaged in no physical or mental exercises which would generate electrical currents in the human body, as electrical currents are likely to be absorbed by nature, and leave the men poorer and depressed. It is advantageous to know the full confessions of ignorance made by the learned examiners of solar phenomena and if only such results are recorded, the fears entertained by the public may prove too true and sufficient. We shall quote again Mr. Gresham and his remarks as they will be of great interest.

"I have spoken of the additional difficulty constantly met with, both in Eclipse and in daily observations of the Sun, owing to its being in general impossible to see any part of the Corona in Eclipses, or of the surface at other times, without looking through an immense depth of surrounding, or superjacent, gas or other matter. Two observers, however, M. Deslandres and Professor Hale but specially the latter, have of late years developed a special from of research, which Professor Hale is now about to prosecute more fully, with a splendid instrumental equipment, at the new Solar Observatory at Mount Wilson in California, where the atmospheric conditions are exceptionally good.

By a most refined method the Sun's light is first sent through the slit of a spectroscope, and so spread out into a lengthened spectrum. Next, from the specturm so formed, a minute portion only is selected by passing it through a second slit. Then, by a rapid movement across its telescopic image, a photograph of the Sun is secured, which is produced solely by that minute portion of its light which has so passed through the second slit that it comes only from the specially selected portion of the spectrum over which that slit is placed. This portion is chosen so that the light used is known to be due to some particular gas or vapour in the Sun whose light locates itself just in that part of the spectrum. A photograph of the Sun's surface can in this way now be obtained in full daylight, showing the distribution over it of all such clouds or formations as may be composed of that particular gas. Aggregations, for instance, often remarkably brilliant, of hydrogen or of calcium vapour of larger or smaller extent, are thus, revealed, and depicted, both in the more immediate neighbourhood of spots, and in a less degree over the whole Solar disc. But Professor Hale has done much more than this. He has even, by a most minute and accurate shifting of the position of the second slit, succeeded in successively using light from portions of a selected gas which the spectroscope shows to be under different level above the Sun's surface. In that way he has obtained photographs which represent

the distribution of the gas, or vapour, in question at those different heights. Such photographs show most remarkable changes in the appearances presented, at one altitude and another. For the first time in Solar research, it has, in this way, become possible to *isolate* one level from another in its strata, and so far, although at present only in a slight degree, to overcome the difficulty of which I have spoken. This most remarkable and successful new process deserves great attention apart from its own intrinsic importance. It may, I think, owing to the interdependence of all Solar observations, ultimately give us information or suggest lines of research, or methods of investigation, which may be of the utmost value in connection with Total Eclipses.

Kurma Vibhaga

OR

THE GEOGRAPHICAL DIVISIONS OF THE EARTH.

Varaha Mihira, in accordance with very ancient works on this branch of knowledge, divides the various parts of the earth, on the control and influence which constellations exercise over them. Parasara, Kasyapa, Garga, and Badarayana, are frequently quoted in full by the illustrious commentator of the Brihat Samhita, and it is here that Bhatotpala has laid the literary public under a great debt of obligation. Having divided the countries with reference to the 27 constellations the author proceeds to say that when those constellations are afflicted or are combined with malefic planets or have other evil influences bearing upon them, objects and countries denoted and governed by the constellations would suffer or be destroyed. A reference to Parasara gives much information on the knowledge the ancient Aryans possessed about the various countries, and the vast numbers of people, whose peculiarities have been unmistakably named by that great Maharishi. Parasara is the grandson of the venerable Vasista, and the father of Vyasa. By himself he appears to be a voluminous writer, and he has written treatises on almost all the branches of human knowledge. The direction for these divisions are thus given. Begin the constellations from Krittika, and take sets of three constellations. The first three, therefore, are Krittika, Rohini and Mrigasira, and they control Madhya Desa or middle portion of the country. Aridra, Punarvasu and Pushya represent the Eastern countries, while Aslasha, Makha, and Pubha indicate the South Eastern countries. Oottara, Hasta, and Chitta represent, the Southern countries while Swati, Visakha, and Anoradha represent South Western countries. Jaista, Moola, and Poorvashadha indicate Western countries while Oottarashadha, Sravana and Dhanista, represent North Western countries, Satabhisha, Poorvabhadra and Oottarabhadra, represent the Northern countries, while Raivati, Aswini and Bharani control the North Eastern countries. Parasara is quoted in full. According to him, Jambu Dwipa comprises 1040 Yojanas and contains 6 huge mountain ranges, called (1) Himavan, (2) Hemakuta (3) Nishadha (4) Nila (5) Swetha (6) Sringavan. Ordinary mountains and hills may be counted by a hundred thousand, of these about 60000 mountains and peaks contain gold and produce that precious metal. There are 40 large rivers and four oceans. There are 60000 ordinary rivers which join the sea directly. There are 91 large countries and 99 small countries. There are 10 swampy or marshy expanses and 28 sandy deserts and according to another reading 88 deserts and also as many islands. These 85 Islands refer to important and extensive ones. In identifying rivers, lakes and countries which were recorded by the ancient Maharishis the greatest difficulty is naturally felt because, time, political convulsions, peculiarities of geographical conditions, earthquakes, internecine wars, volcanic eruptions, greed of foreign conquerors, improvement of language, imigration of nations from land to land, progress of civilisation, and various other knowable and unknowable causes, such as submergence and upheavals of large surfaces of land and water—are so many stumbling blocks in the way, that to get at the truth would require deep and combined study, not from one or two individuals but from many highly cultured gentlemen. Added to these are the want of facilities, thrown by the foreign British Government for scholars engaged in such researches. They find that without the help and co-operation of the ruling authorities no real progress can be made in such original investigations. We can only appeal to the British Government in this connection. But unfortunately the Government sees more Sanskrit scholarship and philological acumen in those men who have never seen India, and never heard how that language is pronounced than in the indigenous scholarship among those who are sons of India and its paramount language Sanskrit. We have Gandhara, Berbera, Chena, Parasika, Huna, Yavana Kirata and so forth. If we are to be solely guided by the jingling sounds of country, city or town names then we may say that Gandhara is Candahar, Berbera is Barbary States, Chena as China, Chenani, as the Malayan Peninsula, Parasika as Persia, Yavana as the Japanese or people of Java, or Ivan or Isphahan in Persia, Huna as referring to Huns or the British Islands. Under these difficult circumstances it would be no easy task to cry down the extent of the geographical knowledge which the ancient Aryan astronomers possessed upon this subject. We find ample references to countries, where men lived purely on flesh, on fish, on vegetables, on human beings (Cannibals), who had long faces, long hairs, and uncouth figures.

Astrological Lectures.

To spend the Summer out of Madras, where the solar influences are unfavourable during that season, we took a second trip to Sringeri, and this time we went to Kigga, a most lovely place, farther than Sringeri, where an old temple, dedicated to Rishya Sringeswara, commands a grand view of the surrounding Mulnad scenery. We had taken all our family and

the trip was pleasant and agreeable. Rishyasringa brought the rain when there was great drought, in the old days and his name is hallowed there and deified. From there the sources of the Thunga and Bhadra (after junction the river is called the Thungabhadra) are only about 12 miles distant but we could not proceed further on account of the setting in of monsoons and the difficulties of cart travelling in a completely mountainous country. The Dharmakartha of Kigga, a gentleman of respectable family traditions, very kindly attended to our comforts and made our stay as agreeable as possible. Our reputation had preceded us and to a small gathering of intelligent people, we gave the benefit of our long experience in the astrological sciences. From Khigga, the track to Sringeri lies in the midst of mountains, clad with valuable forests, and green vegetation, and although the distance is small, the journey is tedious to a prosaic mind. The first time we went to Sringeri, the chief Agent was not there, but his brother Mr. Krishna Sastry politely attended to our comforts, and made our stay pleasant. This time the agent Mr. Sreecunta Sastry was there and we had occasion to see him twice or thrice. A retired Chief Judge of the Mysore Chief Court was also at Sringeri and there were a couple of High Court Vakils from Southern India for initiation into the secrets of higher philosophy. Like the famous Cardinal Woolsey, the retired chief judge now spends his time in receiving instructions from the Jagadguru, and probably thinks or rather now feels, like the great Cardinal, that he would have done better had he served his God much more than his masters in the Mysore State. For an energetic and active worker, the position of the Agent with the Jagadguru is a very responsible and exalted one. For the affairs of the Mutt require improvement in certain directions, and it becomes imperative on the part of the Agent that he should bestow his personal attention to the improvement of the Mutt *finances* and maintain the prestige and dignity of the Mutt itself. The Mutt must, therefore, have a competent and experienced Agent, capable of guarding the Mutt interests satisfactorily, without giving room for any complaint or mismanagement. The agent who is supposed to manage the whole Mutt affairs in the secular side must be up to the mark, and on-all-fours with the modern ideas of civilisation and refinement and not lean entirely on the religious side alone. The Sringeri Mutt is the most powerful and respected among the religious Institutions in South India and its fame has travelled far and wide in all Northern India. There is hardly any other Mutt in India, which commands such high religious and historical traditions as the Sringeri Mutt, and its founder the Adi Sunkaracharya, and its protector Vidyaranya, (Forest of Learning) have shed a halo of religious merit and literary capacity, round its religious throne, for which there is hardly any parallel in the records of the world's nations. Its situation in an out-of-the-way Taluq, in a corner of the Mysore Province, not within easy reach, makes it all the more difficult for the numerous devotees and disciples, who are found in all parts of India, to pay their homage to the Jagadguru. In order to cement the bond of religious fraternity among its large numbers of disciples it will be necessary to extend the Mutt's sphere of usefulness on the religious side by establishing Sanskrit schools or colleges, in certain convenient and metropolitan centres for the enlightenment and education of the masses.

(*To be continued.*)

Is the Earth Flat.

(*Continued from P.* 107 *of Vol,* IX.)

The Earth has been considered oval-shaped, egg-shaped, globular but with its ends (poles) depressed and so forth by scientists and geographers and astronomers that any theory which may differ from these views may not be easily accepted. The bigotry of scientists is as proverbial and as dogmatic as that of the most narrowminded Christian Missionaries, and it is extremely difficult for them to get off the grooves of thought laid down for their guidance by some individuals, who, by a careful compact, try to resist every intruder with the utmost vehemence and resolution when he attempts to introduce any facts or figures which they do not sanction and consider reasonable. The attack may be as strong as possible and convincing beyond the least shadow of doubt or difficulty, but the defence from within the strongholds of scientific bigots will be equally determined and desperate. They only yield when they cannot stand the fury of the assailants and even then yield in a grumbling tone. They are unwilling to accept any explanations, which differ from theirs. Acts and events of course exist without reference to these views and theories. For instance the Sun spends large stores of energies, and various wild theories are offered to explain the causes or sources from which he gets these enormous supplies. Bhagavan Gargi, a great Maharishi of extensive intellectual reach, says in his Samhita (*Encyclopaedia*) that the acts and sacrificial rites of men liberate certain forms, forces or energies, which go to enrich the solar disc with power, the Sun's rays produce rain; rain nourishes vegetation and gives rise to all kinds of food; and food and water sustain animals and men. The latter part of this sentence has now been accepted without a demur from the scientists but the first explanation that the acts of men influence the Sun and *vice versa* is not accepted because it comes from the great Hindu minds which are put under the classification barbarous or semi-barbarous, and which, in the opinion of the narrow minded British, cannot be given credit for possessing at one time such comprehensive knowledge as to establish a direct relationship between the planetary bodies and the affairs of the earth. We have to really pity those one sided developed minds of the European Scientists and officers who hold to such uncharitable views and who in the intoxication of political pride do not condescend to recognise the real scientific merit which the conquered Hindus once possessed and which they have left in such unmistakable language.

Therefore views expressed by any man, if they are cogent and convincing, ought to be carefully perused and tried. Mere rejection of them, because they differ

from the present theories of the scientific world, bespeaks ignorance and unjustifiable dogmatism.

We request the astronomers Royal and Geographers Imperial to test the views advanced by Dr. MacDonald, about the flatness of the Earth and see if they are correct and convincing. We already quoted several of his arguments in favour of his theory of the flatness of the Earth and he thus continues his observations—"If the Earth is round, the natural curvature would make it impossible for a person to see land from a vessel in the middle of the English channel, yet both lighthouses (one on the French and the other on the English coast) can be seen in a clear night from the deck of such a vessel. If the Earth is round it would look convex to a person in a balloon. The opposite is the fact. To a man in a balloon the earth looks concave like a huge bowl." Then he begins an argument about the non-movement of the Earth and quotes like a good Christian some authorities from the scriptures. So far as scientific tests are concerned the Biblical passages are at such great variance with the present day knowledge among the scientists that we may attach no value to what they say. The scriptural age of 7000 years for the creation of the world is a blown up theory, that the greatest ignorance of geology, astronomy and mathematics should have tempted the early motley Christian writers from advancing such wild theories. Dr. MacDonald then goes on to say "that the concentric and progressive motion of the sun over the earth is in every sense practically demonstrable. The earth, like all other planets floats in space. The sun moves and is the centre of our (*known*) universe. The idea that the earth moves on its axis at the rate of 1000 miles an hour is ridiculous and such reasoning a disgrace to philosophy and fearfully dangerous to religious interests, for in all religious (and mythological) history the Sun's motion is declared and recognised. This earth did once come in contact with another planet and was split apart. Notice on the map, how the N. W. coast of Africa fits into the gulf of Mexico and how many Coast lines fit into the opposite sides. The highest parts of the earth are along the line of the Andes mountains in S. America, the Rocky mountains in N. America, and the Ural and the Himalayan? (*sic*) mountains in Europe. Look at the map of the flat earth and you will see that they are almost in a straight line. It was this collision with another planet that upset the balance of the earth, and why the north and south lines in the Pyramids differ from the same lines in the Aztec mounds of Mexico. The earliest cosmogony of the Chinese tell us that the Polar star is over the centre of the earth. All ancient Greek traditions placed their God on the navel of the earth. In the Talmud we read that the "world is like the eyeball of man, and God sits in the earth. The Talmud also expresses the words "before behind, to the left and to the right" General A. W. Greely of North Pole fame U. S. A says in concluding an article on the South Pole in the Ladies' Home Journal for January 1897 "The Antarctic then is a continental land unique in the world. It is a continent where abounds no aminal life, either mammal, bird, insect or reptile. In fact no living thing exists within 600 miles of its borders. It is a land devoid of all vegetation, having neither ferns, flowering shrubs nor trees. Here nature displays her forces on a scale elsewhere unknown. Over this Austral continent

ceaselessly continues a titanic struggle between the opposing ancient elements of fire and water. The Volcanoes pour fourth continuous streams of lava which is welcomed by icecapped glaciers amid the thunder of earthquakes that shake from end to end the continent of the Antarctic." What a contrast to the North Pole. To be looking to the South Pole is a foolish and expensive idea. The ice barriers which encircle the known earth at the extreme south extend in a circle for more than 60,000 miles but show no opening large enough for a ship to pass through.

The snows never melt, icicles are never seen. There is not a trace of bird, animal or vegetable life. The snow and ice reach down to the water's edge, while the Northern explorers report the greatest degree of cold seven hundred miles South of the Pole. The Northern water currents are warm in summer, icicles appear, birds are seen flying north, the snow melts, rabbits, bears and deer are seen. Potatoes, turnips, cabbage, spinach, and barley grow, flowers bloom, berries mature, beech, birth and willow trees are found in high northern latitudes. Contrast this with an equal distance south of the equator and no living thing can be found, not even a lichen or moss. Man has never yet gone Northward of a spot where vegetation of some kind does not exist. Is the Earth globular or a flat disc, in view of these facts"?.

The arguments have been advanced and it remains for the other side to explain their theories in the light of these facts and experiences. The question is very interesting and deserves careful answering.

Astrology & Reincarnation.

Nothing abnormal or supernatural can manifest in the universe, remarks a European writer. but we know only an infinite part of what it holds. In order that a fact shall be supernatural or abnormal it must come from outside the universe. However, *although we know as yet but an infinitisimal part of that which the cosmos holds*, man contains in himself, in a potential state, all its constituent elements, a microcosm of the macrocosm, just as the seed contains an entire organism, and he can understand all that it produces according to the measure of his own progress.

Perhaps he is approaching the moment when he shall have discovered all that his senses can show him, and since he wishes to know more he must develop his hyperphysical senses which we have seen already exist but are not manifested save among extremely rare individuals.

When one of these individuals wishes to make use of one of the senses, he isolates his consciousness from the exterior world in order to obtain a vision, a hearing, a hyperphysical sensation. This would seem to indicate that in order to obtain these same faculties of perception we must try the same means; the extra lucid person who reads for you the scenes from your past life does so in no other way. All his consciousness is withdrawn from the physical senses and then you do not exist for her in the dense state.

Some rare individuals have a direct knowledge of this. This vehicle, or

body, or layer of consciousness, has senses corresponding to the state as the matter in which it functions. Here is the reservoir wherein float the images and the forms of all that humanity has thought and thinks. We take a bit of it and remodel it and we impress it anew in the ether more indelibly than a picture, a statue, or a book.

These ideas are not new. Many Greek philosophers have defended them and before them the Hindu philosophers. And the most advanced minds of our age begin to divine that the pendulum of the great clock of Time, after having oscillated towards the west, turns again towards the east. More than this, they foresee that if the occidental thought and the oriental thought will some day unite, their harmony will prepare a prodigious impetus to human consciousness :—

A careful study of this interesting article will show how scientific progress has been focussing its different theories on the reincarnations of souls in the series of evolutions which seem to be necessary for its complete separation from gross materials and enable them afterwards to soar into the higher planes of existence until finally they are able to incorporate themselves with the Supreme Intelligence. A complete withdrawal of the external sense engagements, and a complete concentration of all the mental faculties on the sublime conceptions of an all Pervading God will endow persons with extraviscular energy and make them see facts which seemed ill-developed and devoted to minor objects can never be able to do.

Runganatha.

Commentator of the Suryasiddhantha.

The name *Suryasiddhantha* raises many pleasant recollections but at the same time also very many difficult problems to solve. In the second verse of this noble work it is announced as having been given by Surya (the Sun) to Mayasura (a great Rakshasa) almost at the end of Krita-yuga.

This work has two important commentaries, known as Yellajiyam and Runganathyyan, or commentaries written by Ellaja and Runganatha. We shall refer to the commentaries of Ellaja later on. In this article we shall try to give a short history of Runganatha, and the stimulus he has given to the study of Siddhantha since his time. That Suryasiddhantha is a very old book none can doubt. There are eighteen acknowledged Siddhanthas (astronomical works) and these have been named as follow.

1 Surya, (2) Pitamaha, (3) Vyasa (4) Vasista, (5) Atri, (6) Parasara (7) Kasyapa (8) Narada (9) Garga, (10) Marichi (11) Bhrigu (12) Angerus, (13) Shounaka (14) Romasa, (15) Pulastya, (16) Pulaha, (17) Kratu and (18) Chandra. Varaha Mihira, whose age we have given in the earlier issues of volume VIII of the Astrological magazine, says in his Brihat Sambita Ch. II. that he based his Pancha Siddhantika on the following works viz—Surya, Pitamaha, Vasista, Romasa, and Pulisa. Hence he calls his valuable astronomical compilation a Puncha Siddhantika or that which reveals the facts from five astronomical works. He says further on (Ch. XVII v. 1). that the planetary conjunctions, fights &c will be explained to his readers on his knowledge of these calculations from a study of Suryasiddhantha. He makes also other references. All those clearly show that as early as the first century A.D. the greatest astronomers in India paid the highest honors to this work under the name of Surya Siddhantha. The unintelligible jingle of some of the ignorant European philologists, on such subjects, we can well afford to treat with the deserved contempt. In their zeal for bringing the world and all its creation within the Biblical Era of 7 thousand years, and under the prejudice incidental to conquerors of a nation far above them in intellectual elevation, they thought that the Hindus could not and ought not to claim any mathematical works of unquestionable merit before a few centuries of their conquest of India. The learned orientalist W. W. Wilson, tried his utmost to fix the Puranas of Vyasa to the 10th or 11th century after Christ but has now miserably failed. Col. Todd, in his Rajasthan, prided himself in bringing under complete control the ages of Ramayana and Mahabharata but his deductions have been found to be quite unworthy of credit and unreliable in their facts. Other oriental scholars have Vikramaditya the 4th or 5th century after Christ. Even Vedas [illegible] been chronologically analysed, [illegible] unwillingly, two or three thousand [illegible] were given to them. As their [illegible] silly, hasty, and ill-founded generalisations have been now severely condemned by their own admirers and as time would have it, they are giving longer ages to these sciences and Puranas. The European Philologists are in great confusion. What would these orientalists feel were they taken out of their graves, and directed to examine the copperplate grants given by Emperor Janamajaya and dated in the earlier hundreds of the Kaliyug ? (5000 years.) They would be shocked at the changes introduced into their confirmed opinions and might even weep at the instability of dame reputation, which favoured them for a few years during their lives and which, now neglecting them, has stamped them as worthless authorities in matters of Indian chronology and history. Without talking such nonsense as delegating Kasyapa to an evening star and Garga as a morning star, into any consideration in our writings, we may not be far wrong when we say that Suryasiddhantha preceded the other authoritative siddhanthas by many centuries and was probably the first and the best recognised authority on astronomical matters The verses are short and sweet, and contain valuable information. What commentaries there were some centuries ago it is now difficult to say. Runganatha, a Brahmin, who lived at Benares during the time of Jehanghir (1605 to 1627 A.D.) published his commentaries called *Gudha* (secret) *Artha* (meaning) and *Prakasika* (making well known) or the commentaries which bring out all the difficult meanings before the public in simple language. He seems to have

been a great favourite of the Moghul Emperor Selim or Jehanghir and we shall refer to him in another issue.

Correspondence.

[*We do not hold ourselves responsible for the opinions expressed by our correspondents. Correspondents are requested to write legibly and on one side of the paper only.*]

Palmistry.

Continued from page 107 of Vol IX.

Mr. J. W. B A. thus continues—

"Another objection that is raised against Palmistry is, that the *folding* of the *hand* causes the lines which have therefore no relation to the mind and have no predictive significance The advocates of the Science reply how is it then that those who most use their hands have generally the fewest lines. The rougher the uses to which the human hand is put, the fewer are the lines, as such rough usage tends to thicken the palm and thus make it less capable of recording mental or psychic impressions conveyed to it. The mind signals but the receiving station is not capable of indicating and recording the message, as the skin of the palm, by its roughness has lost its susceptibility and smoothness to give out the transmitted impressions. The advocates further maintain that the best mode of increasing the lines of the palm of the hand is not to employ it in hard manual labour but to increase the activity of the mind. The more active the mind and the greater the mental worry and trouble, the more the lines there will be on the hand. This has been empirically found out to be so general a truth, that one can safely predict from the great number of lines on the subject's hand that he is suffering from mental trouble and worry and nervous excitability.

Again, if the lines on the hand are the result of the mechanical work, as the folding of the hand is, how would the objectors account for the perpendicular lines on the hand; such an explanation may seem to establish that horizontal lines are the event of the folding; but what about the perpendicular ones? That the hands of the new born babe are full of lines or immature beginnings of them is also a point in favour of the Advocate.

The third objection is the objection that is raised against Phrenology, Physiognomy and all other predictive Sciences—Viz that it teaches absolute fatalism—this objection has all the strength and weakness of the usual objection raised against predestination and fatalism; It is the usual warfare of predestination and free will—the compus philosophorum round which continuous fight has been going on, ever since the dawn of metaphysical discussion and scholastic logic The domain of Palmistry. The Advocates say in reply. The question as applied to palmistry is easily answered as the Palmist does not prefer to point out what certainage will be, but that to which there is a decided tendency and probably will take place, if allowed to operate uninterfered with. Palmistry, according to its votar[illegible] indicates the tendency, but you can modify it, if believing in its predic-

you try betimes to defeat and modify your inherited predisposition and mental bend.

The last objection the palmist is called upon to meet and get over is the one based on religious grounds. *Viz.* that Palmistry is wicked and diabolical, and that it is the endeavour of man for the purpose of fleecing the godlike. This objection the Palmist easily gets over for, he would maintain that all nature is a revelation of God, that God has not anywhere left himself without a witness and that for a thoughtful man there is sermon in stones. God has written, they would say, his message upon our hands and it is our bounden duty to discover and decipher it, as much as it is our bounden duty to throw open the bowels of the earth for precious stones and useful metals and to discover the chemical and physical Laws of nature for the securing of the comforts and amneties of cursed life. They might further add if Palmistry is so irreligious and wicked, how is it that we find so many striking passages in the Bible, which tends to show that some of the old Testament writers were believers in it. They say that we read in Israelitish history that the Palms of the hands of Jezebel, Ahab's wicked queen-the records so to speak of an evil life-were retained as a memorial of her, that Solomon, the wisest king in dealing Wisdom says, "Length of days are in her right hand and in her left hand riches and honour (Proverb 3:16); that the most important passage on the subject is the 7th verse of the 37th Chapter of the book of Job *i.e.*, He sealeth up the hand of every man that all may know his mark."

Further objections and replies are the positive grounds and supports of Palmistry and the mutual bearing of intimate connection between, the sciences of Palmistry and Astrology may be left for the next paper on the subject.

II

Difficulties.

The Editor of the Astrological Magazine, Madras.

Dear Punditji—What do you mean by prolonging life? Can a man lengthen or shorten his life or make any differences in his circumstances at his own accord, more or less than what his *Janmakundali* says? If so then what is the good of having one's death time determined. Perhaps by certain circumstances he may die sooner or live longer. Suppose a man as foretold by you that he will live 80 years and will die at that time and date. Now is it possible for plague to kill him beforetime or fire to burn him, earthquake to bury him under fallen houses, snake to bite him or any other misfortune or enemy to put an end to his life before the time stated by you. This question has been in my mind during the last seven years but I have had no satisfactory solution for it. If you can solve this problem for me I shall certainly become a greater and firmer believer in the Joytish Sastra in the future.

20-3-1907 Kapurthula. } ONE EAGER TO KNOW TRUTH.

III

Re-Marriage Adaptability.

The Editor, Astrological Magazine, Madras.

Dear Sir,—In reply to the article by S. E. R., I, probably not as competent as the two gentlemen you have called for their views, with due regards, would like to save them the trouble of sending in their solutions on such trivial questions put in by S. E. R., as he seems to have apparently, run away, *re* marriage adaptability with one essential point only "Yoni-kuta." The Astrological Mirror on page 17, plainly mentions 12 kutas, of which 8 only have been furnished with units of agreement among the couple, aggregating to 36. The closer the number of units the horoscopes can obtain, the better the marriage adaptability will be. S. E. R., taking only one kuta, or adaptability in this instance "Yoni" (*sex*) finds that there is marriage adaptability of 1 o/o only. No wonder then that 99 o/o of marriages are failures, and these could be avoided if more kutas will be taken into consideration in horoscopes.

Again, as said by him, marriages or horoscopes are made in heaven (or by our Karma) so also he will admit that sickness &c. are made in the same manner. Why should we then run after doctors and remedies? I think it is because we do not clearly see or know our past Karma. Nor the results which flow from it as a matter of fact. Astrology reveals to us not only the knowledge of our Karma, but also enables us, by adopting remedial measures, how to ameliorate our position in this life and to minimise our bad Karma in the future. Our previous Karma may destine us to be such and such at the same time, the accumulation of our present Karma can counteract our destiny, to a certain extent. S. E. R., believes in Karma and it is needless for me to convince him of its truths and theories, as he seems to be more conversant with it than I am.

Manuscript.—This appears to me to be the "Nadigrantham" as referred to by Mr. N. Chidambara Aiyar B.A., in his introduction to the English translation of the Brihat Jataka of Varaha Mihira. I would kindly request S. E. R., to look up that work and he will there see what opinion Mr. Aiyar has formed from his investigation into the matter. I think this is also called "Phungee" in Burmese language and if I remember correctly it has already been elaborately referred to by you in many of the issues of your previous Magazines.

Deformity in connection with Eclipses. My humble conviction, and as you have allowed me to express my views, in this, is that the planetary, stellar, zodiacal and other rays, which are very essential for our existence, on the earth being interrupted by another planetary body in lunar and solar eclipses, deprive animate and inanimate objects (in this case the pregnant woman with child) certain amount of power to maintain herself and child, which they need, the more so, being two persons in one; and void of which, they become, as I consider human being is nothing more than underplanetary current, most sensitive to the least disturbance or unpleasant sight and the impression or anything sensitive is readily taken in internally by the nervous centres of the womb of the pregnant woman to the child, the evil aspects and the positions of the planet having a great deal of influence on the horoscopes of of the pregnant woman in question. Mr. Aiyar's translation of Brihat Jataka, says on Nisheka Kala that if any of the planets be dim in appearance, the fœtus will suffer in the month of the particular planets.

Mr. Aiyar's translation of Brihat Samhita by the same author, also mentions that if the eclipses should occur before the calculated time there will be miscarriage of pregnancy. Eclipses falling in lunar month Badrapada, there will be miscarriage of pregnancy. If the lunar eclipses should terminate at the north point of the disc, the pregnant woman will miscarry.

The prohibition of pregnant women to move or do anything, I think, is the fear that such may help to cause miscarriage under such circumstances.

Yours mostly respectfully,

THOS. P. DESILVA.

RANGOON.

Reviews.

The "Liberal" of Madras, has been thankfully received by us, and we wish our contemporary every success. It may be properly called the "Punch of India," and contains very humorous, witty, but at the same time, true and honest exposition of facts which by their very nature, may seem hateful to those, whose ways do not admit of the search light of honest and straightforward criticism. A paper of this sort was urgently wanted, not only in the Madras Presidency, but in the whole of India, and we heartily congratulate the Editor and his co-workers, on the happy venture they have started, to supply a want that was keenly felt in the fields of Modern Indian journalism.

Notes.

Lord Kitchener's extension of service in India meets with universal welcome at Simla.

It is reported that a volcanic eruption at Puy Ehne in Chili, occurred causing enormous loss in the neighbourhood.

Admiral Togo accompanied by Admiral Ugin, is expected in Colombo early in May on his way to England.

Lord William Neville has been sentenced to one year's hard labour, says an overland telegram. This year many big men go to jail.

Three separate seizures of rifles, pistols and cartridges, in all 200,000, have been made in Newcastle and Sunderland.

The Police discovered another large consignment of ammunition for Russian Revolutionaries in a blacksmith's shop in Edinburgh.

The Japanese Naval experts have constructed a torpedo which can be fired by means of wireless telegraph. Greatest discoveries are for human destruction.

Commander Peary will,make an attempt to reach the North Pole in a balloon, which President Roosevelt has promised to furnish.

There have been 800 executions in Russia since the dissolution of the Duma last July. It is a Christian country and is a civilised first class European nation. All this is done in the name of good government.

The number of the Japanese residents in Shanghai having reached over 4,000, observes the Bassien News, prominent Japanese residents there have started a plan to establish an elementary school for their children.

The Sultan of Turkey is considered the richest landowner in his own country, and with the possible exception of the Czar, the wealthiest monarch in the world. We thought the English King was the wealthiest in diamonds.

The coal miners' strike in the Rocky Mountains is paralysing the railways and metal mining, and is causing serious distress in the Canadian North-West and Columbia. The Canadian Pacific Railway has already suspended its traffic.

General Botha landed at Southampton. The Mayor and corporation drove in state to the docks and presented an address on board. He is the hero at the present moment in England. The English know how to worship a military man.

A Japanese company with a capital 15,000,000 yen has been formed to construct an underground electrito railway in Tokio. The length of the tunnel will be twelve miles. The Tokio Electric Tramways Compay have formulated a demand for permission to extend their system by the construction of 60 miles of fresh lines.

A sensation has been caused in America by a quarrel between President Roosevelt and the railroad magnate Mr. Harriman, the latter alleging that President Roosevelt instigated him to contribute to the Republican funds in the Presidential election of 1904.

Roosevelt describes the allegation as deliberate, wilful untruth.

An American Contemporary winks at the threat that the Navy of the little Jap is the finest in the world, and that President Roosevelt "decided to baffle his enemies by prompt and unequivocal surrender at the time" referring to the Sanfrancisco School incidents. The President must be congratulated on his common sense.

We are upon the verge of two distinct phases of the competitive conflict remarks the Flaming Sword. The one is the climax of the struggle between capital and labor; the other is deeper and broader, being the international conflict of commercialism. Let the nations prepare the dogs of war, that the annihilation may be decisive and complete.

Professor Hiroto, Japanese seismologist, passed through Colombo recently on his way from Japan, to resume charge of Professor Milne's Seismological Observatory at New York, in the Isle of Wight. He explains that the seismographs failed to show any records of the Kingston earthquake because that catastrophe was of volcanic origin and its vibrations could not be recorded.

The able and reforming Minister Tang Shaoyi has been appointed Governor of Mukden Province and consquently relinquishes all posts in Peking.

The ascendency of reaction and the denunciation of foreign influence by Progressives and Conservatives are discussed alike. Our diplomacy will be severely taxed to defend British interests in China while this spread-eagle style is indulged in even by enlightened Chinese.

The conversion of Persia from an autocracy into a constitutional monarchy is a notable event in the history of the Mohomedan nations. When the Shah accepted the constitution and stripped himself of his despotic power, many shook their heads and prophesied evils of various kinds to the country. Alarming reports were circulated about a general unrest but without any foundation. The new constitution, from all accounts, is working admirably.

A remarkable aerolite was seen recently at Lahore and Rawalpindi. It possessed much brilliancy, and its fall from the sky is said to have been followed in Lahore "by an immensely long, double train of smoke." There was bright sunshine at the time. If the occurrence had taken place after sunset, the sight would have been one of imposing brilliancy. The Hindu Shastras say that such occurrences are portents of evil.

In the Swadeshi work, every endeavour must be made to expand the trade with all other countries. The trade between India and Thibet, can be developed, there is a vast field of trading operations for the Hindus in Chinese Turkistan. There is a great demand for many things made in India. Mr. George Macartney, the "Special Assistant for Chinese Affairs to the Resident in Cashmere," publishes a very interesting report on the Indo-Turkish trade shewing that there are several Indian articles being extensively in demand in the country.

At the town of Ortona on the shores of the Adriatic, heavy rain has fallen, bringing with it a shower of fish of different sorts and sizes. The principal square and the neighbouring streets were literally alive with fish, and when the rain ceased the inhabitants rushed along the streets with baskets and jugs to gather them up. It is presumed that a waterspout passed from the sea and discharged itself over the town, but the people interpret the curious occurrence as a special intervention of Providence on behalf of the poor.

An aged Bohemian glass worker called Joseph Bayerr, has completed a clock, which is made of glass except the springs. The plates and pillars are of glass and are joined together with glass screws. The dial plate, hands, and shafts and cogwheels are of glass, and glass wedges and pins are used for fastening the various parts of the running gear together. The teeth of the cogwheels are cut with minute exactness. The balance wheel is heavier and thicker than in an ordinary Clock, the key even is of glass. As he took infinite pains he wants about 10,000 rupees for it.

The latest Japanese move is to send Floating Exhibitions of her goods to foreign countries to advertise her indus-

tries, and to find new markets for them. India, says the Indian *Mirror*, produces several such things, as are not to be found or made in any other country. Such goods will find a ready market in countries where there are no such things imported at present. We ought, like, Japan, to send Floating Exhibitions to distant countries so that the people there may come to know of our goods and select what they can take from us This is an excellent suggestion of our contemporary.

At an Ohio military post, Major. Glenn in command, issued an order to a sergeant to take part of the command to religious services, and attend in person. The order was obeyed so far as taking the soldiers to church was concerned, but the sergeant refused to enter. For this act of insubordination the non-commissioned officer was placed under arrest.

The Case being referred to the authorities at Washington, it was ruled, "hereafter officers in command shall not compel men to attend church for religious worship."

A curious news, remarks the "Bassein News" is reported from Nyaungbangyi village of Myohoung township, Akyab. The villagers found a stag roaming in a jungle and succeeded in capturning it. The stag was killed by them for the purposes of having a hearty repast, but to their utter amazement they found an image of Buddha measuring about 1½ feet in length safely lodged in the womb of the stag. How the stone image of Buddah was enshrined in the womb of the stag is a mystery which the villagers cannot account for. They believe that the stag, for some misdeed, was possessed by nats who punished the stag by lodging the stone image in the stomach; for nats are supposed to do supernatural things.

A proposal to immortalise Lord Clive in bronze is Lord Curzon's latest craze, observes the Indian Mirror. His Lordship has written to the papers in England proposing a statue to Lord Clive to be set up in India, as also a monument to be raised in London. The proposal is said to have met with response from very high and influential circles. We can understand the feeling of the British people for one who was the first of their kind to conceive the grandiose idea of founding an Empire, and who actually carried out that idea and laid the foundations of the British Empire in India. But we doubt the wisdom of the proposal in question. Lord Clive's memory is associated, with many disgraceful things in India and the proposed honour to his memory might not commend itself to all.

China possessed a respectable, though heterogeneous fleet of ironclads when the war with Japan broke out, and the issue of the naval struggle was by no means assured. At the battle of the Yalu these armoured ships stood their hammering from the fast and better handled Japanese cruisers so well that the honours of the engagement were divided.

At Wei-hai-wei the Chinese seamen showed great courage, although China is acquiring means to get a battle fleet built. She has great resources in men which will enable her to man it with plucky and stubborn crews. Given any sort of decent administration China possesses all the materials necessary for the creation of a formidable navy which would play an important part in the reshaping of the Pacific.

Says a respectable correspondent of ours—"Sir George Arbuthnot has after all fallen from his high position which he held so long in South India. The Chief Presidency Magistrate of Madras has remanded him to custody and refused to grant bail on account of the seriousness of the charges brought against this gentleman. Be it said to the credit of Mr. W. E. Clarke, our popular Chief Presidency Magistrate, he has amply vindicated the authority of law and shown by his firm attitude that in his worthy hands, law is no respector of persons, be they high or low. If there had been only a few more such level-headed and just minded European Magistrates, the present all-pervading discontent would not have been heard of." We also read that the appeal for bail against this decision has been rejected by the Madras High Court and the Government instructed its pleader to go on with the cases against the accused in the usual manner.

Captain Aldrich, says that the "Japanese constantly go to Luzon for the purpose of making observations in view of an eventual occupation of the Phillippines. On one occasion, he remarks "I captured ten Japanese engineers up country in the costume of the natives of the district. I discovered that they had prepared detailed maps of various places in the interior of the island and had taken photographs of over 100 places. They were, however released at the mouth of the river on which I found them. Their leader was a Captain called Yamamoto, who boasted that the Japanese had better maps of the island than any in the possession of the Amercians." Recently larger numbers, than usual, of Japanese naval and military men, Officers and non-commissioned officers in the services have been constantly passing through Shanghai to and from the Phillippines. We suppose the Americans are afraid of the Japanese Navy.

When plague first appeared in Bombay, in 1896 eleven years ago, we boldly asserted that the scourge would not leave India for 20 years and these statements were published in our Magazine. This season it is making a great havoc and 70 to 80 thousand deaths are recorded per week in India; Dreadful it is to read the news of destruction of many thriving families. The Government of India trusts more to the infallibility of its doctors than to the experience and common sense of the people. It would not spend money, even small sums, to adopt remedial measures, which the Hindu Shastras enjoin to counteract the destruction of lives from such epidemics. Neither will the Government come forward to call upon the best Native Ayurvedic medicines to be tried upon these unfortunate victims of plague. Why should the Government assume all knowledge in its own doctors and despise the indegenous medical talent? What are the results of eleven years of Government sanitary measures? plague is spreading. As it will continue for some years more, the Government would do well to reflect upon our suggestions.

Ghent contemplates adding of women to its force of Police. The trousers will be of Turkish fulness, and the tunic somewhat longer than at present.

A Harrisburg wire says that a Bill has been introduced into the Legislature of Pennsylvania legalising the thrashing of editors in the State who wrongfully comment on individuals.

A heavy shower of incandescent stones, lasting for five minutes, followed the eruption of Stromboli, near Sicilly igniting vineyards and destroying the crops. The heat on the mainland was excessive.

Abbott, who was recently kidnapped by brigands in Salonica, has been released, his ransom of fifteen thousand pounds, having been paid by the British Consul, General, the Turkish authorities refusing payment.

A serious fire broke out in the Arsenal at Toulon; it has destroyed the workshops, torpedo school and several storehouses. The damage is estimated at several millions of francs.

The Japanese were prevented from emigration to Canada but after mature deliberation, Canada consented to remove the restrictions on Japanese emigration. There is now a great influx of Japanese into British Columbia.

John D. Rockefeller completed a will. He is credited with having left at least 10,000,000 dollars for charities and education in New York, while the total of such bequests for the country generally amounts to 50,000,000 dollars.

Internal dissentions are rumoured in the Theosopihcal camp. The A. B. C. Mahatmas of Col. Olcott and Mrs. Besant, probably did not agree, as they were nourished, one in the plain of the Ganges and the other under the fragrance of the Cooum River. The general secretary in Benarese, Babu Upendra Nath Basu has spoken like a true man and his honest speech seems to have offended many sycophants of the other side. The "Theosophist" in India for April is full of interesting matter, and ought to be read by every Theosophist and non Theosophist. The laymen wonder why Mahatmas A. B. C. are neglected. Their vengeance may fall on it and may do much evil. If Mahatmas shadow Mrs. Besant why does she appeal to her constituents for electing her as do common persons. In her conventional speech for 1904. She talked of incarnation to save the Hindus. It is time to save herself from further discussions.

In the Transactions of the Mining and Geological Institute for January 1907. Mr. Holland says: The occurrence of buolders in coal seams has been frequently noticed. Various theories have been framed to account for such buolders; they have been regarded as blocks cropped by icebergs, the explanation often offered for the pebbles found in the chalk and carboniferous limestone. They have been described as meteorites and even as bombs ejected from the volcanoes of the Moon. The Moon must have been rather a dangerous neighbour some few millons of year ago, remarks the "Indian Mirror" when huge uncanny monsters of Dinosaurus species

roamed our little earth. They must have been somewhat difficult to kill—even by bombs from the Moon. However, we are very thanktul that the Moon has settled down into a respectable member of the heavenly bodies and that her volcanoes are now quite extinct. "The craze of the geologists is often excited by such important finds?

Har Bilas Sarda B. A, F. R. S. L., of Ajmere, observes the "Maharatta" has brought out a book called "Hindu Superiority". The work is divided into 8 parts viz., (1) Constitution, (2) Hindu Colonization, (3) Literature, (4) Philosophy, (5) Science. (6) Arts, (7) Commerce and Wealth, (8) Religion. Those who would like to have a bird's eye-view of the achievements of the ancient Hindus would find in this publication of 454 pages a very well written and in simple English language a fascinating picture of Hindu antiquity. The attempt made in this book at interpreting the ancient Hindu superiority to a world that has yet to learn more fully than it has hitherto done the influence that emanates from her literature, her history, and her people, is deserving of full appreciation from the Hindu Society. Simultaneously there appears in a recent issue of the *Times of India* an article from Mr. V. B. Mehta entitled "Asia was in the past always in advance of Europe. The year 1904 will leave a permanent landmark on the history of the world. The Europeans with their superior ignorance of Asia were awakened from their sleep of supreme self-complacence by the thunder of guns in the Far East. They are feeling that, in war as well as in trade and commerce, the Asiatic is capable of competing with and even surpassing them.

Amercia, under President Roosevelt observes the "Flaming Sword" seems to be more earnest about the peace of the world than any other nation. There was last week a great peace gathering at New York under the presidency of Mr. Bryce. Mr. Stead and others are behaving somewhat cynically towards the Peace Conference. One German newspaper remarked that the Conference was casting its *shadow* before. *Justice*, the English organ of socialism, thereupon observes:—

"It is, indeed! We have only to note the preparations for war on every hand, and the complications making for international strife, to be assured, without any other intimation, that a "Peace Conference" is toward. It is precisely when some piratical enterprise or some campaign of aggression and conquest of more than ordinary villainy is in contemplation, that the "great powers" think of calling a Conference in the interests of peace. The last Conference, initiated by Nicholas the Bloody, as our German comrades have well named him, was only the prelude to the suppression of the liberty of the Finns; the increase of the Russian Army and Navy; the buccaneering expedition against the South African Republics, and the horrors of the Russo-Japanese war. So now, while all the powers are professedly in favour of peace, and are preparing for the Hague Conference, no single Power is prepared to reduce its armaments. In such circumstances a peace conference is all humbug."

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confined their researches to them. The Sun represents the soul or vitality of the Kala Purusha. Moon represents his mind, Mars indicates physical strength, Mercury the power of speech, Jupiter, knowledge and happiness arising from that knowledge, Venus denotes sensual pleasures and Saturn represents sorrow. As all creation is embedded in the womb of time, and as its influences on phenomena are detailed in the astrological works under the guise of planetary bodies, the author calls the Sun *Kalatma* or the soul of the Kalapurusha.

The various characteristics indicated here for the planets show their influences on men born under their direct control and their strength or weakness will be a guide to judge of the strength or weakness of the bodily organs as well as the characteristics enumerated above pertaining to them. "In the case of all the planets" says the author of Saravali "when they are strong they produce strength in results indicated by them, and when they are weak they produce weakness in such results. But with Saturn the results must be reversed." The Sun and Moon represent royalty or protective agency, Mars indicates the military power, Mercury the power weilded by heir apparent or *Yuva Raja*, Jupiter and Venus indicate counselling or ministerial influence and Saturn represents menial services. This affords some clue to the means to be employed in securing power or advantage. Whichever planets occupy the Oopachayas at the time of birth, the personages, indicated by those planets, would become instrumental in furthering the interests of the individual or he will be successful in life, if he made applications to them. Suppose Mars powerfully occupies one of the Oopachayas, then the man will be patronised by military authorities or he should attempt to push on his interests through such commanders. It is well known that when some patronise people others, without any ostensible reason, throw obstacles in their way. This is due to such planets occupying unfavourable positions in the horoscope without power and against Oopachaya planets.

STANZA 2.

Heli and Surya, are names for the Sun. Chendrama and Sitarasmi stand for the Moon. Hemno, Vit, Gnya, Bodhana and Induputra are names for Mercury. Ara, Vakra, Kruradrik, Avanaya denote Mars. Kona, Manda, Suryaputra and Asita stand for Saturn.

STANZA 3.

Jiva, Angira, Suraguru, Vachasampathy and Ijya are terms for Jupiter.

Sukra, Brigu, Brigusuta, Sita, and Asphujit are names for Venus.

Thamas, Agu and Asura are names for Rahu. Sikhi stands for Kethu.

Their other names must be learnt from well known works in the world.

NOTES.

Amara Kosha gives 87 names to the Sun and these are indicative of the various phenomena he causes. The author gives only a few names here not much in use and desires the readers to learn the rest from well known works in Sanskrit. Rahu is called Agu and Bhatotpala derives it as one who has *a no* and *gu* bright rays. Varaha Mihira, his predecessors and Bhatotpala speak of Rahu as a planet who has dark rays. The discoveries of modern science are yet in their infancy, and the means, which are at their command are certainly composed of glasses by whose medium they do their work of examining the planetary phenomena. On the other hand the ancient Rishis claim great mental development and they have recorded in technical language what they actually saw with superior sight. All discoveries are made with the help of instruments constructed by the development of mind. Mind is constructed by the invisible energies in the atmosphere as fecundated by the rays of the Sun. Telescopes and microscopes, spectroscopes and helioscopes cannot penetrate certain objects when they offer resistance or obstruction. Mind, the most subtle and invisible energy yet discovered, in nature can conceive of no objects through which it cannot pass, and can imagine no obstacles which it cannot surmount. In fact, when it is purified from its gross earthly surroundings, when it is elevated by the study of sublime subjects like astronomy, and when it is ennobled and expanded by deep contemplation and concentration on the Infinite Intelligence it becomes the grandest power. Mahatma or expanded atma or soul will acquire a power before which, the word impossible in the physical or planetary planes, would be found meaningless. Therefore we have two sets of philosophers. Those who expand their intellects with reference to external earthly phenomena by the construction and use of terrestrial machinery and those who have gone into the very root and cause of mind, and who consequently soar far highet than the first set can ever hope to do. The first set can only see through what it arranges in the shape of machinery. The second more purified will soar far higher and see the very essence of all phenomena. If some theories explained here are against the accepted views of modern sciences, the readers are are not to run away prejudiced, and shelve the older theories as antiquated; on the other hand, the modern views must be accepted with the greatest suspicion for they are highly tentative and at best in an experimental stage, liable to be frequently

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ELECTRICITY IN THE HUMAN BODY.

I.



INALLY analysed human body seems to contain four sets of actions which may be thus classified. (1) Active attractions, (2) passive indifference, (3) active repulsions and (4) invisible and yet knowable causes. All other actions must fall under different degrees of these important divisions. Human body is composed of elements and compounds which possess power to do any one of the above acts. The divisions cannot, by their very nature, be exclusive or exhaustive. Metallic and non-metallic elements, and

compounds and gases and other invisible agencies possess one or more of these powers and their action seems to be determined by the electric currents which are generated either externally or internally by various chemical actions, whose long and interesting history cannot now be told in a few contributions on this important subject. Electric currents may enter into the human body, (1) under pure physical conditions (2) under physico-mental states, (3) under pure mental conditions and (4) under conditions, on which, invisible forms of energy, may be introduced by visible or invisible agencies. Various experiments have been made in this connection with a view to explain the existence of these electrical currents in the human body and we shall quote Dr. Albert, J. Atkins and a few of his views on this important subject. He thus observes—In a series of experiments, I have been able to demonstrate, on living animals, the existence of currents of electricity, in every organ of the system. In all my researches Drs. Emma, A. Lewis and H. W. Hunsaker rendered me valuable help.

Our first experiments were made upon lungs taken from a freshly killed sheep. In other experiments, the inflated lungs were placed in a normal salt solution, kept at a temperature equal to that of the human body. They remained in this warm solution for forty-eight hours, yet there was no perceptible loss of oxygen.

We performed tracheotomy (cutting the wind-pipe) on the living sheep. The lungs were inflated with oxygen, the trachea was tied and the animal instantly killed. Upon opening the cavity containing the lungs, they were found to be inflated to their full capacity. remaining so, without loss of oxygen, for an indefinite period.

Coagulated blood was gradually made fluid by electrolytic action; also its color was changed from venous to arterial. The instant a current enters the blood there is great activity among its compounds, which are gradually reduced to atoms: each atom moves to the pole of its individual, electrical attraction. Carbon, hydrogen and all other positive elements move toward the negative pole of the circuit; while oxygen and all negative elements collect at the positive pole of the circuit. This proves electrical action in the rearrangement of elements, with change of color in the blood.

By the use of a Weston Galvanometer, we have proved the existence of an alternating current of electricity in the airchambers of the living lungs, outside the blood stream. Tracheotomy was performed on a live sheep; two especially prepared, platinum electrodes were inserted through the opening, one into the cavity of each lung, outside the blood stream. These electrodes were insulated nearly to the end, which terminated in a small bead of platinum, so as not to injure the delicate tissues of the lungs. At each inspiration and expiration of the animal, the needle of the galvanometer moved from zero point, alternately, to the right and to the left, registering an average current of about seven milli-volts value, positive and negative. The introduction of oxygen gas slightly increased the amount of electrical action. In the brain, spinal cord, walls of the heart, walls of the stomach, in the liver and kidneys, the galvanometer registered currents of various values, which were generally of alternateing currents. We have made especial tests on the stomach of a healthy man by having him swallow a tube fitted with suitably prepared electrodes. At the points of contact, with the walls of the stomach, the electrodes were about an inch apart. When the circuit was complete, the galvanometer registered eight milli-volts of direct electrical current. The process of digestion is electrochemic; it also explains why the stomach does not digest itself, which is a question that has puzzled physiologists in all ages. The current of electricity causes the chemical action of digestion and, by reason of its resistance, prevents the chemical action of digestion from extending into the walls of the stomach.

The human organism is a vast electro-chemic battery, which acts in accordance with known electrical laws. The physical organism contains many electrical circuits, major and minor; many nerve wires, many poles-many relays and other most delicately arranged apparatus; in fact, the life principal itself is every where electrical in its action.

The blood seems to be the exciting fluid of the great electrochemic storage battery; the nerves are the connecting wires, forming electrical circuits, by means of the blood, with all the organs and tissues of the human system.

A storage battery offers a good illustration of the manner

in which electricity is carried or stored in the molecules of a fluid. The battery fluid is charged by a current of electricity: when the current enters the fluid it becomes latent-energy and, as such, is stored in the molecules of the fluid; each molecule acts as a small magnet within the fluid. When this stored energy is disturbed by chemical action it again becomes current electricity and, as such, is capable of doing work, performing mechanical motion.

In the human blood, are found chemicals held in solution, which makes it capable of being charged by electrical currents; this current electricity is stored in molecules of the blood as potential energy. Hemoglobin of human blood contains fifty-five per cent. of carbon and one per cent. of iron; this forms a complete magnet, around which other elements would arrange themselves, when the blood is charged with electricity. Nature charges the blood with electricity from two sources,—from the atmosphere, which enters at the lungs and from food which enters the digestive organs. All chemical elements such as oxygen, carbon, hydrogen, etc., enter the blood in fluid form as chemical compounds, solely by the route of digestion through the thoracic duct" If we carefully remember that the Sun is the great fountainhead from whom we get all our electrical currents, we shall readily have an unmistakable key to the truth of the solar influences on the human body. In our future issues we shall explain how our learned friends of these able doctors have omitted to make mention of another important source of electrical induction and how that source may affect human constitution more than the two they have found out by their interesting scientific experiments.

Mars in Marriage
(Kuja Dosha.)

(*Continued from p.* 165 *of Vol. IX.*)

Kuja Dosha or the evil of Mars in marriage is of two kinds. His position in the horoscopes of the marrying couple has already been touched by us in our previous article. But there is also a strong evil arising from his position in the 8th house from the rising sign at which the marriage itself is celebrated. The fixing of *Lagnas* or auspicious times has not been understood in all its serious aspects by the run of ordinary astrologers and those who consult them and they fix moments which are quite unsuitable to the purposes for which they are seriously asked to bring in their lore of astrological sciences. A great responsibility rests with consultors and consultees if we are

permitted to use such expressions and both are indicted for carelessness and miserliness and both share the sin of fixing bad times (producing serious misfortunes to the marrying couple) and the evil results which must naturally flow as a matter of fact. We have remarked that planets are indicators of Karmaic results, and not their real makers. They may be in a rough way, compared to the diaries or engagements which man keeps for his use and success. He does Karma in the past births. At the time of death, a separation of the body and soul takes place. The physical body may be consumed by the fire or be interred in the earth, and thus consumed by internal fires. But the soul goes out of the body with all the previous encumbrances of its violations of Natural laws, and wherever it may take its seat again, the balance sheet is with it and the planetary bodies, in the astrological language, show to it the times and occasions when it gets its blessings and when it would be subjected to worldly miseries the results of previous Karma. A man loses his first wife as the result of his previous bad karma, and this is clearly shown by astrologers from the position of Venus and Mars in the horoscope. At an early age of the boy, long before there is any thought of marriage in him, or in those who are most interested in his future happiness the astrologer looks at the horoscope and tells the people concerned calmly and clearly that Venus and Mars in the horoscope indicate double or treble marriage. When this knowledge is fresh in the heads of the parties, they again send for astrologers, and ask them to fix an auspicious time for the boy's marriage. It is well known that Venus in his horoscope indicates a double or treble marriage, and in this light it looks extremely absurd and silly to ask any astrological adept to fix an auspicious time. What should he fix? If destiny is inevitable, if man has no control over the influences of his past karma as indicated by the planetary positions, if what is to happen must happen, and if marriages are made in heaven and not on this earth under our own control to same extent then, there is no sense in asking an astrologer to fix a lagna for an event which takes its own irresistable turn, and the astrologer fixing an auspicious time for an event which, he knows thoroughly well, would take a most unpleasant turn would be in a most awkward predicament as regards his science and himself. The surface procedure is alright, but the knowledge brought to bear upon it, has become the knowledge of quacks and rogues and thus things are managed without the slightest reference to what they signify, and how best the evil could be averted by timely knowledge and honest consultations. We shall discuss this subject in both its aspects (1) of the indications given by Venus and Mars at the time of birth of a girl and a boy, and (2) of the influences they exert at the moment of the consummation of the marriage, and how these influences could augment, neutralise or counteract the influences indicated at the time of birth. A subject of greater importance could

hardly be concieved. Kuja should not be in the 8th house from Marriage Lagna and Sukra should not be in the 6th from the same. All the planets have their own influences but some are stronger in affecting certain classes of phenomena than others.

Destruction of Countries.

II.

(*Continued from p.* 198 *of Vol. IX.*)

In our last article we quoted largely from the famous sage Charaka about the causes which indicate the destruction of countries. It is highly necessary that the governments in different countries should have separate establishments to make particular note of these abnormal phenomena and give intimation to their various rulers of the occurrence of such if any and enable the governing classes to take such precautions as are likely to cut away their rigours and introduce safety and peace to the inhabitants under their protection. But the Governments, are in many cases, dogmatic and presume an amount of knowledge which eventually lands them into false positions and makes them unpopular. Moral laws have a direct effect upon these causes of destruction of countries and hence it is insisted upon the rulers of countries to attend to the moral education of the masses so that the abnormal changes introduced into the planetary influences, may be greatly minimised and the destruction partly modified if it cannot be completely averted. To prevent these causes the present *Karma* of the people must be good and their behaviour virtuous and straightforward. Vishnu Purana is an honored work among the Aryans and we shall quote some passages bearing upon this important subject from that renowned work.

In the Vishnu Purana the vices of the Kali Yuga, and the wretched conditions of men and women are thus pourtrayed five thousand years ago. "The observance of caste, order and institutes will not prevail in the Kali age, nor will that of the ceremonial enjoined by the Sama Veda. The precepts of the Rig and Yajur Vedas will be openly violated. Marriage in this age will not be conformable to the ritual, nor will the rules that connect the spiritual preceptor and his disciple be in force as laid down by the Sastras. The laws that regulate the conduct of husband and wife will be disregarded, and oblations to the Devatas with fire will no longer be offered. In whatever family, he may be born, a powerful and rich man will be held entitled to espouse maidens of every tribe and good Karma will be prostituted for gratification of lust and brutal senses. Fasting, austerity, and liberality, will be practised according to the pleasure of the parties and not as enjoined by the sastras. Pride of wealth and beauty will be prompted by insignificant wealth and by no other personal charm than fine and artificial hair. Wives will desert their husbands, and seek the company of rich and depraved men. He who gives away much money will be the master of men, and family descent will have no weight. Accumulated treasures will be expended on ostentatious dwellings. Men will be wholly occupied in making wealth, and wealth will be spent solely on sensual gratifications. Women will follow their own inclinations, and plunge themselves into fancied pleasures. Men will fix their desires upon riches, and honesty has no corner in their financial deliberations. No man will part with the smallest fraction of the smallest coin, though entreated by friends or the needy. Men of all degrees will conceit themselves to be equal to Brahmans. Cows will be held in esteem only as they supply milk and beef. The people will be always in dread of dearth, and apprehensive of scarcity, and will ever be watching the appearance of the sky: There will never be plenty in Kali yuga and men will never enjoy pleasure and happinees in the true sense. They will take their food without bathing and without worshipping fire, gods, or guests, or offering obsequial libations to their progenitors. Princes, instead of protecting, will plunder their subjects and under the pretext of levying customs, will rob merchants of their property. Every one who has cars and elephants and steeds will be a Rajah; every one who is feeble will be a slave. Vaisyas will abandon agriculture and commerce, and gain a livelihood by servitude or the exercise of mechanical arts. Sudras, seeking a subsistence by begging, and assuming the outward marks of religious mendicants, will become corrupt followers of godless doctrines. Oppressed by famine and taxation, men will desert their native lands, and go to those countries which are fit for coarser grains. Iniquity will flourish, and the duration of life will therefore decrease. In consequence of horrible penances, not enjoined by shastras, and of the vices of rulers, children will die in their infancy. Men turn grey when they are twelve and as Kaliyug progresses, they may not exceed twenty or thirty in their earthy course. Men will possess little sense, vigour or virtue, corrupted by unbelievers, men refrain from adoring Vishnu, the lord of sacrifice, the creator and lord of all, and will say, 'Of what authority are the Vedas? What are gods or Brahmins? What need is there of purification with water?' The clouds yield scanty rain; The corn will be light in ear, and the grain will be poor, and of little sap; garments will be mostly made of the fibres of san (jute). The mother-in-law and father-in-law will be venerated in place of parents, and a man's friend will be his brother-in-law. Every one talks of Philosophy, but very few follow it. Endowed with little sense, men, subject to all the infirmities of mind, speech and body, will daily commit sins; and everything that is calculated to afflict beings, vicious, impure and wretched, will be generated in the Kali yuga. Under these circumstances destruction of countries happens where the sins have accumulated with force and energy. Moral and righteous lives alone can give relief, but these are universally preached, but openly violated." Wise men have much for reflection in these sentences, and their truth is beyond the least shadow of doubt.

Joytir Vidabharanam.

(*Ornament to learned Astrologers.*)

The name of Kalidasa is so familiar to every one that we need not write here much about this *Emperor* among poets and dramatists of the world. We hardly think that there is any man of the present day, (with pretensions to learning) who has not heard of Kalidasa as a poet, as a dramatist and as a great and versatile genius, but very few probably know him as a great astrologer and a high authoratative writer on astrological sciences. We have got two copies of Joytirvidabharana with us, one an old palm leaf book probably as old as one or two centuries, for it has been in our family

for some generations. Another copy hails from Benarese, printed in old Devanagari and dated 1926 Vikrama Saka or about 33 years before. The great patron of Kalidasa was the famous Vikramaditya, than whom no greater Emperor ever sat on the throne of Ujjaini. His Saka now counts as 1964, and is famous throughout the length and breadth of India.

Vikramarka defeated the Sakas (Huns) in one of the greatest battles of the world and celebrated his victory by the institution of his famous Vikramarka Saka; usually known as Samvat throughout the Hindustan. Kalidasa thus announces his work, the date of its beginning, its completion, and the glory of Vikramarka's court and the greatness which characterised his power and reign. Kalidas says that Varaha Mihira, Satyacharya, Manitha, Sanku, Bhetala, Bhattla, Dhanvantari, Kshapanaka, Siddhasena, Vararuchi, Amarasimha, Badarayana, and others graced the Court of this patron of letters in Ujjaini. Kalidasa says he began the work in the year Kali **3068,** (Sindhura, Darsana, Ambara, Guna) Guna=3, Ambara=0, Darsana=6, and Sindhura=8, thus we have (*Ankanam Vamatogati*) 3068 year of the Kaliyug. The present year of Kaliyug is 5008 and if we subtract 3068 from 5008, we get 1940 the age of Joytirvidabharana of Kalidas. This figure subtracted from the present year of Samvat Saka gives 24 years of Vikrama Saka when Kalidas composed this work.

He says that he commenced the work in Vysakha, (*May and June*) and completed it in Kartika (*November*) of the same year, thus taking 6 months for its compilation and completion. This work extends over 1424 stanzas of various meatres, and was taken in hand for commentaries by Bhava Muni, the desciple of Sre Mahima Prabhu Suraiswara Guru in the year 1769 Vikrama Saka (*Ahi, Shut, Haya, Oorvi*). The commentaries therefore were written 195 years ago, and are able, and well arranged. The commentator seems to be a Jaina as he begins with salutation for the God Jina. In the opening Sloka, Kalidasa invokes the Maharishis, Raibhya, Atri, Haritha, Vasista and Parasara. In the second stanza he says that he is going to make a summary from the works of Varaha Mihira and many others. He follows the system of Varaha Mihira, because that author has correctly followed Satyacharya and other well known and respected writers, and denounces the systems of others who did not follow the ancient Maharishis. In stanza 12 of Ch. XXII, of this work, Kalidasa observes that the camping ground of Vikramas army was 18 yojanas, his foot soldiers numbered 3 crores, his horses numbering ten thousand times ten thousand. He possessed elephants numbering 24,300 his navy was four hundred thousand and he killed *five nines* of sakas, conquered territories in all directions, established his Saka Era, and ruled all over the earth. 800 crowned princes were attending his court, 16 medical experts, Bhattas, Ashadhis and Vedapatakas graced his imperial court. He conquered the Dravidas, Latas, Vangas, Gowdas, Gurjaras, Dharas and Cambhojas. He was charitable, mighty, and protected his people as a father. He conquered the most impregnable fortresses and restored them to their princes after submission to him. He put down crime most effectively. He conquered the emperor of Rumma and lord of the Sakas, brought him to Ujjain, and sent him back. There were many pandits like Sanku, many poets, and learned experts in astrology like Varaha Mihira in his Sabha and they treated Kalidasa with great respect and he was also a friend of the great emperor Vikramaditya.

Kalidasa observes that he is the author of the 3 Kavyas, which give great intelligence and instruction. These are Raghuvamsa, Kumarasambhava, and Meghasandesa and he further says that he composed Shruti Karma Vada. We shall quote some useful texts from this Joytirvidabharana, and show to our readers that Kalidasa was also a great astrological adept. Probably from this work it appears to us that his Sakuntala Drama was a later production as he makes no reference to it in this work. This work is extensive and contains very useful information on Muhurtha Bhaga and much that may be found in Gargi and Varaha Samhitas, Dr. Kern is very hard upon this Kalidas for he is a great stumbling block in the philological guesses and figures which European Doctors are fond of promulgating as *original* from their pens. We shall make a careful review of his remarks and show how miserably Dr. Kern has failed in his conclusions as regards the age of Kalidas, Vikramaditya and Varaha Mihiracharya.

Solar Eclipses.

Eclipses have attracted the attention of all classes of people and during all ages. Why ? Because the Sun and the Moon, the largest luminaries in appearance to the uninitiated, who were giving them sunlight and moonlight, who were visible in their full glory and splendour and whose presence, could not be mistaken by any sane man, suddenly were eclipsed, by somethings, which may be planets, which may be nodes, which may be shadows or which may be some other objects ? The grand and glorious light they were shedding suddenly comes to a stop, and then after a short while never exceeding more than 6 hours in their transit, the bodies would again become brilliant and continue to send their usual light. From the investigations made into these phenomena, a large number of facts have been gathered but from the nature of the difficulties attending such observations, almost at every turn of their researches, the Western scientists, are compelled to confess their ignorance and the unsatisfactory way in which they have to make their observation and the probabilities of their views being contradicted by greater knowledge of these celestial phenomena. We have seen how Mr. Gresham has expressed the difficulties in the way of explaining these eclipses and the phenomena which attend their occurrences. We shall quote him again. He observes :—

"I have alluded to electrical action upon the Sun, which can hardly be wanting in the fiery tornados, the tremendous movements, the contraction and expansion, the friction and heat passing all description, which there abound. But nothing at all is certainly known about it. We cannot, for instance, say how far any discharge of electrons or corpuscles may be connected with the long streamers of the Corona, or with the interesting phenomenon of the Zodiacal Light which was discussed in this Review last March. The possibility of such a connection should, however, be constantly remembered. In regard to this, a recent observation by Professor Simon Newcomb certainly deserves notice. The extension of the Zodiacal Light in the direction of the Sun's *axis* had not hitherto been estimated, or observed. But he succeeded, last July, from the summit of the Brienzer Bothhorn, in tracing it to a distance of 35° above the Sun's *north pole*. This, almost of necessity, involves a similar extension southwards. If so, it must deeply envelop the whole of the Sun, just as the Corona does. Certainly the Zodiacal Light should always be carefully kept in mind in all eclipse observations, in case some part of it may be detected."

Another remarkable discovery connected with the Sun has recently been made by Mr. E. W. Maunder, F.R.A.S. of the Greenwich Observatory. Determining, from sunspot observations, the successive intervals in which the rotation of the Solar surface brings a spot, or more accurately the meridian passing through some selected point in it, round again, so that this meridian shall be once more directly opposite to the Earth; he has found that, sometimes twice, sometimes thrice or even several times in succession, there is a manifest tendency to the recurrence, after such an interval, of a magnetic disturbance in the Earth, which must be due to some influence ejected or sent forth from that particular part of the Sun. It is as though some long ray, rushing forth in a straight line from a limited portion of the Solar surface, strikes the earth and starts a magnetic action in it from time to time, as that special part of the Sun comes round into the same position relatively to the earth again. In a Total Eclipse, immensely long faint rays are occasionally seen issuing from the Corona. I cannot, therefore, but believe that Mr. Maunder's discovery, in addition to its great value in other respects, may help towards the explanation of what these rays are, or of what they do.

To the question of the existence of any planet or planets nearer to the Sun than Mercury much attention has recently been given during Total Eclipses. Such planets, if so situated, would be illuminated by very intense solar light; and, if only of one-half or one-quarter of the diameter of Mercury, ought to be easily seen at such a time by the naked eye. It is possible that such a planet might be hidden in some Eclipses by the Sun or Moon, or its light be overpowered by that of of the Corona if our line of sight to it should pass very near to the Sun; but, if so, it should be visible in other Eclipses when in other parts of its orbit. Up to the present, however no such planet has been detected. In the Eclipse of the 18th of May, 1901, the remarkably long duration of totality (six and a half minutes) was especially favourable for such observations. The instrumental equipment of the Lick Observatory Expedition in Sumatra was admirable. Clouds, however, to some extent, injured some of the photographs taken. But as many as 170 stars were recorded around the Sun and it was concluded that no intra-Mercurial planet was then visible, at any rate as bright as a star of the fifth magnitude, or having a probable diameter of as much as seventy-five miles. It may be hoped that similar photographs recently obtained by the American observers in North Africa may include all stars seen within a moderate distance from the Sun down to about the ninth magnitude, and that we shall soon be able finally to decide whether any such planet exists or not, even if only of about thirty miles in diameter. But any photographs will need considerable time for their examination, and for the precise identification of the places of the many minute images upon them with those of known stars. It may be interesting to notice that a method has been adopted of late in these observations by which four large cameras are braced together in one telescopic mounting; so that four photographic plates, up to twenty-four inches by thirty inches in size, can be simultaneously exposed, so as to embrace a large extent of sky all round the Sun; while an arrangement is also made by which two plates are automatically used in succession against any accidental imperfection in a single plate.

The Oneness of all Sciences.

A worthy gentleman from America sends us the following for insertion in our Magazine. His view that all sciences lead to one great goal is supported by many authorities. He thus observes—"You ask me to express my views upon subjects which are classed among those of the higher and nobler sciences. Permit me to say in view of the fact, whilst judging from your able publications, as far as I have been able to examine their contents, that there is perhaps, but little which I could say, as may be compared with the treatises of Indian Philosophy, upon those deep studies of science and religion too broad and extensive, to do them justice in a short communication of this nature.

I am aware of the fact that India is a store-house of knowledge and wisdom derived through experience and transferred through the succession of ages down to the present day. Looking over the pages of ancient History we find traces of highly enlightened and cultured people, well skilled in the arts and sciences of advanced civilisation, possessed of commendable virtues and the promulgators of sublime religion which is the wonder of the modern times! Some of these things I found verified, when several years ago, I had the pleasure of meeting, while in San-Francisco, Anagarica Dharmapala, a Buddhist priest from Ceylon, who in his able yet gentle and dignified manner, lectured on Indian religion, its people

and costumes. Then he, for a second time, visited the U. S. A. on behalf of the neglected children of India. He was a man of great learning, having spent many years, in search for wisdom in the study of both ancient and modern religion. He became a great teacher and a light to his people. Those in his presence were impressed with his truly great and exalted nature. From the short acquaintance with Dharmapala, I gained a glimpse of the great light that underlies the sublime teachings of ancient India-land of the rising Sun, land of morning and light and land of divine ideas. A careful study of the great underlying basic principles to be found in the ancient systems and their co-relation with the science of Astrology, Geometry, the Science of numbers.Chemistry and Alchemy, if taught correctly and in conjunction with each other, would reveal, in the consummation of the facts, demonstration of the finite mind and but lead to the one conclusion that there is unity in variety and variety in unity. The seen and the unseen, the known and the unknown, all is but a part of the great Whole linked and interlinked, by an endless chain of relationship, from cause to effect, from being to existence, through the relentless ages of eternal succession, marking out its destiny, in an unbroken rhythm from Manventara to Pralaya, in obedience to the everlasting mandates that that which had gone fourth should not return void unto itself.

Man, speculative by nature, has ever sought to demonstrate and prove to himself his relationship to the source of his emanation, the cause of his being here and his possible state of existence after he goes hence. Being closely associated and much concerned about that which has taken form on the planes of matter, largely led by his desires and ambition, his attention is more closely engaged and actively occupied with the things that have length, breadth, and thickness, in consequence of which he attempts to explain all things from this standpoint of view. He forms this higher and shapes his destiny according to the appearances in which phenomenal world presents itself to his view thus content and seeking no further. He prepares his own limitation, bound by the ties, thus self constituted, which none can loosen save the binder himself, subject to error and confusion, failing to arrive at any logical conclusion in the solution of the sublimate of problems, touching upon his very life and destiny the true light of the non-distant ages has become obscure but not extinct and it may be justly said that Science, Religion, Philosophy and Mysticism must fill each its place, must keep its place and should do its work and if done jointly in harmony with one another man would not only perhaps gain a more correct and explicit knowledge regarding the things that await his salvation but life made more bearable and enjoyable and the world better for his having been here.

GRANGEVILLE CALIFORNIA, *1st April* 1907. } A. STUDENT.

The Generous Jap.

While the civilized nations of Europe wage war among themselves and with less civilized nations in other parts of the world, to advance their interests, the Japanese are animated by an altogether different ideal in their modern activities. Baron Kaneka observes thus—"The sacred duty is incumbent upon us, as the leading State of Asiatic progress, to stretch a helping hand to China, India, Korea—to all the Asiatics who have confidence in us, and who are capable of civilization. As their more powerful friend, we desire them all to be free from the yoke which Europe has placed upon them, and that they may thereby prove to the world that the Orient is capable of measuring swords with the Occident on any field of battle." It is clear from these words that the Japanese do not cherish the ambition of extending their own empire by annexing the territories of other nations, but that they are anxious to uplift the various nations of Asia to an equal level with those of Europe. The Japanese, in their present struggle with the most formidable Power in Europe, have demonstrated that the Orient is capable of measuring swords with the Occident on any field of battle, and they wish that the other Asiatic States would also do the same, when an occasion arrives. Already the Japanese have taken the Chinese in hand, and are helping them to reorganise their Army and Navy. China will re-assert her position as a great Asiatic Power before many years are out. Korea, too, under the guidance and influence of Japan is expected to establish her position as an Asiatic Power which is not at all to be trifled with. It is extremely fortunate that a most powerful, enlightened, and liberal-minded nation of Europe, who are the allies of the Japanese, have been moulding the destiny of the Indian people for more than a century and-a-half, and it is hoped that under their liberal administration, the regeneration of the Indian people will be effected in the fulness of time. This generous spirit in Japan will only continue till the people retain their simple and patriotic habits, but history has shown that nations rise, expand, become powerful and then eventually decay. The cringing and cowardly respect shown to Japan by the terrified nations of the Occident, their gradual adoption of luxurious customs and manners which will be forced upon them by their uneasy sycophants, and the constant ring of praise, they hear on all sides, will be more than enough to entice them to the folds of enervating luxury and license and make them land grabbers as others have become. This takes time but we warn the Japanese, not to lose their heads nor to give up their simple, and honest customs.

Degeneracy of English Women.

Facts may often be unpalatable, but they are facts and must be endured if not early remedied. Women have higher functions to perform than attending to their toilets, and fashionable dresses. Their coquetry may help them to some little extent, but it does not make them good, noble and warlike women who would be the fitting mothers of a great and glorious nation. In the opinion of many Englishmen their women have considerably degenerated and the following passage rather bluntly expressed, indicates the feeling of the nation towards their women in general. Mr. Wilfred S. Blunt, observes thus—The English people have failed to evolve the ideal woman

—woman of a type, distinct, potent and adorable. True it is that in pre-Christian times Celtic literature represented women as superior to men in all the finer instincts of the soul; but "with the introduction of Christianity a new view of womanhood replaced the ancient passionate ideal." The Catholic doctrine of virginity as a supernatural state magnified the position of the maiden and degraded the married woman, so that love came to be recognised as a condition of imperfection throughout the Dark Ages. "With the Troubadours, it is true, who by way of Spain and Provence took their romantic inspiration from the East, woman regained something of her rights. She was allowed to be gay. She was allowed to be adored and poets sang of her, married though she was, as an object of chivalrous devotion. But in all this there was license more than liberty and the faint of misdoing clung to the romance. The mediæval ideal was still the virgin wherever Catholicity prevailed and though practice might be lax on the point, principle remained rigid." The Puritan Reformation followed with its repudiation of the theological virtue of virginity and the reinstalation of domestic virtue as a better practice. But the Puritan idea lacked the sentiment of an ancient tradition, and it sank lower and lower in English literature. Turning to the "primitives" Mr. Blunt finds himself in the presence of a true type of womanhood as displayed in Hindu romances. "The Eastern ideal of womanhood is still a living thing believed in and worshipped over the whole of Asia, and, unlike our own, has never been tampered with or changed by the changing religions which have there succeeded one another during the last three thousand years. It has remained practically the same among the Shintoists of Japan, the Buddhists of China and Burmah, the Brahmins of India and even the Moslems of Persia and Arabia. It is, in fact, the primitive ideal common to all the early civilisations, Aryan, Mongolian and Semitic, and which in pre-Christian times was also ours—a type of wifehood and motherhood which has never been brutalised by the coarse fancy of sin or imperfection in the married state, or vulgarised by the yet coarser fancy that passionate love of any kind could be a theme for ridicule."

Suryalaya Jotisha Sabha, Rangoon.

Minutes of the meetings of 22nd February, 14th and 31st March 1907.

The announcement in the Astrological Magazine of February 1907, of Mr. Thos. P. de Silva's intention of forming an Association for the study of Astrology, has gathered a score of gentlemen from Rangoon and Kemmeudine, at his place and had a preliminary meeting held on Friday the 22nd February at 2-15 p.m.

It was resolved at this meeting that the Association in view will be formed no sooner the Lagna fixed by Mr. B. S. Row arrives, and to thank him for the kind wishes and gifts in the way of books on Astrology he intends making to the Association and also to beg for his patronage.

A letter drafted out to this effect and signed by 24 gentlemen (intended members), was despatched through Mr. De Silva.

A reply from Mr. B. S. Row was received and read out at the preliminary meeting before a gathering of 23 intended members on the evening of the 14th March. Mr. B. S. Row, while sending us his best blessings and giving us every encouragement, also decided to become our President and one of the Founders with Mr. Thos. P. De Silva as Vice President.

As a token of his Gurnship and appreciation of our movement, he sent to each one of us, a copy of his photo and offered us (to all members of this Institution) his works at 25 p. c. less than the original cost.

It was resolved at this meeting that our appreciation of his kindness and thanks be conveyed through Mr. Thos. P. De Silva.

The Inauguration of the Institution under the title of "Suryalaya Jyotisha Sabha and the first formal meeting was held *on the* 31*st March* 1907, at noon (Ahbyjit Lagna) fixed by the President and Founder Mr. B. S. Row under very auspicious circumstances, as in spite the counter attractions of fun and frolic in town, during this part of the Easter holiday season, there were over 30 gentlemen present.

Messrs. Dinshaw Hormusjee and Talwarker were duly voted and were made Chairman and Vice Chairman respectively.

The Chairman after having explained the object of the Institution, detailed the duties of the members, giving many instances, how to effectively carry out one's determination by dint of the 3 P's, pluck, patience, perseverence and read out the Rules and Regulations of the Sabha. On the Chairman having declared Sabha formed all the gentlemen present were duly enrolled as members, *viz*—

Moung Po Nyan, Po Mya, Tun Yin, Bah Oh, Tun Shwe, Tun In, Moung Bah, Po Phwin, Moung Kin II, Tha Lun, Bah Shin, Po Soh, Po On, Bah Gon, Bah Choe, Moung Bwa, San Pe, Po Pike, Po Tun, Moung Tsain, Bah Pe, Moung Kin I, C. Daniel, E. Charles, L. Myat Thin, T. Cheng Kee, G. S. Htoon Swan, San Bah Bah, San Hong Kyan, Moung Tha, Moung Tin, Po Yee, Po Yain, T. Moung An; K. Kyin Choon.

The following members were voted and duly elected as office bearers—
Mg. Htoon In—*Honorary Secretary.*
Mg. Po Nyan—*Honorary Treasurer.*
Mg. Po Htoon—*Rangoon ward member*
Mg. Po Soh—*Kemmendine do.*

Vice Chairman Talwarker made a very appropriate and lengthy speech on the occasion, frequently creating laughter and applause.

Vice President Mr. Thos. P. De Silva replied and also some of the members especially Mr. San Ba Ba.

After partaking a light refreshment the business of Inauguration terminated, and the first lecture on the prediction based on the Maha Boudh was delivered by the Vice President of the Sabha. The meeting closed at about 5 P. M.

Confirmed.

28-4-07. (Sd.) THOS. P. DE SILVA,
Vice President,
Suryalaya Jyotisha Sabha.

SURYALAYA JYOTISHA SABHA.

Minutes of meeting held on the 28th April 1907 *at noon.*

1. The Minutes of the meeting of 22nd February, 14th and 31st March were read and confirmed.

2. M. J. Solomon was proposed by Monng Tun Inn to be enrolled as a member of the Institution. No members having any objection, the gentleman was admitted as a member.

3. It was proposed by the majority of the members to have bi-monthly meetings but the Vice President disapproved as few members were against it and the proposal was withdrawn.

4. The Honorary Secretary, Treasurer and Wardmembers proposed to raise a nominal subscription of Re. 1 every month—but the same was overruled by the Vice President and he proposed that 8 as. should be sufficient and was unanimously carried by the members.

5. Light refreshments were provided by the Vice President.

6. Lectures were delivered by the Vice President and others and the meeting came to a close at 3-30 P. M.

7. There were present 30 members and two guests.

Kemmendine.

8-4-07. (Sd.) THOS P. DE SILVA,
Vice President,
Suryalaya Jyothish Sabha.

The Results of the Rule of Venus.

The year 'Plavanga' commenced on the 15th of March 1907 and will continue up to 2nd April 1908. The planetary ruler for this year is Venus, and the other planetary positions have already been sketched out in our last two issues. The Prime Minister this year is Saturn while the commander-in-Chief is Venus himself. In any administration, whether terrestrial or celestial, the most important powers in the ruling body will be the king, the minister and the commander-in-chief. In the present cabinet of planets, the chief kingly and military powers are assumed by Venus, while the *modus operandi* are under the complete control of Saturn. The results will be a mixture of the events, indicated or controlled by Venus and Saturn. If Venus himself is left undisturbed to govern, he would produce plenty of corn, cattle and their produce, health, and love between males and females and success to the sovereigns and their helpmates. Good rains, increase in juices (Sugarcane &c.) and prosperity to good men and adversity to evil men will be the results. But when Saturn's power predominates, there will be increase of thieves and vagabonds, law and justice will be openly violated, destruction of cattle and wealth, want of rain, and dearth of food, severe storms, and loss of people, prevalence of epidemics, and agony of the people, starvation and famine, strong winds and consequent damage, there will be much dust, and change in the luminosity of the solar and lunar beams, rivers and tanks will be dried, and cultivation will be most unequally distributed. All these effects will be felt in those places which are governed by Venus and Saturn and we shall name some of them from even a more ancient author than Varaha Mihira *viz* Kasyapa.

Chandrabhagha, Vitasta and Iravati, are rivers and those who live on their banks and drink their waters suffer, Pushkaravata, Kekaya, Gandhara, Prasthala, Dasarna, Malawa, Takshasila, Ooscenara, Sibi, these are countries which suffer. Richmen, Rajas, elephants, horses, scents, drivers, flowers, gems, diamonds, ornaments, beds, young males and females, articles conducive to exciting passions, various birds, silk, woollen goods, sandal, nutmeg, mace, &c., are governed by Venus. Venus rules over Taurus and Libra, and these have control over Ireland, Poland, Part of Russia, Holland, Prussia, Asia Minor, the Archipelago, Mauritius, Lipsig, Austria, Savoy, Portugal, India, Livonia, Ethiopia, Lisbon, Vienna, Frankfort, Antwerp, Charleston and Alasco. Saturn rules over the inhabitants of Anartha, Arbuda, Pashkara, Sourastra, Abhira, Raivataka, Sudras, that portion of the country where the River Saraswathi runs unseen. Kurukshetra Prabhasam, Vidisa, Vedersmerite, Mahanadi, bad men, dirty men, oil mongers, weak people, impotent men, jailbirds, hunters, sinful men, seamen, fisherman, ugly and old men, pig catchers, unlawful men, poorer classes, hot or pungent articles, bitter tastes, good medicines, widows, serpents, thieves buffaloes, asses and mules, camels, graves, weighty or heavy articles, timidmen, vultures and crows, jackals, wilddogs. Saturn is the lord of Capricornus and Aquarius, and these control the countries of India, Macedonia, Thrace, Greece, Mexico, Saxony, Vienna, Macklenburgh, Oxford, Brandenbery, Arabia, Petrea, Tartary, Russia, Denmark, Lower Soudan, Westphalia, Hamburg and Bremen. Venus represents females, and they will advance under the cover of pushing their sex to the highest positions and notice. Statesmen and Kings will have a very bad time, not only during this year, on account of the ministry of Saturn but also because Venus also happens to be the Commander-in-Chief. Two or three women will become quite remarkable, and will have large gatherings around them. There will be in fact much confusion in the political horizon, and lawlessness will characterise the times. All good and sober counsels will be set at nought and words, which tend to gratify passions or greed for power, will have a decided preference. Morality will be purposely neglected and that which goes under that name will be not worth the name.

Correspondence.

[We do not hold ourselves responsible for the opinions expressed by our correspondents. Correspondents are requested to write legibly and on one side of the paper only.]

ARE PLANETARY INFLUENCES INEVITABLE?

A worthy double graduate thus writes to us from Coconada. He observes—"Speaking of Karma reminds me of some doubts I entertained when I read through your Introduction to the Astrological Primer, of course I could understand the relation of the planetary forces to human existence. My previous notions of planetary forces gave rise to some doubts when I read through the portion of remedial measures enunciated in your worthy book. I believe the planetary forces are governed by some natural laws which are unsuitable and unchangeable. When a man is born, the planets are fixed in certain positions

and from the positions in which they happen to be they exert different kinds of influence over the life of that man. That a man should be born at a particular time, at a particular conjunction of the planetary influences, may be the result of pure chance according to materialists and ignorant people, or may be the result of his Sanchitta Karma or may be God's ordinance, both of which perhaps mean the same thing. Well a man is born with an antecedent past and in accordance with his antecedent past he is born under a particular conjunction of planetary influences. The planetary influences are governed by certain Natural Laws immutable. For instance Saturn in a particular house, with evil aspects, must necessarily work out evil. How can we by Japams, Homas or Dana or otherwise counteract these malevolent influences of a particular planet. According to the Doctrine of Karma, if a man does good deeds and evil ones he has to enjoy for the goods ones and suffer for the evil ones. The one can't be set off against the other. So it is said that Dharmaraja, who was guilty of a Vachaka Sin, not Manasikad, when he said Aswathama Hata Kunjarah and when the first two words alone were heard by Drona he allowed himself to be killed, he was punished by being given a sight of Hell, although all his life was not stained with any sin and he merited only heaven. If that theory be correct, should not the planets in particular positions work out their influences according to the laws by which they are governed? And if so what can we gain by any remedial measures? On analogy, for every disease there is a medicine. Medicine, I consider, is only an agency appointed by God to get over a disease. My belief at present is if one should be attacked with any disease and if it is not destined that he should die he will not die although he does not take any medicine and he will die although he exhausts all the medicines in the world. I believe that the planetary influence is God's ordinance in accordance with a man's past Karma and that it is inevitable. I also believe that unless a man attains that stage of Psychic development by the help of the Brahmakala within him, wherein he feels at one with the Universal Soul or Paramatma, when he would rise superior to all natural laws, a man is bound hand and foot and cannot but obey the natural laws. A man's past Karma no doubt is responsible for his birth and to some extent for his tendencies and predilections but there is, as you say that Brahmakala within him which gives him the means by which he can redeem the past and rise higher. Were it not so a man who once committed sin would be doomed to eternal punishment without any chance of redemption. And I believe this Brahma Kala exists in all forms of life. Now if a man by his own Psychic development elevate himself so high as to be beyond the operation of natural laws can he also control them by still being an ordinary man. Our Puranams say that Rama was doomed to suffer separation from his wife for some sin he had committed in some past Avatar. Could that decree have been set aside.

Planets are indicative of previous Karmaic results and they are something like show cause notices of a legal court, Is that a correct comparison? A "show cause notice" indicates that an order is passed tentatively until a satifactory explanation is offered. If the planetary influence is also similar can a particular planet Saturn for instance, from a position wherein he ought to work out only evil, be made to work out some good or at least be kept neutral? Then where is the immutability and unchangeablity of the laws of Nature?

Reviews.

I.

DAIVAGNYA KARNAMRITA.

We have received a copy of "Daivagnya Karnamrita" from Mr. Pasumarti Papayya Sastry garu of Coconada; compiled by Vemari Suryanarain Siddhanthi of Vijayanagaram. The work is in Telugu and contains very valuable information on various sections of the astrological literature. What adds value to it is that the author has quoted original Sanskrit texts from eminent and well known astrologers and has explained their purport in clear and simple Telugu and wherever the passages were felt to be difficult, illustrations have been aptly offered. We note a serious omission in the work which should be scrupulously avoided when a second edition is brought out. The compiler ought to have given the names of the authors or works from whom he has drawn his information. This course would, not only make the book more authoritative, but also would considerably raise the author in the estimation of the educated public as a genuine compiler. It possesses another advantage *viz* the readers, if they please, can refer to the original works and see if they have been properly and rightly quoted. Wehope the publishers and the compilerwill note our suggestion and remedy this defect in its second edition. If this is not remedied the charge of literary larceny holds good, and the real authors, do not get their due. The author seemsto possess an extensive knowledge of the astrological sciences and a careful perusal of this book will well repay any student of astrology. Such compilations deserve to be encouraged by the well-to-do classes in the Telugu Districts. We wish the author and the publisher every success and trust that they will be able to bring out a second edition in a more comprehensive and authoritative form.

II.

SPECIFIC IMAGE TREATMENT.

We thank Mr. Leander Edmund Whipple, Principal of the American school of Metaphysics, for sending the prospectus of Specific Image Treatment or scientific mental healing. Mental influence over other and weaker minds, has been accepted as a *proven fact* by all nations, and there is no wonder, therefore, that considerable attention has now been bestowed upon this important subject by the present day scientists. This school of Metaphysics, proposes to give seven Lessons to those who are willing to learn and the first lesson will be on Metaphysical philosophy. The second chapter is entitled Geometrical Metaphysics, while the third goes under the name of Spiritual qualities. The fourth is called Spiritual mentality and the fifth course is denominated as Metaphysical science. The sixth lesson is called "Normal" and the seventh is named as "Oral Teaching." Those who are familiar with the

numerous *Mantraic Formulas* and treatments given according to the Hindu methods, will be able to see in these seven courses germs of their advanced system, and a day may come, when the discoveries of the West will perfectly harmonise with the forgotten truths of the ancient civilised Aryans.

III.
BIOCHEMICAL COURSE OF INSTRUCTION.

We have already referred to Dr. G. W. Carey's course of instructions in the Science of Biochemistry. This is a small and concise pamphlet of 64 pages, in which Twelve Lessons are given under the twelve zodiacal signs *viz.* Aries, Taurus, etc. Dr. Carey observes thus—"The constituent parts of man's body are perfect principles, but the principles are not always perfectly adjusted." The human body is a storage battery and must be supplied constantly with the proper elements—chemicals—to set up motion at a rate that will produce a "live body." A failure to keep the storage battery supplied with the chemical base of blood causes a disturbance in the operation of the chemical action of the blood, the effect of which is called disease. To give names to these effects is the insanity of science." Dr. Carey holds disease in the human body as the lack of something and not the presence of some foreign matter as the present medical theory goes. The views of eminent scientists are quoted to support his views—Prof. Virchow writing on "cellular pathology" remarks—the cells of the organism are not fed but they feed on themselves, Alfred Binet, a noted French scientist in his Psychic Life of Micro-Organism thus remarks "The Microscopic cellule, in some manner, knows how to choose and distinguish alimentary substances from particles of sand."

The renowned Dr. Schuessler says—"the inorganic substances in the blood and tissue are sufficient to heal all diseases that are curable at all. The question whether this or that disease is or is not dependent on the existence of germs, fungi, or baccilli is of no importance in biochemic treatment." Prof. Liebig—a great authority in chemistry observes—that a tissue in disease reaches such a degree of density, that the salt solution of the blood cannot enter to nourish, but if a solution of salt be so triturated and given so dilated that all its molecules are set free it is presumable that no hindrance will be in the way of these molecules to enter the abnormally condensed part of tissue." The body is made up of cells. Prof. Huxley observes—"I believe it will, in a short time, become possible to introduce into the human organism a molecular substance that will, by the law of chemical affinity, find its way to the particular group of cells or nerve plexeus that may be in need of it." Dr. Carey has written, spoken, and discussed so much about his *theory* that he now stands as a veteran victor among the new school of medical thinkers, and every student, who reads his interesting works, feels that the learned Doctor has much on his side to help in the cause of truth, and that the impending revolution in the medical theories, may burst out with great virulence at any moment for the benefit of the suffering masses.

IV.
ADHYATMA RAMAYANA.

We thankfully acknowledge receipt of Parts 5 and 6 of Adhyatma Ramayana with annotations in Telugu character from Mr. Chedalwada Sundara Rama Sastriar. This is a learned Sanskrit and Telugu Pundit who appeared before the Madras Public as the great annotator of Sri Ramayana of Valmiki in 15 volumes and was justly encouraged by the educated classes for the great boon he conferred upon the literary public. The present volumes are neatly printed and ably translated, and as they contain some of the highest religious and Vedanthic principles, we feel certain that Mr. Sundara Rama Sastriar will be sincerely thanked for the great services he is rendering to the non-Sanskrit knowing public. He not only gives the meanings of each word, but also summarises the purport in simple yet forcible style so that those who read his works will be greatly impressed with the sincerity of his performances. The Printers Messrs. V. Ramasami Sastry & Sons deserve to be congratulated on this useful publication issued from their Press. We wish the Sastriar every success.

V.
THE NEW ASIATIC REVIEW.

We acknowledge with thanks the receipt of the April issue of this interesting monthly. Messrs. P. R. Rama Ayar & Co., Madras, its publishers are to be sincerely congratulated on its excellent get up. The contributors are gentlemen of high intellectual worth, and the reader is taken through a series of articles, at once attractive, impressive and instructive. "Crime and punishment in English History" furnishes valuable lessons and has been told in a graphic manner by Mr. E. H. Macdougall, M. A. Mr. Mehta's contribution "Asia as conqueror over Europe in History" gives information about the work of conquest, which Asia has been able to show to her credit and which was recently crowned by the splendid success of the little Japs, against the gigantic Russian Cossaks. The whole contribution breathes the sincere and patriotic spirit of the writer. "Village communities in Chinglepat" is a historico-legal contribution by Mr. J. Adam, which reveals interesting facts. Mr. Adam says that "this article is mainly based upon a paper read many years ago" before a historical society (*now extinct*) and as such it has not probably been compared with the latest archeological discoveries. There are some inaccuracies which require correction. For instance the learned writer observes that "about 1350 (A. D.) war broke out between the Tughlak or Bahmini Sultans of the Dekkan and Krishna Raj Maharaj of Narsinga, Emperor of Vijayanagar," Historical evidence has shown that the Tughlaks were quite different from the Bahamini Sultans. The former were rulers of Delhi and the latter were Sultans of Gulburga in the Dekkan. In 1350 the ruling Emperor of Vijayanagar was Harihara I, and during the whole of the 14th century, no ruler under the name of Krishna Raj sat on the throne of Vijayanagar. Harihara ruled from 1336 to 1354 A. D. Ferista has gone entirely wrong in the narration of facts about Vijayanagar during this period, and Mr. Adam seems to have drawn his authority from Ferista. (See. P. 139 History of Vijayanagar by Mr. B. Suryanarain Row B. A. M. R. A. S.) Various works have been written on the "village communities in India", but the sensible remarks of Sir Ch. Metcalf quoted by Mr. Adam, remind one of the sagacity of that great statesman. He says "The Hindu communal Institutions seem to last where nothing else lasts. Dynasty after dynasty tumbles down. Revolution succeeds revolution, Hindu, Pathan, Mogul, Maharatta, Sikh, English

are all masters in turn but the village community remains the same." "Romance" is an article contributed by Mr. J. B. Cunningham. It is touching and creates altogether a new and pleasurable set of feelings. The "Romance" is in an attractive style and the way in which he marshals out his facts for that "Romance" excites pleasurable feelings in the reader. The last but not the least is the contribution of "Vegetarianism" by Emma C. Allison.

The fair writer feels for the subject she has written. Vegetarian diet has been recommended, as the best, by the highest medical authorities. The apt quotations this lady has given prove clearly that carnivorous habits may be conveniently discountenanced and that there will be great advantage to both men and beasts, by such renunciation. The "New Asiatic Review" has begun under very good auspices and we feel that if the publishers keep up this effeiency, certain, thatthe journal will not only have a wider circulation, but also will be able to disseminate valuable knowledge all along its worthy track. We wish every success to the journal.

VI

THE NEW SPIRIT.

We thank Messrs. Sinha Sarwadhikari & Co. of Calcutta, for sending us a copy of the book entitled "The New Spirit" a selection from the writings and speeches of Babu Bepin Chandra Pal, on social, political, and religious subjects. The book is well printed and contains a fine selection from the author's writings. Babu Bepin Chandra had come to Madras recently and his lectures were well appreciated, although some of the audience differed considerably from the extreme views he entertains on these subjects. Lala Lajpat Rai's deportation took him back to Calcutta or else he would have completed his programme of visiting all the important centres in Southern India. Deep thinkers may not agree with him in all his views but there is no doubt whatever that he is doing bold service to his motherland. The language is simple, clear and characteristic of Bepin Chundra Pal inasmuch as, one can see in his writings, his sincerity and burning patriotism. "Swaraj," is a difficult and complicated subject, which requires deep and patient study.

VII.

VICHARA SAGARA.

We thank Sri Janardanaswami Chaitanya for the four volumes of his translation and commentaries of Vichara Sagara of Sadhu Nischala Dass. It is a vedantic work of great merit in which this most difficult subject has been clearly, convincingly and forcibly treated. The original work was composed in Hindi, by the Sadhu, who probably lived about 50 years ago at Mathura. It comprises seven Tharangas or Waves (chapters) of which the first three treat of Anubanda chatustaya *viz.* (1) Vishaya—subject, (2) Prayojana—goal, (3) Sambhanda—mutual relations and (4) Adhikari—the person who is fit to study. Fourth, Fifth, and sixth Tharangas contain teachings of Vedantha under three different methods. The fourth gives instructions to Oottamadhikari or one who is eminently fitted for securing such knowledge. The fifth imparts lessons to Madhyamadhikari or one who reqnires greater proof than the first in his beliefs. The third gives lessons to one who is thoroughly argumentative and who requires every help from logic and reason. He is called Adhamadhi Kari or one who is least fitted to receive vedantic texts whose mind is swayed by false logic, and who is incapable of understanding divine or superior arguments. The seventh Tharanga reveals conduct of the true Vedanthi and lays down instructions for *Sagunopasana* or worship for god manifestation. The work has the special merit of possessing the essence of Vedanthic truths, contained in various books, and Nischala Dass seems to have composed it in Hindi(*Sanskrit and Urdu combined*) with a view to bring the grand truths before the non-Sanskrit knowing public. The seventh Tharanga, is still inthe press. It is ably edited, and will be of great help to those whose knowledgein Sanskrit is limited. Swami Janardana chaitainya, is one of those rare men who are far and few between. His activity at this advanced age of 80 is wonderful. Possessed of deep vedanthic knowledge, the Swamiji has been able to clear the thorny paths of vedanthic knowledge by a clear exposition of this subject in his inimitable, yet convincing and attractive style. He seems to have visited many sadhus in N. India, and learning the secrets of wisdom from those greatmen. Attimes he rises in his explanation into grand flights of vedanthic wisdom. We heartily and sincerely congratulate the learned Swamiji on the immense good he has done for the benefit of the non-Sanskrit knowning public The whole set is priced at Rs. 6 and can be had from the Swamiji at Perianna Mudley Street, Mint Post Office, Madras.

VIII.

THE STUDENTS' OWN MAGAZINE.

We thank the Publishers Messrs. T.S. Subramania & Co., Madras, for the April issue of the "Students' own Magazine." It is neat and instructive and opens with an "In Memoriam" to Mr. C. M. Barrow, M. A. its late Editor. His loss is keenly felt by the educated public, for he was one of those rare men, who was always polite, sincere, and affable. He was a personal acquaintance of ours and it was quite a treat to chat with him leisurely on various subjects. The "Students' own Magazine" is also highly interesting to the educated classes, as the contributions are of a high literary order. We wish the publishers every success.

IX.

CHARAKA SAMHITA.

PART XL, III.

This part is of special interest as the symptoms and diagnosing of several important diseases are sketched in clear, and scientific style. We hope Mr. Parshanath Sarma, will soon complete this colossal work, which his late lamented father left partly printed.

X.

ORIENT AND OCCIDENT.

Copies of this interesting Journals for April and May are on our table. The Printing and get up are admirable as the articles contained in them are inviting. "Theosophy and its Evidences" is a scholarly contribution, which traces the history of its development and brings home many of the legerdemain tricks, to W. Blavatsky who with the help of Columbs, performed them for the spread of its cause, and her name and fame. As there are many articles worth quoting we shall refer to them in our next.

XI.

The "Harbinger of Light" for May is at once interesting and instructive. The photo "reproductions of remarkable apports" brought to Mr. T. W. Stanford's circle through the mediumship of Charles Bailey, are indeed remarkable in nature and if they are true, then they revolutionise the scientific thought beyond the wildest conception.

Notes.

The revolutionary propaganda among the Russian troops has seriously increased.

A correspondent from Ottowa states that a great influx of Japanese into British Columbia has already begun.

An organised boycott of English manufactured goods has been established in Ireland. Does this speak well of British generosity towards the Irish.

The king of Siam leaves San Remo on Tuesday and tours for a fortnight in Northern Italy and Switzerland and reaches Paris at the end of June. He stays in Paris for a fortnight and thence proceeds to London.

The Spanish Cabinet has passed the Navy estimates providing for an annual increase of £600,000 sterling for eight years. The increase will be devoted to the strengthening of fortresses and the construction of ships. What does this mean? certainly not prospects of peace?

Japan has notified the emigration companies in Japan that owing to Canada's acceptance of the Anglo-Japanese commercial treaty the restrictions on emigrations have been removed and that free emigrations may be made. We are surprised to see the terror of the European nations at the supposed invasion of the Japanese.

Lawyer addressed a doctor and said—Why are you always running the lawyers down"

Doctor (dryly)—"Well, your profession doesn't make angels of men, does it?"

Lawyer—"Why, no; you certainly have the advantage of us there, doctor, as you have the power of increasing deaths and adding to the number of Devils?

Nebraska laws providing for the commitment to the hospital for the insane of drunkards and persons addicted to the excessive use of narcotics and other drugs is upheld in Ex parte Schwarting, 108 Northwestern Reporter, 125, on the broad principle that, as jurisdiction is assumed to take care of the property of a person who has become incompetent, jurisdiction may likewise be assumed of the person of such inebriate.

The Chinese Imperial Commission has made a special study of the institutions of advanced learning and by direction of the Empress of China three Chinese women are now numbered among the students at Wells College at Aurora N. Y. The women are from the noblest families of China. These three Oriental women are to study the English language and its literature. Their coming is the first experiment of the kind decided upon by the high authorities in China.

The South Carolina Sunday law, observes the "Chicago Legal News" prohibiting labor of persons on the Sabbath

was construed in Kane v. Daly, 55 South-eastern Reporter, 110, by the Supreme Court of that state as covering sales by means of slot machines. It was contended that as no personal labor was performed the law did not cover this case, but the court says that although no case directly in point has been found, the language of the statute is plain, and its purpose is to prevent the buying and selling of goods, etc., on the Lord's day, and its intention is to prevent the opportunity for buying as well as the act of selling on Sunday. And yet Americans are free thinkers and not bigots!

The Supreme Court of Massachusetts says the "Chicago Legal News" makes a decision upon the interesting question of whether a person is being carried as a passenger. In this case the person injured as the result of a collision had obtained a ticket by presenting to the agent a forged certificate to the effect that she was under eighteen, and a pupil in certain school, the railroad having contracted to convey pupils at reduced rates. The holding is to the effect that the carriage of the person was brought about by fraud and that she was not a passenger.

England has evidently caught the contagion of separation of church and state by the late events in France. In the House of Commons, recently a resolution was adopted, 198 to 90, in favour of disestablishment and disendowment of the church, both in England and Wales. A member from Ireland made the sensible remark.

"I fail to see how the continuance of the established church can be justified. The church has done the state no good." Why should the government pay the chaplains liberally and keep them. The monarch has his own religion and if he wants he can make private endowments, or individuals can make decent provision?

Laws regulating child labor have been before the courts in several states recently, the Supreme Court of Oregon upholds a recent enactment prohibiting the employment of children under sixteen years of age for a longer period than ten hours in any one day or more than six days in any week. It was claimed specifically that the law violated the Oregon Constitution, declaring that all men when they form asocial compact are equal in rights, but the court holds that this provision does not interfere with the right of the state to control and regulate the right of a minor to contract, affirming the doctrine that minors are the wards of the state, and that the legislature may throw such protection around them as it deems necessary.

Recently the Young Men's Christian Association of Pittsburg, P., refused admission of an actor to membership, because, his profession was an immoral one says the Progressive Thinker. Henry E. Dixey, a well-known actor, felt outraged at the decision, and offered to give one thousand dollars to charity if it could not be shown actors, man for man, are as good as ministers. No one accepting his challenge, he than offered $1,000 if there could not be found in prison a minister, equal to one for every state in the Union. Investiga-

tion followed, when forty three clergymen were found in the prisons of the United States, and only nineteen members of the theatrical profession.

Does this prove that ministers should be listed with the criminal class?

The distance to the nearest fixed-star is so tremendous that, it is beyond human comprehension. Light, which travels at a speed of 186,000 miles in a second takes over four years to reach us from the nearest star. The thread of a spider is so excessively fine that a pound of it would be long enough to reach around the earth. It would take ten pounds of it to reach to the moon and over 3,000 pounds to stretch to the sun. But to get a thread long enough to reach the nearest star would require half a million tons. If a railroad could be built to this star, and the fare fixed at a pie per mile the total cost of the journey would be 75,000, crores of rupees, or more than sixty times the whole amount of coined gold in the world.

This star is only one of many millions.

The Deportation of Lala Laj Pat Rai to Burma, has raised strong comments, sympathetic and unsympathetic from the Native and Anglo Indian Press that it is extremely difficult to arrive at any thing like an approach the truth. While the Indian papers hold him up as one of their greatest patriots, the Anglo-Indian Journals have laid against him any amount of misrepresentation and hold him as an arch enemy to British rule, and their political stability. The Government of India is a mighty machine for good or bad. This fact should make it always cautious and careful in letting loose its powers. It often happens that while a rat runs away at a slight noise the tiger runs away even without such a trifling cause. What it is difficult to say. The authorities in this case exhibited greater excitement than their dignity justified.

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modified. These views of modern astronomers are being so rapidly replaced by their own admirers and students that people are in great bewilderment as to what would be the fate of the to-day theories ten years hence. The ancient theories have been uniformally recognised and respected by the succeeding generations so much so that even to-day they comprehend all the latest discovered facts and fancies and still leave ample room for contemplation and original research.

STANZA 4.

The Sun is darkred, the Moon white, Mars bloodred, Mercury green, Jupiter white, Venus neither white nor black, Saturn black.

NOTES.

The use for these colors will be found in identifying the thieves &c. in questions affecting lost persons or articles. As there is some difference in the colors attributed to the planets they may be noted here for the information of my readers. The Sun has copper color while Mars has purple red. Moon and Venus are represented by some to be pure white, while Jupiter is given a deep golden color.

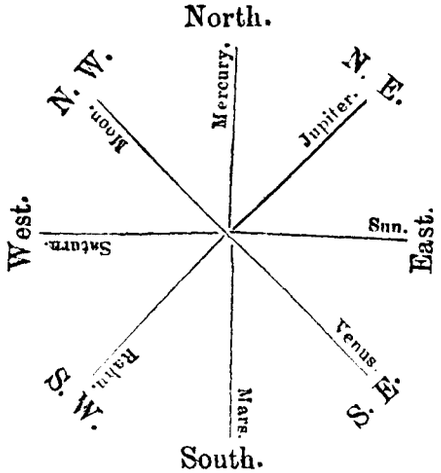
STANZA 5.

Copper color is governed by the Sun, white by the Moon, bloodred by Mars, green by Mercury, yellow by Jupiter, variagated colors by Venus and black by Saturn. The Sun has Agni as adhidevata The Moon Ambu, Mars has Kumara, Mercury has Kesava. Jupiter has Indra, Venus has Indrani, Saturn has Kaha. The East &c is governed by the Sun, Venus, Mars, Rahu, Saturn, Moon, Mercury and Jupiter. Waning Moon, Sun, Mars, Saturn, and Mercury in conjunction with them, are malefics.

NOTES.

In the preceding and this stanza, a distinction is made. There the colors of the planets are given to identify persons &c. and in this to identify the objects &c. Also the gains and losses of objects with the colors above named during the periods and sub-periods of planets and the flowers to be used in the worship of planets in the remedial measures adapted for lessening the evil influences of planets. In the invocation of planets the Gods and Goddesses named for them should be worshipped. Yavanaswara says to the same effect. When a thief takes away an article, his name will be one of the names of the God or Goddess who governs the planet of the rising sign at the time of question. In travelling, a person is advised first to worship that diety which governs the planet who is the lord of that direction. Saravali says to a similar effect. The directions given about the cardi-

nal points enable a person to find out which side the door of the room of confinement faced at the birth of a child. The Sun, Venus, Mars, Rahu, Saturn, Moon, Mercury and Jupiter indicate the East, South-East, South, South-West, West, North-West, North and North-East respectively.



Moon when full is a benefic. When weak (as on Amavasya day) a malefic. Mercury is good when in good conjunction and evil when he joins evil planets. The commentator says that Chundra is Kshina (weak) from the second half of the 8th lunar day of the dark half to the 1st half of the 8th day of the bright half of the lunar month) and that he will be Poorna (full moon) on other days. This is for general consideration. But for Ayurdaya (longevity) the Moon will be Kshina (lean or powerless) from the end of the 13th day of the dark half of every lunar month to the end of Amavasya, till he is not passed the solar globe. Yavanaswara maintains that the Moon is never a papa or malefic planet. He says that the Moon is moderately strong from the 1st to the 10th day of the bright half of the lunar month, from the 10th of the bright half to the 5th of the dark half of the lunar month he is full moon or very powerful and from the 5th to the last of the dark half of the lunar month he is powerless. But he is not a malefic. The use for this knowledge is, that if evil planets predominate, the man becomes evil natured, when the benefics are powerful, he becomes good and with the mixture of good and evil planets the nature of the man will be also mixed.

The question of Devatas and Adhi Devatas is an important one. A full discussion of this here is out of tune in a short note like this *Devatas* may be explained as the essence of events or objects, and Adhi Devadas are the adjunctional energies which help the Essential Forces. There is a difference between active forces and passive energies. The active forces are called *Gods* while the passive ones are styled *Goddesses*. *Agni* is the Essence of Fire, and controls solar disc. Ambu is water and the *Force* represeuting it governs moon. Kumara or Shaumukha is the reputed son of Siva and represents the Essence of martian strength.

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TIME TO BEGIN EDUCATION.

THAT the whole man will be what he is made by his surroundings and his education is a truth which stands self-evident. Therefore if the man is made good or bad, bright or dull, successful or disappointed, it is the education he receives which is primarily responsible for it. Such an important factor in the career of every man, as education, must be viewed and examined with more care than has been the case hitherto. Among the Hindus, even in these *civilised* times, good days and hours are picked up and

the boy is made to begin his *akshara* with suitable ceremonies. The seed of education must be sown, but when and how the Europeans cannot say. They should carefully read the following hints collected from the Jotir vidabharana of Kalidasa, an Emperor among the world's dramatists. In Chapter IX of that famous work, Kalidasa thus observes—one who desires high and excellent education and the special favour of Saraswati—Goddess of Learning—should find a day in the Oottarayana, when Jupiter and Venus are rising (as well as the lord of that branch of the Vedas which he governs). The months commencing from the 11th day of the bright half of Ashada to the 11th day in the month of Kartika should be avoided. Education means leading one from ignorance or mental darkness to knowledge or light. First impressions have a great deal of influence on any work we undertake, and they should be brought about under the most favourable auspices. When the Moon rules a year it is considered very favourable to commence education. Jupiter and Venus must not be combust, and must be bright and powerful. Bad yogas and *visits* should be avoided. The constellations Moola, Poorvashadha, Hasta, Mrigasira, Aridra, Chitta, Aslasha and Poorvabhadra are recommended. Wednesday Thursday and Friday are good. Some say Sunday and Monday are also good. Probably Kalidasa does not approve of these days. The junctional periods *sandhies* of Ayanas, days, months, and jovian years must be avoided. Education should not be begun in the odd years of a boy. The first and last three months of the even years of the boy are highly conducive to give him high education and eloquent speech. The planets, Venus, Mercury or Jupiter must be in the 1st, 5th, 9th, 10th, or 11th with a movable sign as a Lagna for commencing education. The position of Saturn or Mars in the 3rd or 6th is highly recommended. When we refer to *Kalamrita* (sts. 38—39) and Muhurtha Darpana p. 16, we find some differences in these views. The author of Kalamrita recommends the 5th year as the most auspicious to begin education. The eighth house from the Lagna must be clean, without any planet. This is also specially recommended by the eminent astrologers for the Investiture of the sacred thread or upanayana. When the Sun is in movable signs like Aries, Cancer, Libra or Capricornus, the time is considered good. These hints are highly useful to all classes of people. To commence Sastra Vidya or the use of the weapons, Tuesdays and Sundays are recommended. The boy who commences his education under such auspicious conjunctions of planets will rise high in the intellectual world and achieve distinction as a literary scholar. From these general directions, Kalidas takes his readers to special branches of learning and gives valuable hints as to when such studies should be commenced by the young boys. We shall refer to this again in our future issues.

Solar Eclipses.

The question may be asked, why we should so often refer to Solar Eclipses and what bearing could these phenomena have upon our sublumary affairs? If the Solar agencies, light, heat, sound, magnetism, electricity and ether have been known to be essential to the existence of man, then any investigations into the sources of those agencies, where they come from and who supports and distributes them cannot be, by any known rules of logic declared as useless or non-instructive. Man has in all ages, according to the state of his civilisation, tried to know something about himself and the sources of energy which kept him up. In eclipses of the Sun and the Moon, there is a great deal of significance which does not strike the ordinary minds. A portion of the solar and lunar energies is stopped away for a time during these eclipses. This is a positive effect. But there is also a negative side to it which is equally important to the student of the solar phenomena. The dark bodies, which eclipse the luminaries, not only stop the solar and lunar influences, but also absorb a great deal of the stored up energy of the earth, which loss the earth has to feel in the shape of some convulsions of a serious nature. The eclipses, by causing such starvations of Forces, may excite the pent up energies of the earth, and give rise to the phenomena of earthquakes, volcanic eruptions, political convulsions social and religious disturbances, and serious changes in the rain-bearing clouds, and the consequent discharge of magnetic and electrical currents. Whether we refer to fauna or flora of a country all depend for their health and life, upon terrestrial magnetism heat and light; when these are materially disturbed no sane man could say that changes of some sort or other will not occur and that the terrestrial affairs would remain quiet. The confessions of the western astronomers as regards the physical composition of the sun, have already been shown and the concluding remarks of Mr. Gresham, will reveal the readers the actual state of knowledge which they have now about solar phenomena and the difficulties which attend their investigations. He frankly observes.

"It seems, then, that our ignorance with regard to the general physical condition of the Sun is such that it is most important that every possible

effort should be made to gain whatever new information is attainable during the brief intervals in which, from time to time, the interposition of the Moon's dark body renders the Corona visible, and also enables the various other classes of Eclipse observations of a special character to be made. But there is, I think, little doubt that the daily study of the Sun with spectroscope and telescope, and especially such refined methods as that recently employed by Professor Hale, may prove to be really still more important. Above all, every possible effort should be made, by some fresh photographic or instrumental development, to obtain views of the Corona and of its structure *day by day*.

The greatest popular interest should undoubtedly be taken in every Total Solar Eclipse. Those who have seen one can never forget the sight. The effect is over powering, and perhaps never more so than in such a view of the vast red promiuences as that of August last, when one huge mass of them near to the east part of the Sun's equator, many thousand miles in height, occupied about a twelfth of its whole circumference, and was so splendidly seen by the naked eye as to astonish all beholders. But most of the details of Eclipse observations are far too technical to be of popular interest. Nor can astronomers expect to make any really rapid progress by means of them. All such observations call for the greatest patience. The advance in Solar study gained in each Eclipse is very slow.

Unfortunately for sometime to come there will not be so good an opportunity for English observers as that just past. In 1907 it would be necessary to travel (in January) to Turkestan or Mongolia; in 1908 or 1911 to the Pacific Ocean; in 1912, when the very rare occurrence of two Total Eclipses, only six months apart, will take place, either to South America, or to the Spanish peninsula. But these totalities will all be of short duration, and in the latter region exceedingly so; although the Eclipse in question may, as a consequence, afford a specially favourable opportunity for the observation of the Reversing Layer. The next Eclipse with at all a long totality will, I believe, be in 1919, and be visible in Brazil and Central Africa. The last Total Solar Eclipse seen in the British Isles was in 1724; the next, it is calculated, will last for about one-third of a minute, and be seen in 1927 in North Wales, Lancashire, and Yorkshire.

I trust, nevertheles and fully believe, that the occurrence of every such Eclipse will encourage the ungrudging provision, either by the State or by private individuals of all necessary funds, both for costly Eclipse expeditigus, and for the continuous daily observation of the Sun. Certainly Mr. Crocker, of San Francisco, has shown a noble example of what one individual may do. Apart from previous liberality of the same kiud, it is understood that he subsidised three important expeditions last August, to Labrador, Spain, and Egypt. Would that astronomers, stimulated and cheered by help such as

this, may ere long be able to cast off some of that depressing burden of ignorance with regard to the nearest of all the stars which they are themselves the most willing to confess. The Sun, we must all allow, is magnificient. May we soon be less obliged than we now are to say of it. "*Omme ipnotum pro maqnifico.*"

Electricity in the Human Body.

We have often pointed out, clearly and defenitely in the columns of this journal, that when the numberless rituals of the Hindu Shastras are examined they will reveal a state of knowledge of electricity and mind force in a highly developed form and that the Rishis endeavoured to minimise bad currents and increase the good ones. They studied that these electrical currents, and all their variations came directly from the Sun and his attendant planets, and that they entered into the body of each man by food, clothing, breathing thinking and other acts of his. Here they found out that while some articles or objects were conducive to increase and store good currents, their were others which produced quite a contrary effect. They selected and ordained principles of conduct, whose sole aim was to purify the mind and elevate it as far as it was practicable. Foods and drinks of various kinds were prohibited, and if one can read through Bhagavadgita, with a profound electrical knowledge he will be struck with its principles enunciated in a most unmistakable manner. Mr. A. F. Atkins, M.D., thus observes on the generation of electrical currents in the human body.

"The other external source of supply of electrical energy for the maintenance of this great human battery is from food and drink which enters the system through the route of digestion. All fluids and food structures, used in the human organism, represent stored or potential energy. This stored energy represents the refined products of all the kingdoms of nature, but these fluids and food structures are still further refined and reduced by the organs of digestion before they release their stored energy, for the use of the human system.

A current of electricity exists in the walls of the living stomach, as proved by our experiment. When food enters the stomach, this current starts chemical action within the alimentary canal. These secretions are acid and alkaline in their reaction producing much electro-chemic activity within the intestinal tract. In this manner the food compounds gradually liberate their stored potential energy as electro-magnetic energy. Some of this energy is stored in the molecules of the blood as potential energy, causing molecular rearrangement and consequent change in the arterial color of the blood to venous color: the reason of the change to this color is because the energy released from food is more magnetic. Another portion of the energy liberated by digestion is conducted by the sensory nerves directly to the brain; here these sensory impulses are transformed into motor impulses and return to the

organs of digestion through the sympathetic nerves, thus forming a complete, major electrical circuit, similar to that of the lungs.

The lacteals absorb certain products of digestion, in fluid form and carry them into the blood, to keep up the supply of material for the chemical basis of that most wonderful fluid. It is from this source alone that the blood receives its supply of oxygen which enters through the thoracic duct, in fluid form. No bubble of gas is ever found circulating in normal blood."

This gentleman is the Professor of Physiology, California Medical College, President San Francisco County Society of Physicians and Surgeons. The classification of food must be based upon some object to be gained. Health to a man is very necessary, but if it is deranged, it serves no purpose and he descends to the lower brute state. It is the intellect which should be sharpened, and to gain this end, classification of physical and intellectual work was ordained and so scrupulously insisted upon, to be carried out. All objects in nature contain electrical currents but as the atmosphere is the great storehouse of electric and magnetic currents, and as its variations are directly affected by the solar heat and light, they are often influenced by these climatic variations and hence the injunctions issued to use them under such and such physical and mental conditions. The food and drink taken therefore into the system of man, must be such as to give rise to healthy electrical action. The question is of great importance to the students of Astrology as it explains the influences of planets on human body and brain, and thereby makes predictions of events which are nothing but the results of chemico cerebral actions brought on by planetary influences.

The Horoscope of China.

IV.

We have already referred to this peculiar country and its countless millions, the causes which are now actively working to wake up its talent energies, the old, but energetic, Empress who is at the head of this celestial Empire and the leading part which it is destined to play in the immediate future. The celestials possess certain traits of character, which are admirable in themselves, which can easily mould them into a homogeneous whole, which, when properly trained and led against any foreign or domestic enemies, would be capable of achieving a great deal for their own country. From July next, for some years to come the political horizon, we said, looks bloody and the planetary conjunctions are against peace and prosperity.

The awakening of China is charged with greater issue both for East and West than were the conquests of Alexander or the campagins of Napoleon. At first glance says Mr. Mackenzie, such language may sound nothing but crude exaggeration. A little consideration will show that it is a restrained statement of sober fact. The Land of the Dragon is so vast that nothing, which moves it, can fail to affect the whole earth.

How can one bring home to those who do not know the overwhelming numbers of the Chinese people? China is the most populous empire on earth. Her millions outnumber the accumulated total of all the nations living under the Union Jack, and exceed the combined population of Europe. One person out of every four on the earth is Chinese.

You stand near the river-ways of Canton, and mark the unceasing procession of river boats, all packed, or try the people who make them their home, you pause near the Viceregal bridge at Tientsin, and note the dense crowds of busy men and women hurrying by; you travel through thousands of miles of well-built villages and thickly planted-towns, everywhere there are the teeming multitudes. You notice the man, strong-limbed, muscular, ready-brained, and cleverfingered. There does not seem an idler among them. As the thousands grow to millions, the mind of the traveller becomes as incapable of realising the flood of humanity as is the astronomer of counting the stars spangling the heavens. If you visit the countries around, the same impression of an unlimited mass of people is renewed. In Singapore, you find that the Chinese have almost swallowed up the community by their numbers; in Burmah and Siam, you learn that practically the whole trade is in their hands; in Hawaii they blandly await your orders; and alike in Sydney and San Francisco and Vancouver, the great topic of conversation is how to prevent them from coming along in such hosts that they will submerge all others.

The modernisation of their life will, without question, add materially to the numerical strength of the Chinese. At present, China contains four hundred and thitty millions. By introducing medical reforms the birth-rate in Japan has risen from 171 in 1872 to 243 in 1882, and is now over 3 per 100. The population was thirty-six millions in 1881, and is now forty-eight millions. If China accomplishes a similar result, her population will be over five hundred and fifty millions by 1930. Such an increase will alter the entire economic position of the world.

Most revolutions start from the bottom, but the revolution in China has started from the top. It is not the mob that is urging reform on the rulers, but the rulers who are stiring up the mob. The changes have only begun after long hesitation and careful enquiry. What has brought about the new movement? One thing, and one thing only—the realisation by the Chinese that unless they do something, the future of their empire is doomed. Reform in this case is an outbreak of sincere patriotism. The Japanese war in 1894 brought home to Peking, as nothing else could, the fact that modern weapons and modern training mean power. The Chinese were as astounded by the Japanese victories as we would be if the Channel Islanders defeated England. They had regarded the men of Nippon as contemptible dwarfs. Now the dwarfs had shewn that they were the stronger.

The events that followed the war drove the lesson home. The wholesale theft of Chinese territory by European Powers cut deep into the national heart. It only needed the Russo-Japanese war, with its proof of what a fully equipped Asiatic race can do against Europeans, to give the final impetus to the change. They watched the Boer war and found out that by good discipline and latest weapons of offence a small body of men can keep at buy a large and leading nation. Added to this the information about Sir Hector Macdonald is in the midst of the Chinese, giving them lessons

from his experience and forming them into invincible battalions, will form a factor in the Chinese Political history which is sure to affect the Politics of the whole world.

Johannesburgh *Sunday Times* dated March 10th contains an extraordinary article which discredits the death of General Sir Hector Macdonald.

Ever since Wednesday March 25th 1903 when General Sir Hector Macdonald was alleged to have shot himself in the Hotel Regina, Paris, sinister rumours have been afloat all tending to throw doubt on his death. There is at the present hour in Johannesburgh a gentleman who has lately arrived from the Far East, and he makes the following statement.—

"I knew General Sir Hector Macdonald very well, both in Egypt and South Africa. I was in Nanking one of the ancient capitals of China some 200 miles up the Yang-tze Kaing from Shanghai in December last. I saw a battlion of Chinese soldiers being drilled in European style on a space in the centre of the city and feeling curious. I walked up to where three officers were standing. One of them was Sir Hector Macdonald. He was clean shaven but otherwise he had altered very little since my last meeting him in Pretoria. I was almost breathless with astonishment. I was about to speak to him when his eyes met mine. I was then about four yards from him. He turned rapidly round to one of the other officers and said something quickly in Chinese. The officer almost springing at me, shouted 'Leave this ground at once, or we will put you where your friends won't find you in a hurry." I left Nanking that day for Shanghai, and I found that the fact that Sir Hector Macdonald was in that country was believed by a great many British people.

Almost a year ago, it is stated, a Scotsman who came to South Africa in one of the coolie ships from Hong-Kong openly stated in Johannesburgh that General Macdonald was alive and well in China. He also stated that the General had joined the Chinese army, and that the last time he had seen him was in Chin-Kiang which is a town on the Yang-Tze half-way between Shanghai and Nanking. On this man's unsupported word, they did not feel justified in giving publicity to the statement, but it certainly was a remarkable coincidence that it should be fully corroborated by a gentleman who only arrived in Johannesburg last week (the beginning of March) and who had never met or heard of their first informant.

Ayurdaya or Longevity.

The whole worldly pleasures and pains can only be enjoyed when a person lives. If the child dies early, then it will have seen very little of the earthly pleasure, and enjoyed almost nothing of it. Longevity is the basis on which the whole world moves and lives, and if this is taken away there is no world for the man. This is illustrated by a common fable related of a fox. Freshet came, and a fox was caught by the rushing stream and forcibly carried away. The poor animal was at his wits end and did not know what to do to save his life. To his great delight he found himself in the strong current which passed through a large town, where both of its banks were densely crowded by people. The fox thought that his chance lay now or never, and cried out loudly that "the world will come to an immediate end and all will be destroyed." The assembled people heard this wild cry and got frightened at the prospect of the world coming to a sudden end. They asked him to give the details of his prediction. Catching a faint hope of salvation, the dexterous little animal cried out loudly that if they pulled him out of the current he would give them all the particulars. A few bold swimmers plunged into the current, caught hold of the little fox and put him on the bank. They asked him what he meant by the world coming to a sudden end. The cunning animal observed thus—"My good friends, allow me a little time to recover my strength" and they did so. When the fox was ready to run away he said "My good friends, by misfortune I fell into the strong current, and could not get out of it with all my attempts. None of you made an attempt to save me. I was about to sink, when I truly and sincerely cried out that the destruction of the world was most imminent, you brought me out and I am saved. Had I been drowned, there would have been no world for me and I cried out what was absolutely a fact. For where could the world be, without me? My death means destruction of the whole world. Now I live and the world is saved," so saying the good fox ran away. Therefore the whole science of astrology and all the blessed sciences in the world are only useful when a person lives. But if he dies everything ends with him. It is necessary to learn the length of life, and we intend giving the various systems of Ayurdaya, commencing with the methods explained in Brihat Jataka by Varaha Mihira. The importance of these articles can hardly be overrated, and every man is most interested in knowing the term of his life, and the lives of those who are near and dear to him.

The question of longevity is explained by Varaha Mihira in Chapter VII of his Brihat Jataka, and we intend to give their purport in simple yet clear and explanatory style. Maya, Yavana, Manitha and Parasara, have treated this important branch of astrology very elaborately and Varaha Mihira summarises their views before he advances his own. The Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn give 19, 25, 15, 12, 15, 21 and 20 years respectively. The total of all these years will be 127 years supposed to be the extreme age to which ordinary men can live. These are the terms which the planets give in their deepest state of exaltation. and Varaha Mihira suggests that such terms of life granted by each planet varies proportionately as per a planet's fall etc; from that place of deepest exaltation. The learned Bhatotpala, has not thrown much light upon the lives of the eminent astrologers whose opinions are quoted here by Varaha Mihira. Maya was an Asura (Rakshasa—giant) who prayed devoutly to the Sun "and to whom a personification of that planetary Deity gave the whole work of Surya Siddhanta" so famous all over the world.

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Strength of Planets.

Astrological Lessons.

There are many people, who have either no inclination to study any other subject than that which helps their calling or profession or who are too lazy to do so but still such people are always desirous, nay very anxious to know, what is contained in the different branches of knowledge. To enable such classes of people easy lessons, clothed in untechnical language, giving the best principles of the science, and creating a deep interest in them would be a real boon. We intend writing a series of lessons, which embody the best knowledge of astrology, combined with our largest experience. These lessons are proposed to be given in a dialogue form between two students of different mental calibre, and will be found to be of special interest to all those, who wish to know something of astrology, and its truths without much labour. Those who are more advanced in the science will also find them highly instructive as they will call forth all their knowledge to support them with suitable authoratios from the astrological works.

LESSON I.

Enter Shiva and Rama.

Shiva—Astrology is a difficult science. The more I study its principles, the greater seems to be my confusion. I wish to know the state of your feelings on this point Rama.

Rama—My dear Shiva—this is true of all branches of knowledge. The more one knows about a subject the greater will be ones doubts and difficulties in that branch. A few facts may appear simple, but this is a mental delusion. Earth attracts objects and this attractive power is taught in the schools as terrestrial gravitation But can any professor, in any College tell me why the earth gavitates?

Shiva—Well I dont want you to plunge me into physical or metaphysical discussions. My head is not made for such confusions, can you answer me a few questions of mine in astrology as your head seems to be strongly astrological.

Rama—Yes. When the planets Mercury and Jupiter are strong in a horoscope, the head will be strong not only in astrology but in any other subject.

Shiva—What do you mean by the strength of a planet?

Rama—If you do not know the elementary principles of astrology, how can I teach you important lessons in it.

Shiva—Well—that is what exactly I want you to do. If I am really learned in that science or if I have great leisure, and much inclination I could learn the principles easily and I would not then care to place myself under your obligation. Because I have none of these two, I want you—an expert—to show me that your science is true, and that you could easily give me some gems from its works, which would convince any sceptic about its truths.

Rama—Your condition are hard but sinc you seek my help I am bound to give it as best as I could.

Shiva—Well, you are a good boy, that is the way you must create interest in this science. Can you now tell me what you mean by Mercury and Jupiter being strong in a horoscope?

Rama—You know we are sometimes strong and sometimes weak? Can you say why?

Shiva—That, I think, I can. When we eat well and keep good health we feel strong but when diseases attack us, or when we are underfed, we grow weak. Do you mean to say that planets have similar states?

Rama—No, not precisely as you explain. You see the Sun, why and how he shines and sheds such glorious light, we shall for the present say we do not know. The Sun is said to be powerful always. But what is our experience. He appears mild or weak in the morning, grows powerful till midday, and then grows again weaker and weaker till he disappears below the Western horizon. You understand this clearly.

Shiva—Oh yes, I do. His distance has something to do. Objects intervening may also make him stronger or weaker, or there many be dark spots turned towards the earth, and thus his disk may look milder and his rays cooler

Rama—Exactly so, you seem to be a little bit of an astronomer. With such a fellow I can work wonders only when he has a liking to the subject.

Shiva.—That I have. I want to know something of astrology, which must be grand, and at the same time simple, involving little or no labour on my part.

Rama—Coming to the point, Mercury and Jupiter are globes like the Sun, and their discs are considered to reflect the rays of the Sun, with certain modifications. Suppose something intervenes between Jupiter and the Sun? Then by the principle I explained above, the jovian reflection of the solar ray would be naturally modified? Would it not?

Shiva—Yes, it would. I can understand this.

Rama—Jupiter is revolving round his axis and also round the Sun and other planets. You can see this in the heavens with your naked eyes.

Shiva—I have seen something of the kind.

Rama—When the Sun is in Aries or Mesha he is hotter than at other times. When he is in Sagittaries and Capricorn, he is very cool. If so, will I be wrong in saying that the Sun is strong in Aries and weak in Capricornus.

Shiva.—No. You are very convincing.

Rama.—Then similarly there are certain positions for Jupiter and Mercury in the zodiac, where they get strength or weakness. At least we see in them some demonstrable change. Watch the disc of Jupiter when he is in Cancer? Again watch his disc when he is in Capricornus? You will see a world of difference in his rays and appearance. In Cancer (*Karka*) he appears bigger, brighter, and thoroughly golden in color. In Capricornus, he is smaller paler and light gold in color. Mercury has the same states of brightness and paleness.

This is what I mean by their strength or weakness.

Shiva—I thank you for your lesson, my head reels now with too much of astrology. I shall see you again shortly.

Both exit.

Kurma Vibhaga

OR

Geographical Divisions

On p. 226 of the present volume, we gave some information about this important subject. We also quoted there Maharishi Parasara as to what he says in this connection. We related in the pages of this magazine that there were eighteen *Suryasiddhantas* or works of approved merit on astronomy among the Hindus and we shall give here a few more interesting details which are worth careful perusal. In the Suryasiddhantha Goladhyaya *Meru* is mentioned as being in the middle of the earthy globe, and extending upwards and downwards to the Northern most and Southern most points. On the North side are residing the Devatas while the Asuras are on the South side. Each of these fancies that the other is in the lower regions but as the Earth is a globe, points on its surface can have only relative but not any absolute position. The day of the Devatas is the night of the Asuras and *vice versa*. Not only these but there are many others who hold such views about their positions. The earth is in Akasa or space and no one can say referring to such a globe which is its top and which is its bottom. Suryasiddhantha Ch. Gola St. 32 says that the Earth floats in *Akasa* (space) in the middle of the Brahmanda and is held in its place by that Brahmasakti (power or energy) which holds all objects in creation in their relative places. We find this idea largely confirmed and corroborated by other Siddhantas. Somasiddhantha says—"The seat of all creation is this Earth, which is situated in the middle of the Anda (Egg) and is sustained by the energy of Brahma who is the lord of the universe." Romakasiddhantha observes—In that Anda in the middle portion of it is the Earth, which is held in its place by the power of its creator."

Varahamihira Siddhantha says—The earth, composed of pancha Maha Bhootas, is in the middle of the case formed by the clusters of stars, is globular and is held in its place, in Akasa as a magnet holds a ball, by the Brahma Sakti."

Aryabhatta Siddhanta declares—The Earth is globular and is composed of the Panchabhootas, Prithvi, Apu, Vayu, Tejas and Akasa, is in the middle of the Anda surrounded by the Kakshyas of the Planets, and Stars and enclosed as it were by stellar collections in a cage like manner.

Daivagnyabharana remarks—The globular Earth which is in the middle of the Akasa of the Brahmanda, is maintained by the Adhara Sakti of Brahma. Siddhantha Sekhara observes—The globular Earth stands in the middle of the Anda held by the other globes like an iron ball which is enclosed on all sides by powerful magnets." And these are quoted to show the astronomical knowledge of the ancients We shall now give some idea of the extent of this earth so that when big figures are named the present day readers and geographers may not go away with the idea, that their knowledge of the Earth is perfect and that they have nothing more to discover or explore. Even as it is printed in the geographical globes, the earth has not yet been penetrated by man in its Northern nad Southern portions. How far these polar regions extend it is difficult to say, and what phenomena may be witnessed in those extensive continents, it is at present a sealed secret. Take first the measurement of the lands, given in Surya and other Siddhantas, so that when the extent of the earth is given in Yojanas, it may be easily understood. 8 grains (yavas—barley) make one Angula or inch.

8 Yavas	=One Angula.
4 Angulas	=Make one Musti (fist)
6 Mustis	=Make one Hasta or hand, about a foot and a half.
4 Hastas	=One Dhanu or Danda (a bow) (about 6 ft.)
2000 Dandas	=One Crosa (a little more than 2 miles or 12000 ft.)
4 Crosas	=One Yoja or roughly 8 miles.
100 Yojanas	=One Desa or country and this must be about 800 miles.
4 Desas	=One Mandala.
100 Mandalas	=One Khanda or the true continent.

and the Earth is composed of Nava Kandas or Continents.

According to Parasara, the following are the countries, rivers, deserts, lakes, and mountains which are governed by the 27 constellations. Parasara says that there are about 5000 Janapadas or Desas (countries) and we shall name them first and then try to compare them with the knowledge of the present day geographers. The constellations Krittika, Rohini and Mrigasira govern the Madhya Desa, *i. e.*, Surasena, Ooddehika, Pandu, Gonda, Aswatha, Nipa, Kanchanai, Kesarava, Oottamajoytisha, Bhadra, Arimeda, Madhyamika, Salwa, Sâkâta, Matsya, Kapistala, Chakra, Doulaya, Mandavyya, Pandu Nagara, Gouragreeva, Pariatharika, Kukura Oudumbara Yamuna, Hastina, Oojjehassa, Kalakoti, Mathura, Oottara panchala, Dakshina panchala, Oottara and Dakshina Kuru, Kurmaranya and Saraswathi. Some of these are towns, some rivers, some mountains and some nations.

Aridra, Punarvasu, and Pushiami indicate East and there we find 1. Malyavan, 2. Sibira, 3. Anjana, 4. Padma, 5. Vrishabha Dwajee, 6. Ocdayasikari, 7. Danturaka, 8. Kasi, Kosala, 9. Mithila, 10. Mekala, 11. Upkala, 12. Poondra, 13. Karvata, 14. Somathala, 15. Uddra, 16. Gowdaka, 17. Bhadra, 18. Dravida, 19. Sukkina, 20. Tawralipta, 21. Pragjoytisha, 22 Vardhamana, 23. Vaji Mukha, 24. Ambasta, 25. Purushada, 26. Karmikolta, 27. Adhisrotra, 28. Vyagramukha, 29. Lanhityarnava, 30. Kshirodarnava, 31. Meenasana, 32. Kirata, 33. sonvvira, 34. Mahidhara, 35. Vivasana, 36. Ekapada and 37. Oodayannvasi. Out of these the first six are names of mountains. 23, 25, 27 and 28 are nations. 29th isa river which runs into the Western Ocean. 30 is the name of a sea, 35, 36, and 37 are also nations. In 25 Purushada the people are considered to be cannibals or men eaters. In 23, the races of the people have resemblance to horses. It looks as if in 35 the people are devoid of clothing, in 36, they have one leg, and in 37 they seem to be residents of some eastern country where the sean rises.

The next three constellations control South-east, and they are—1. Vindyantha Vasina, 2. Chedi, 3. Vatsa, 4. Dasarna, 5. Anga, 6. Vanga, 7. Upavanya, 8. Kalinga, 9. Jatara, 10. Puncha, 11. Sulika, 12. Vidarbha, 13. Nagnasabara 14. Parna Sabara, 15. Vindhya, 16. Kshetrapura, 17. Purika, 18. Kantakasthala, 19. Vrisha Dwipa, 20. Oordhvika, 21. Kamboja, 22. Vormalootha, 23. Kakakacha, 24. Hemakudya, 25. Vyala Greeva, 26. Ma-

hagreeva, 27. Smasru Dhara, 28. Nalikera Dwipa, 29. Kiskindhadivasi, 24. is a place. 25 and 26 are nations. These are governed by Auslasha, Makha and Pubha. Our European readers may find these names hard and unpalatable but when all these articles are perused together they will be very much interested in the knowledge of the ancients about the geography of the then known world. We shall reserve our remarks on these to the last.

Where was Christ?

A worthy Master of Arts thus writes to us:—

"Jesus Christ or properly pronounced Issa has influenced the world a great deal and it would be childish to despise him as an ordinary person. His horoscope, sketched out by a mediaval reverend is a remarkable one and the planetary conjunctions bespeak there of a person, full of bright intelligence of extraordinary determination and of a genial and peaceful temperament. A book has been recently published by M. Notevitch, where Christ has been shown as having received his early instructions in Hindu and Buddistic doctrines.

This supplies a veritable missing link in the history of a famous personage. It fills a hiatus which greatly puzzled Christian. The New Testament account of the life of Jesus is vitally deficient, as passing over in blank silence a great many years of his earthly career.

Luke says (Chap. I: 80) "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel." Chap. 3: 23, says, "And Jesus himself began to be about thirty years of age."

It looks very queer that a famous character in the world's history should get out of sight for the greatest portion of his life from childhood on, and no record of that period be found among the holy followers. Where did the fine historical faculties of Greece and Rome, and of Israel and of the English go? The last three years of his life comprised the years of his public ministry. Where was he, and what was he doing during these years from about his thirteenth to his thirtieth year? A blanck of 18 years has to be filled in out of a life of 32 or 33 years?

He seems to have travelled into India, the land of Buddhism and Lamaism, and there became learned in the lore of that country, he became proficient in the study of its antiquities and literature, its religions and its philosophies.

In the Buddhist monasteries of Thibet, M. Notovitch relates how he found access to some manuscripts which told of the visit of Issa (Jesus) and his life while he resided there. This narrative fills the gap in the New Testament account, from his thirteenth year until his return and his public "showing unto Israel," as a divine teacher. The Buddhist records complete what the gospel records have miserably omitted.

The translation of these Buddhist records are an exceptionally interesting reading to the general public. I would strongly recommend the study of this book by M. Notovitch as they find in its pages, undoubted facts, which establish beyond any doubt of the *chela* ship of Christ for about 15 years in the Himalayan Buddhistic Monastry, and his having received the best religious truths from the Aryan Philosophers. It also strikes me that the object of Christ going away to his land of birth was the easy chance he saw in giving out his new religious tenets to the less cultivated Isarelites, and the grand difficulties, he

anticipated, in any compaign he may venture in the midst of learned Hindu pundits. Like a wise general he chose his own ground, and found himself eminently successful. Had he turned towards the Hindustan and the Deccan, he would have had no chances of success and would probably have miserably failed in front of the able Brahmin Vedantists and logicians."

Astrological Lectures.

Continued from p. 229 of Vol. IX.

For an energetic and active worker, the position of the Agent with the Jagadguru in Sringeri is a very responsible and exalted one. For the affairs of the mutt require improvement in certain directions and it becomes impertive on the part of the Agent that he should bestow his personal attention to the improvement of the Mutt finances and maintain the prestige and dignity of the Mutt itself. The Mutt must therefore have a competant and experienced agent, capable of guarding the Mutt interests satisfactorily without giving room for any complaint or mis-management. The agent who is supplied to manage the whole Mutt affairs in the secular side must be up to mark for all forms with the modern ideas of civilization and refinement and not be entirely on the religious side alone.

The Sringeri Mutt is the most powerful and respected among the religious institutions in South India and its fame has travelled far and wide in all Presidencies of the Indian Empire. Its situation in an out of the way Taluk in a corner of the Mysore Province not within easy reach, makes it all the more difficult for the numerous devotees or disciples, who are scattered all over India, to pay their homage to the Sri Jagadguru. In order to cement the bond of religious fraternity among its millions of disciples it will be necessary to extend the Mutts sphere of usefulness on the religious side by establishing Sanskrit schools or Colleges in certain convenient metropolitian centres for the enlightment and education of the masses. The Chief agent with the Guru must therefore exert in improving the financial position of the Mutt, raise it from its lowest ebbe and advance its interests on the secular side and thus win the gratitude of numerous disciples of the Mutt. This step is rendered all the more desirable, as it will tend to bring about many salutory reforms for the well being and efficient management of this great religious Institution established by Adi Sankaracharya two thousand years ago. The other agents located in the several stations should co-operate and work in union with the Chief agent, each one realising his position and the responsibility entrusted to his care and do all he can towards the advancement of the Mutt enters.

Spiritually and pecuniarily. By the united action of the several agents distributed throughout the important centres in India the Chief agent should also manage for the Jagathguru's frequent tours so as to admit of His Holiness' visiting the most important centres each year, which will, besides replenshing the Mutt financies, do a great deal in the preservation of the Hindu faith in India. It were, therefore better that the chief agent with the Guru should be called upon to denote his full attention to improve the financial position of the Mutt which at present is at its lowest eble and thereby enable him to introduce such wholesome reforms as are conducive to the well-having and stability and reputation of the Mutt instead of allowing himself to fall in religious side and neg-

lect the onerous duties entrusted to his care. The Mysore Government would do well to draw the attention of the Swamji to the present state of Mutt affairs which require reforms in the directions indicated above.

Nava Manas orMeasurements of Time.

In all calculations, the measurement of Time plays an important part. This is specially so in astrology and all its minute calculations. Suryasiddhantha jotirvidabharana, and other eminent works give nine different methods of measuring time and they are (1) Saura, (2) Savana, (3) Indava, (4) Arksha, (5) Paitrya, (6) Guru, (7) Manu, (8) Deva and (9) Brahmyam. A Pala or Vighati is equal to 60 Guru Aksharas *i. e.* the time required for the quick pronunciation of 60 *Gurus* makes one Pala, 60 Palas make a Ghati, and 60 Ghatis make a Bhadina or Stellar day. The lunar day or thithi is that which is caused and measured by the Moon. It will be a Savana day, which extends from sunrise to sunrise. The time occupied by the Sun in each degree of the zodiac is called a Soura day. It will be seen that the zodiac contains 360 equal divisions, each of which is called a degree. The Sun travels these 360 degrees in 365 days and $15\frac{1}{3}$ ghatikas or takes a little more than 60 ghatis to travel in each of the signs (see Brihat Samhita Ch. II, p. 36, Bhattotpala's commentaries). Chandra Mana (Lunar) is the extent of month from the 1st of the lunar day to the last or Amavasya and this is lunar month. Nakshatra (Stellar) Mana is the extent of the duration of a star with the Moon in it. According to this the month contains 27 days. One year of Soura will be one day for Devas. The Paitrya Manam is the measurement of dark and bright fortnights of the lunar months. The bright half of the lunar month is the day for *Paitras* and the dark half of the lunar month is their night. Thus one lunar month will be a full day for the Paitras. Guru Mana will be the time which the planet Guru takes to travel in one house, and this will be the jovian year. We have already pointed out what the Brahma's day will be as one thousand Mahayugas constitute for this Brahma a day. The Hindus have colossal periods in measurement and in the divisions of time into infinitismally small parts. We dont think any other nation has succeeded so well, as the ancient Hindus, in splitting time into such minute divisions. Similarly in the grasp of colossal measurements of time, they have exceeded all other nations in their conceptions. The Hindus have composed a large cycle of years into a yuga. There are four yugas Krita, Treta, Dwapara and Kali. We are now living in Kaliyuga and it has run a course of 5009 years now.

Four yugas make one Maha (great) yuga, and the total number of solar years to constitute this Maha yuga will be 4,320,000. This must be divided by ten, and multiplied afterwards by 4, 3, 2, and 1 to constitute Krita, Treta, Dwapara and Kaliyugas respectively. Thus we get solar years:—

For Krita	...	1,728,000
„ Treta	...	1,296,000
„ Dwapara	...	864,000
„ Kaliyuga	...	432,000
For Maha yuga		

Total of 4,320,000 years.

One thousand of these Mahayugas make a day for Brahma. Therefore a Brahma's day will be 4,320,000,000 solar years. This multiplied by 360 will be one year of Brahma, and that multiplied by 100 will be the length of his existence. A year of Brahma will be 1,555,200,000 000 solar years. This multiplied by one hundred or 155,520,000,000,000 solar years will form the number of years during which Brahma lives.

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ASTROLOGICAL ACTIVITY

ACTIVITY in any sphere of knowledge means progression and advancement. This may be rightly directed, or may go in the wrong line. But whatever it may be, the fact that many people are taking deep interest in these matters will be obvious to all keen observers of human intellect. We have been receiving demands for our Astrological Magazine from countries where the English language is not spoken, thereby showing that our work has been appreciated even in realms where our language can only be understood and

read by proper translations Many are steadily working in this field, and even Biblical men have been doing their utmost to decipher the testament language in the light of the astrological principles enunciated by the ancient Maharishis. Such comparisons and explanations may not at first do much for its cause, but their significance to later generations will be tremendous as they set intelligent men a-thinking. In America, Australia, England, Germany, France, Japan, China, India, Korea, Spain, Russia and Italy great men have been constantly trying their best to advance the cause of astrology and they have succeeded very well indeed considering the blind opposition which the sceptical classes are offering to its progress and development. From all which we have been able to read, digest and learn we clearly see that the latest discoveries of modern astronomy are already lying imbedded in the principles of astrology enunciated some hundreds or thousands of centuries ago. In India, we have some good workers, and they are capable and diligent men in whose hands, the science of astrology will surely make a rapid onward march. In Bengal, Lucknow, Bombay and Punjab we have some highly educated gentlemen and in the Presidency of Madras there are also capable men who give a good impetus to this science Messrs. V. Subramanya Sastry and R. Koneti Ayar, both graduates of the Madras University, are to the front by their useful publications We have received 40 pages of D. 8 vo of printed matter from R. Koneti Ayar B A., in which he proposes to publish a sort of encyclopedia of astrological information, highly useful to the students and adepts. From a careful perusal of these pages we can safely say that the author has taken a great deal of pains and that his works, when completed will be most welcome to workers in this branch He says that "the ancient sages of India, who compiled the works of Hindu astrology now extant, were occultists and Yogis of the highest order and so had clearer eyes of vision than our own"..... Mr. Koneti Ayar considers that the books already before the public, have not systematically given any reasons "why such positions and aspects of planets should produce such results." He thinks that Alan Leo of "Modern Astrology" fame has made an attempt to find "out the theoretical basis of astrology" but with what success he does not mention. If astrology is a science, founded by ancient Maharishis who professed to know the details of sciences by altogether different methods from those of experiment then we have no business to blame them or criticise them till we know the processes by which they explained astrological principles. Modern science and modern astrology can give us absolutely no explanation why the presence of Jupiter in the tenth should give results different from those of Saturn or the Sun there. The same planet in the second house with Mercury produces wealth. Why? nobody can honestly offer an explanation The theories we start may be good so long as we are at the threshhold of these sciences. The planetary influences are subtle and invisible. Their rays undergo various modifications in their transit from plane to plane and from planet to planet. The intermingling of these rays with one another, in their passages from globe to globe, is full of chemical significance, and the results produced must be watched with great caution and ability. But where have we got the means to do all these? Whether the principles were first enunciated on theories (probabilities) or whether they were the results of experimentation, we have no means to say. The ancient sages appear to have been working on different principles, and it would be difficult to say what they were just at this distance of time.

The help which a Government can give to professors engaged in different branches of knowledge, has been studiously withheld in this line and we have no business to cry down the Government action since they are moved by knowledge which is highly developed on one side, but has been as badly neglected on the other side. As the individuals, so also are the nations. Theories floated in visions, clearer or duller, cannot hold long. Knowledge alone can stand the test. The complications of astrological principles and the numberless results they predict, due to planetary positions, aspects, states and conditions, are matters in which the present generation, has hardly any definite voice. They started with the assumption, that with real and hard *Tapas* or (deep concentration) they elevated their intellects very high and then took their minds to spheres which they wanted to examine and then recorded their experiences for the guidance of future

generations. Varaha Mihira himself says that with the help of the Sun (obtained through *upasana* or concentration) he became a great proficient in the science of astrology. In the Suryasiddhantha, Mayasura prayed to the Sun, and a Chayapurusha (his shadow) came out to him and explained the whole science of astronomy as contained in that immortal work. Now to try to reconcile such statements, with experimental and tentative methods on which modern science is based, would be, so much labor lost which had better be given up as utterly unprofitable.

Government Attitude towards Astrology.

We have referred to this important subject more than once in the columns of our magazine and any repitition here on the subject would, we think, be no waste of our energy. India is a land of very ancient civilization where many have tried to fix the day of its first development in arts and sciences but have not been generally successful. Thousands of years have passed and still we possess many traces of that sublime national progress which commands admiration even at this distance of time from the most advanced among the present nations of the earth. The peculiarity which distinguishes her from her sister countries boasting civilization and enlightenment is the fact of her religion commanding all her arts and sciences and holding an intellectual position far above them. Among the civilized nations of the earth arts and sciences do not interfere with religion and its precepts and can be successfully pursued without reference to religion. The attitude of the Governments existing in the olden times in India towards Indian arts and sciences were favourable because all of them had a common origin in Vedas and each was bound to respect and support the other. But as times changed politics underwent a thorough change and were sometimes found inconsistent with the Vedic principles. Considerate Governments although foreign always paid attention to the religious feelings of the nation which came under their sway by right of conquest and this was done not so much out of consideration, perhaps, to the feelings of the conquered nation as out of regard to the sound principles of policy which secured for the conquerors the goodwill and the hearty co-operation of the people Thus through the ups and downs of the life of the Indian nation from time immemorial the spirit and the letter of the Vedas have managed to exercise considerable influence and as the result of all this long and varied Vedic influences on the Aryans in India, a peculiar civilization sprang up which has to be judged by foreign intellectual men under very special circumstances and with great regard to moral considerations which may look strange in their eyes. We shall deal more about this interesting subject in our future issues

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Hindu Astrologers.

(By an experienced Hindu.)

Old Hindu Astrologers had made much progress. Most of the modern scientific discoveries had been anticipated by them thousands of years ago. Possessing a splendid language which stands unrivalled even to this day, in its powers of expression and brevity, they employed Sanscrit words which embodied their scientific discoveries unmistakably. Long before Newton opened his intellectual eyes to the light of scientific facts the laws of gravitation and mutual attraction had been completely known to the ancient Rishis. They employed the term *Graham* to planets with mutual attractions. *Grahe* in Sanscrit means to cause to draw or attract, and the planets were *Grahams* or those which possessed gravitation force. The Ptolomaic system represented the earth as a fixed body round which all the planets revolved and the modern scientists take their stand of the absurdity of this position assumed by the Greek Astronomers. Intellectual prejudices go a great deal to warp the judgment of even the greatest men and modern scientific men have entirely fallen into this inviting snare. Copernicus stands foremost among the Astronomers for his discovery of the earths motion round the Sun. Aryabhatta, certainly preceeded this great Astronomer by about a period of at least two thousand years and Aryabhatta was a Hindu Mathematician and Astronomer. In his Siddhanta a small Sutra expresses clearly, what he and about him knew concerning the fixity of the earth. He says "*Bhoogôla Vágàna Vadanthi Vayoon.*" Air currents are due to the rapid rotation of the earth. Without the earth's motion they say, we shall have no currents." Aryabhatta is a Hindu and no notice is taken of him. The hair splitting philosophers of the East, says the intellectual upstart of the modern day, do not deserve the slightest consideration for their scientific knowledge. The Bibilical age of 7 or 8 thousand years as the period during which the earth has existed is now universally held as a cock and bull story and Sir Charles Lyell and others consider that one or two hundred millions of years are required to account for the undoubted facts of Geology since life began. The Hindu Astronomers have assigned 1,955,885,003 solar years as the age of the earth since its creation. The difference is only in one digit. From the biblical age of four digits, the astronomers and geologists of the modern day, have run up to 9 digits. Even here they are not decided as to the exact time. Their methods of investigation with all their apparatus are quite defective and they have to toil long before they can hit upon the right period. Astronomers give 10 to 20 millions as the utmost limit of time sufficient to maintain the earth under conditions enabling it to suppost the present life. The gap between the two is so wide that it cannot be bridged over by mutual concessions. and

Each side support their co over arguments apparently co pt, and Hindu periods are fabulous nillions are were so before. The west is av which

ing to a sense of its duty to the east. The periods assigned by the Hindu Astronomers cannot now logically be considered as fabulous or mythological. A few years hence the modern astronomers might say that "after all the Hindu mathematicians were not as great fools as we called them. We may have much to learn even from these semi-barbarous people and their calculations." The means by which the ancients pursued their intellectual studies are not well known to us, but the fragments of literary and scientific works left to us by the Rishis have their own intrinsic value. We have to understand them rightly, if we mean to be profitted by them. The "lofty celestial" is not more happy in his ignorance than the "enlightened" white man.

An Astrological Library.

We have made arrangements to start from the 1st of October (the beginning of our X Volume) a small Astrological Library and it will be located in the Office of the Astrological Magazine, Madras. All the available Sanskrit printed astrological works have been purchased and such of the unprinted manuscript books as were easily procurable have also been added. The library will be freely open to all subscribers, present or past, and also to students taking an active interest in astrology. For outsiders a small subscription of Re. 1 quarter will be charged. A reading room also will be opened shortly and our exchange journals will be at the service of the readers.

Chemistry, Astronomy, History, have also been collected and arrangements will soon be made as funds permit us to keep the library supplied with the latest scientific works and journals. We shall also try to collect all the available works in the Indian vernaculars on Astrology and examine them as to their correctness. It must be admitted in India that every vernacular whatever may be its literature was entirely dependent upon Sanskrit writers for scientific ideas.

Tamil considered as one of the independent languages, and developed at an early period into an extensive literature has borrowed completely its ideas in astrology from the Sanskrit astrological writers. These vernaculars are the media by which astrological ideas are freely scattered among the people and it is highly desirable that care should be taken to see that only correct astrological formulæ have been promulgated among the believing masses and that no mischief is done by irresponsible compilers or translators to the cause of astrology or humanity. We shall refer to these works as opportunities occur to us. The translations of the most important Sanskrit astrological works will greatly facilitate the study of astrology and we shall do our best to procure at an early date, the best extant works on this important subject. All donations of money or books will be thankfully received and acknowledged in the columns of this magazine and any information which enables us to procure valuable manuscript works from individuals will also be heartily welcomed. A list of all the books now in the library will be given in a book form soon and will be sent to all the subscribers. The library will be open from 8 to 10 A.M. and 3 to 8 P.M. Copies of valuable works will be sent on payment of reasonable fees We hope the library will prove an important addition to the Magazine and we request our readers to contribute with all their might, to the improvement of the library. We shall refer more particularly to this in our next issue.

Astrology and Marriage.

(Divorces)

We have often spoken about this all important subject and now we intend writing a series of articles on the necessity of holding proper astrological consultations in re the horoscopes of the couples intending to be married. The consequences of good and bad marriages have been too obviously brought before us as to require no further demonstration. Agreement of body, of mind, of personal magnetism and electricity and of the souls is absolutely needed. When the two souls agree completely there will be unity in the work of the couple to be married and the results must be pleasant to them as well as to those who are most interested in their welfare. Divorces have been the bugbear of the modern civilisation and where astrological advices have not been procured, marriage has become a thorough failure, so much so that the bench and the bar, the rich and the poor, the government and the public, the learned and the ignorant, have been roused to the evils of constant divorces granted and the lessening of the marriage ties which were once held to be sacred and inviolable. We shall enter into a detailed account in this connection as the subject is of paramount importance. Divorce statistics obtained in the most enlightened and civilised countries are appalling and if they continue to increase at this wonderful rate, people may well feel alarmed at the gloomy prospect which marriages have in the near future for the civilised nations. India contains 300 million of subjects and among the sons and daughters of India, divorce even in these days of Western civilisation, female liberty and social freedom, is held in great contempt and we hardly hear of judicial separations of married couple among these enormous masses of the Hindu population What could be the reasons. Females have a great dislike to go to courts against their husbands, and they have not yet been dispossessed of moral and modest training from their minds. Religion plays an important part in all such cases. With the Hindus, marriage is a religious contract, which cannot be violated without offence to God and morals, which should be respected as a sacred function, and from which flows the greatest purpose of nature to reproduce and continue the human species. With the enlightened Western it is a purely civil contract which could be separated at the whims and fancies of the coupling parties over which hangs no public contempt, and in which thousands and millions are taking great delight, and in which

they find means to diverse sensual enjoyments.

Ages of Empires.

Persons began to rule over others under various physical and mental conditions. Intelligence counts for some conquests. Others are achieved by craft and cunning. Sometimes brute force prevails while at others persuasion and promises win an empire. Whatever the causes may be the facts remain patent. Since the creation of the world, people by perseverance, fraud, cunning intelligence or brute force, have even tried to enslave others and also themselves. There have been many empires in this world and as far as authentic or traditional history goes we may mention some of the leading dynasties or families which founded empires, and ruled them. History repeats itself, but in what way would that teach us a lesson. Some of the European nations are now labouring under the false impression that their empires are based upon constitutional principles which were unknown to the ancient emperors and that such empires are everlasting and permanent. The conceited nation of Europe can hardly commit a grander mistake, whatever may be the term used and measures adopted, the principles of administration are the same throughout the world ancient or modern, and by their very nature must die and give for fresher and more vigorous monarchies. Those who think otherwise, those who are blinded by passion and pride to think that natural laws have no operation on them because they are the most enlightened, would be committing a serious mistake, which they may find in the last stages of existence, and too late to be mended or averted. Let as first take the ages of the ancient empires and see to what different ages each of them lived and what causes brought their downfall and ruin. The subject may not be very palatable but truth must always be adored and followed. The horoscope of the founder will determine the age of the dynasty he founds and we shall give some planetary positions and facts in our future issues which will be highly interesting.

Spangler's Predictions.

Mr. Lee J. Spangler, who has some fame as a prophet of important events, makes the following predictions for this and next year. He observes:—

Trouble and disaster will beset the nations throughout 1907 and 1908 until, at the close of the second year, the wrath of God will descend upon the earth and it will dissolve.

There will be great and general distress throughout the world. Kingdoms will be arrayed against kingdoms and families against families.

This entire year and the one to follow will be filled with woe and ruin until, at the close of 1908, New York will be destroyed, followed almost immediately by the destruction of the world. It will require less than an hour for the destruction of New York.

The year 1907 will be filled with warnings to the whole world of its impending doom.

There will be earthquakes in divers places. Islands will disappear, and mountains no longer will be found. Great tidal waves will sweep the coasts. People in many countries will be killed by thousands, by hunger, illness, the sword, and the beasts of the earth. Famine will be great, and there will be trouble such as never was seen since there was a nation. People will have to flee for their lives.

The religions troubles of the old world will lead to war, and old Jerusalem will be compassed by armies fighting for the sepulchre of Christ.

Great men in authority all over the world will be assassinated. There will never be another King of England after Edward VII. The Sultan of Turkey and the Czar of Russia will be killed.

The United states will become involved in another war, but it will be victorious.

Lightning will strike cities and country-side alike, wrecking buildings, whether protected by lightning rods or not.

Labor will rise up and bring business to a standstill.

Excursions of Sunday schools will be pursued by diasaster, ships sinking and lives being lost.

Revolution will spread from shore to shore, and race riots will be more frequent and serious.

Railway accidents will be many, and all men that travel by rail will be in danger.

Great wind storms will tear down buildings and wipe out towns.

Many men in the business and financial world will commit suicide because of their wrong doings.

This world is so desperately wicked that the God of the Nations will take the reins in his right hand, but blessed are they that believe and hear the words of the prophet, for their time is at hand they shall be saved.

Now, says Mr. Spangler, I believe it will come on Christmas Day 1908.

These are given for what they are worth and the readers will mark the events.

Astrology for all.

(*From our Astrological Mirror.*)

Beneficial planets, Jupiter, Venus, good Mercury and full Moon, in quadrants and trines are excellent. But in marriages even they ought not to be in the 7th from the rising sign fixed for marriages. Evil planets, the Sun, Mars, Saturn, Rahu and Kethu with week Moon and badly associated Mercury may be conveniently placed in the 3rd, 6th and 11th houses. When they are there they confer great enjoyment, prosperity and long life. All planets, good or bad, placed in the 11th house will yield good results. Jupiter and Venus in the rising sign indicate success and happiness. As no Lagna, free from all blemishes named in the Astrological Sciences, can be secured, even if we wait for years together, eminent Astrologers strongly recommend a preponderance of good over that of evil at the time of doing good and useful work. A few more hints for ordinary work which admit of no

delay, and for which men must be ever ready are given below.

Suppose a superior officer issues an urgent order to a subordinate to start at once on a travelling business. Surely the latter cannot count his evil lunar days and constellations and postpone the journey because it happens to be Amavasya or Bharani or Krittika or Sankramana. Similar contingencies in all human affairs may be easily conceived. Then it may fairly be asked by students, "what shall we do" under such circumstances. The orders of superiors or the urgency of the cases, may admit of no delay, while the days and constellations show positive evil. Shall we obey our superiors or planets? Here the Rishis who were able to view the past, present and future at one glance with their Divya Dristi, have laid down very convenient rules, a knowledge of which will enable men to suit themselves to all conditions and exigencies of life and its multifarious duties. On page 92 of the Astrological Self-Instructor (4th Ed.) I have clearly stated the origin of the weekdays and the planets who govern the 24 hours of each of the week days. Take Sunday and the 24 hours it contains, namely, from sunrise on Sunday to sun rise on Monday the following planets govern them consecutively:—(1) Sun, (2) Venus, (3) Mercury, (4) Moon, (5) Saturn, (6) Jupiter, (7) Mars, (8 Sun, (9) Venus, (10) Mercury, (11) Moon, (12) Saturn, (13) Jupiter, (14) Mars, (15) Sun, (16) Venus, (17) Mercury, (18) Moon, (19) Saturn, (20) Jupiter, (21) Mars, (22) Sun, (23) Venus and (24) Mercury.

Thus on Monday morning at sun rise for 1 hour afterwards (2½ ghatikas) the Moon governs, then Saturn, Jupiter, Mars, etc., in the same regular order without the slightest deviation or break in time.

Carefully remembering this, suppose an urgent order to start for a place is given on Sunday (Amavasya or newmoon day) at about 10 o'clock in the morning. Suppose also the constellation of the day is Bharani a prohibited one for journeys, etc. By referring to the list above given it is seen that Moon governs that day, the hour from 9 to 10 A.M. The next hour, *i. e.*, from 10 to 11 A.M., is governed by Saturn a malicious planet. The man can conveniently wait till it is passed 11 o'clock and then start on his work during the hour governed by Jupiter, who greatly minimises the evils which are otherwise indicated by lunar and stellar influences. Besides after 11-40, we begin to have the Abhijit Lagna and it is good for commencing all sorts of work. Take a practical example. Say a man is transferred from a healthy to an unhealthy place by Government and they insist upon his going at once or the choice of a dismissal for disobedience. In this struggle for existence he must go. Suppose that the Government would send him to jail if he dis-obeyed the orders. What could he do? The doctor says it is unhealthy and the man may get malaria and die from its effects or his family members may suffer. But he dare not disobey. As a wise or prudent man, he will consult the best medical authorities, introduce changes

in his diet, and dress and try to minimise the chances of malarial attacks as far as possible on himself and his family. If we get a wicked horse and we are compelled, by circumstances, to ride it, prudence dictates that we must take all precautions to minimise the chances of falls from that animal and use it as best as we could. A man posted to the hottest part of a Country, cannot command the Sun to shed less of his heat, but he can certainly devise means to mitigate its evil effects on him.

If we carefully consult the best books on astrology in this department of muhurtha we find invariably texts therein given, first to ascertain the extent of evil; secondly to find out the length and intensity of its duration and lastly to adopt such remedial measures as would materially take away its sting for bad and mitigate undesirable influences as far as possible. The most approved works on muhurtha show the depth of the wisdom and foresight of the ancient Maharishis in prescribing rules for guidance of mankind and for the alleviation of the evil results at every turn, according to the nature, convenience and inclination of the parties concerned.

Bearing this in mind, will it be considered stupid or ridiculous on the part of any man, who is transferred to an unhealthy place, to consult and take the best medical instructions and avert the evil results arising from the foul climate as far as he can. Similarly, can it be said that a man who receives orders to proceed on duty on on Amavasya or Sankramana day, when the evil constellation Bharani or Krittika rules, to go to an expert astrologer, explain his circumstances to him, and get such auspicious time for starting, as would be considered the best on that day. If a man is compelled by environments to drink dirty water full of germs, breeding disease, instead of dying with thirst or waiting to die till good water is brought from a long distance, could he not, as a sane man, try to get the dirty water boiled and filtered and drink it mixed with such chemical ingredients as are likely to neutralise the evil effects of those disease-breeding germs? There is no stupidity here, no superstition and no disobeying the duty in adopting these devices. The Majority of ordinary lives are not under strict military orders, where the work of the commander, must be instantaneously obeyed and where a few hours are not allotted to begin their work. Even under the most urgent military orders there will be some hours or at least some minutes allowed for preparation and also to select the best hour or best minute for marching on their errands. All day is not bad even when it happens to be an Amavasya. As the solar heat is never stationary but ever changing with the movement of the sun in his revolutions through space, so also are the evil and good moments changing their turns to curse and to bless the people who undertake their work under their invisible but certain influences. Guna Bahulyam and Doshaswalpam are the mottos of the Sanskrit astrological writers, and these two expressions mean that in the Lagnas we fix for all good work let evil

influences be as few as possible and good influences as many and powerful as we can arrange to have.

As the marital state affects all persons throughout their entire lives, it would not be surely waste of time, if some more combinations which would negative the evils arising from bad days, times, and constellations selected for marriage purposes are given here.

(1) If Venus occupies Kendras he is said to be powerful enough to counteract five thousand evil influences.

(2) If Mercury occupies Kendras he will be able to counteract five hundred evil influences and if Jupiter occupies Kendras, he will be able to neutralise the evils arising from one hundred thousand sources.

(3) If Guru occupies the marriage Lagna—the rising sign at the time of marriage—he will be able to clear the evil influences arising from bad zodiacal signs, from evil zodiacal divisions, from the occupation or aspect of malefics and from all other sources, be they what they may be. In this connection the readers are warned from committing eggregious blunders from a general statement like this. Guru himself is not strong uniformly in every house. Suppose the marriage Lagna is fixed in Kataka and Guru is found located there. Again take the marriage Lagna fixed in Makara and Guru combines in it. The student may ask, will Guru in both these Lagnas, Kataka and Makara, be able to produce the same good results or will there be any differences in them? Any tiro will tell us, that he will not and cannot give the same results. In Kataka he is exalted, and is therefore most powerful to do good. In Makara he is debilitated and will be able to modify the evil results only to a small extent. Similarly suppose Guru is aspected by Sani and Kuja in one case, and Sukra and Buda in another, certainly the results he produces will be different and will vary according to his strength as well as the strength of the planets who aspect or combine with them. But what the astrological writers mean is that the presence of Guru in the rising sign is very good and tends to modify evil always wherever that may be.

(4) If Guru, Sukra and Buda, not in combust (Asta) with the Sun, occupying their own or beneficial Subdivisions, are found combined in Lagna, Kendras or Thrikonas, they will counteract all evil influences arising from other sources.

(5) If powerful Chandra occupies the 11th house from the marriage sign, he will be able to cancel all evils arising from bad time, bad lagna, bad planets, bad zodiacal divisions and bad or evil aspects. If powerful Ravi occupies the 11th house from that of the sign fixed for the marriage, he will remove all evils arising from bad week days, signs, planets, constellations and zodiacal Sub divisions, as he removes the dreadful darkness enveloping the world, when he rises in all his glory.

(6) If Guru or Sukra occupies any one of the Kendras, and if the malefics occupy the 3rd, 6th and 11th houses, all evil influences arising from bad lunar days, zodiacal signs, week days, constellations and Yogas, will be thoroughly counteracted and the marriage celebrated under such conjunctions will prove happy and successful.

(7) Planets have peculiar rays in the creation, protection and destruction of terrestrial phenomena; and where they are inimicably placed by ignorance, or stupidity in any house, they introduce their injurious results in no unmistakable manner and make the parties concerned suffer from their evil influences. If the Sun occupies the marriage Lagna, he will make the girl a widow. If moon occupies the rising sign he will kill the girl herself with great affection. If Mars occupies it, he will destroy both husband and wife. If Mercury occupies it he gives wealth. If Jupiter or Venus combines in it, he gives longevity to the couple and makes them happy and contented. If Saturn joins the Lagna he makes the couple poor and miserable. If Rahu occupies the Lagna, the progeny of the married couple will suffer. If powerful Moon occupies 2nd 3rd, 4th, 5th, 9th, 10th or 11th from the marriage Lagna, he will give sons, enjoyment, happiness and success to the marrying couple.

(8) If benefics occupy 4th, 5th, 2nd, or 9th or Lagna, Moon is found in the 2nd, and malefics occupy 3rd, 6th, 11th houses and if there are no planets in the 7th, and if Venus does not occupy the 6th and Mars the 8th house and the fixed Lagna for marriage does not happen to be the 6th 8th, or 12th from the Lagna or the Moon at the time of the birth of the couple, the marriage is highly recommended. Mars in the 8th produces death. Venus in the 6th produces venereal complaints. We shall continue the same in another issue.

Correspondence.

[*We do not hold ourselves responsible for the opinions expressed by our correspondents. Correspondents are requested to write legibly and on one side of the paper only.*]

To the Editor of the Astrological Magazine, Madras.

Dear Sir:—It is with feelings of the greatest pleasure that I am perusing your valuable magazine for the last four years and am thoroughly convinced of the grand truths of Astrology. I am sorry that the paper is not sent to me regularly and at times it is very annoying to see that the magazine does not reach me at all. I know that there are many, who get the paper and when called upon to pay their subscriptions, shrink back and refuse the V. P.'s. Such conduct is very mean and does not speak highly of those. For what we get we have to pay. Astrology is a noble science and many if not all, of us reap the benefit. It was widely cultivated in the days of our ancesters; but unfortunately for us, it is not much cultivated and studied at the present day. There is a tendency which is quite apparent, in the minds of the younger generation who get a scribbling knowledge of English, to disbelieve all our ancient sciences and think that the west alone are a perfect nation. How this is propogated is a question to be solved. Many look down upon Astrologers and deny to believe that planets can have any influence

over a man and that good and evil follow from their influence. I would request all such to read your valuable introduction on to the study of Astrology. In these days of progress and refinement, this old science needs to be revived. It was lost being uncultivated and there is every probability that it will regain its pristine glory and will be cultivated all the world over. I remember to have read in one of your former numbers a gentleman of Calcutta, proposing to have a Royal Astrological Society for all India, as there were such societies in all the important centres of Europe and America. I remember he also said that as our ancients were the best Astrologers, we ought not to remain idle, when we see foreigners taking interest in this sublime science and that we should give the subject our closestattention. I do not think that you have taken any further interest on this subject after that. I have also read in your journal that an Astrological Society has been formed in Rangoon by one Mr. Thos. P. De Silva and that he has made you the President of that society. I wish such societies might be formed in all the leading centres of India and the cause of Astrology taken up. Would you kindly let me know whether there are any such societies in India and whether you have started one. I am willing to contribute with all my might for any movement and wish that my brethren would come forward for such movements.

NAGPUR, July 1907.

Yours very truly,
One INTERESTED.
to.

Reviews.

I.

The Historic Magazine and Notes and Queries for June is before us, rich in intellectual food and containing valuable reflections on human selfishness and greed after dollars. It observes—"that in human society even the most enlightened and refined men are too exclusive in their feelings, too deeply engaged in their efforts for selfish gain and are by far too cold in their affections, too slow in the cultivation of their social functions."

II.

The "Rosicrucian" for July is absorbingly interesting and is well worth a perusal. It is observed—"that a little book entitled "the discovery of the Brotherhood of the Honorable order of the Rosycross dedicated to the scholars of Europe" appeared in 1610 A. D. and stated that Rosencruitz had come from the East where he had acquired a thorough knowledge of arcaneharning. He died in 1484 and it appears he had enjoined his desciples not to make his doctrines public till the expiration of one hundred and twenty years.....They interwove in their system religion and philosophy, the latter comprising alchemy and astrology." The Grand Masters' address to neophytes thus begins—"you are now to learn how to command all nature. God alone will be your master. Philosophers alone will be your equals. The supernal intelligences will be ambitious to obey your desire. The evil demons will not dare approach to where you are."

The transmulation of metals and the Elixer of Life, were enunciated by this order as actual possibilities and many historical events are quoted to support these views. The mysteries of nature

are too grand and too intricate and the declamations of the modern scientists against laws of Nature they have not understood look like the outpourings of excited and partially developed brains.

III.

We have received several copies of "*Aurora Espirita*" published at Pernambuco, edited by Pedro d'Able and apparently devoted to "Revista Mensaldas Sciencias Psychicas e Sociaes." As the Magazines are written in Spanish language, we are not able to make them out clearly.

We wish them every success since they are devoted to mental and social sciences.

IV.

The Bible Review for July is keeping its useful position. The worthy Editor H. E. Butler contributes an interesting article entitled "Where is Heaven"? His arguments and the facts he has marshalled out to support them are indeed very well selected and they give him great credit as a writer of original conceptions. The article on the "Subjective Mind" by Henry Proctor, F R.S L. M R.A.S., is well developed and is worth a careful perusal.

V.

"Zone Lesson" or Man Revealed by Dr G. W. Carey. These are supposed to give "the numerical value, color, vibration, character, astrological relation, biblical interpretation and alchemical meaning of the letters of the Hebrew Alphabet.

The ideas developed here may be tried by those who are curious to know such facts and we shall be glad to send these publications when the readers apply to us.

VI.

A theory of the Origin of the Devanagari Alphabet is an interesting publication by R. Shamasastry, B.A. The work seems to have involved great labour and patient research, and is made highly useful by the insertion of the plates showing how the characters of Devanagari were evolved during the ancient times. Three theories were propounded—(1) Prinsep, supported by Muller, Senart and Halevy attributed the peculiarities of the Asoka Alphabet to Greek influences. (2) Sir William Jones, Kopp, Lepsius, Weber, Benfey, Pett, Buhler and Max Muller gave it a semitic origin. (3) Lassen, Thomas and Dowson gave it an indigenuous origin and the last Professor thus observes—"that the peculiarities of the Indian Alphabet demonstrate its independence of all foreign origin and that it may be confidently urged that all probabilities and inferences are in favour of an independent invention." Mr. Shamasastry however is more to the point and remarks—"As my theory of the indigneous origin of the Devanagari Alphabet is based not so much on negative evidence, disproving the theories of foreign origin held by others as on positive documentary evidence it is quite unnecessary for me to deal at length with the fallacies in the arguments of Prof. Buhler. The only apology for my attempt to disturb the conviction of oriental scholars lies in the abundance of material which, while explaining all that is left untouched by Prof. Buhler and others, and throwing a flood of light on the origin of tantraic literature, not inferior in its bulk to any branch of Sanskrit literature, provides us with a fair and a more reliable solution of the

origin of the Devanagari than the Egyptian papyrus scrolls do regarding the rise of the Phœnecean or Semitic Alphabets." The book deserves to find its place in every library and we wish the learned author every success.

VII.

We sincerely thank the Editor of "The Word" (a monthly Magazine devoted to Philosophy, Science, Religion, Eastern Thought, Occultism, Theosophy and the Brotherhood of Humanity published in New York,) for kindly sending us several numbers of this interesting monthly. The subjects treated are various and instructive and one finds rich intellectual harvest in its pages which will supply one with much reflective mental food. The "Zodiac" by H. W. Percival furnishes some useful matter and the explanations offered reconciling theosophical doctrines with those of astrology are clever and highly tempting.

"Man a City" by Alexander Wilder M D., gives much that is useful and instructive and the journal is so neat in its outside and inside that it would be a positive gain for a man to possess and read it.

VIII.

Self Instructor in Palmistry by Ramachandra Narayan Mehegavaker is a small book containing some palm illustrations and written in an easy and agreeable style, furnishing valuable lessons in this ancient art. The author has taken trouble to combine in its pages European and Indian systems. The author thus begins—"Palmistry is the art of foretelling the incidents of a persons life by the lineaments of the hand. This is a branch of astrology and its history can be traced back to 4000 years. and there is no doubt that it must have existed long before that period." Many illustrious Philosophers of Greece are quoted as having been believers in this science. He observes—Day by day the Europeans appear to recognise the fact that a man's history, past, present and future, is written on the hand in the most clear and unmistakable language, possible and it is beyond the shadow of a doubt that in the near future the science will take its place among such well recognised sciences as Astrology, Chemistry and Mathematics.

The book will be a useful guide to beginners and we hope the public patronage will be freely given.

IX.

"Orient and occident" for June contains an interesting contribution from the pen of its able Editor Dr. Henry Hensholdt detailing his experiences "among the adepts of Srinagar" in Kashmere which he rightly calls the "valley of Roses." He made a sojourn with an Eastern Adept called Coomarisami or Samadhi Munshi in the ruins of Kanishkapura about 3 miles from N. W. of Srinagar. His description is graphic and seems to be characterised apparently with sincere regard for accuracy and his lines of thought as the result of his high western scientific education. This should be perused by every sincere seeker after truth, as he finds arguments advanced which are almost unchallengeable.

We would particularly draw the attention of our readers to pp. 114 to 120 of this Magazine so that they can learn directly what Dr. Hensholdt himself has seen and practiced and what tremondous powers over nature, are possessed by the Hindu Shadus and Sanyasis: powers, which no scientific theory can explain

even today, and whose possibility passes belief even among the highly cultivated scientists as verging on the impossible and the never-to-be-accomplished

Notes.

Girls are generally more intelligent than boys of similar age.

Man sometimes becomes most inconsistent.

Grand men are those who study and realise the causes which made them great.

Rishabha, Garuda, Sukra, Brihuspathi, Indra and Gargi have written books on omens.

Human knowledge is composed of causes and effects till it rises to the conception of the final cause.

Books on Astrology, Palmistry and Siddhantha are now being rapidly circulated and read with great interest.

Many people (adepts and prophets) are agreed in saying that the coming few years are full of evils to humanity.

Grand truths are not always concealed on the surface. Like Gems they lie deep and must be dug out from the earth.

It is a thoughtless man who throws away an opportunity to improve and it can never be said that forewarned is not forearmed.

Korea and Japan cannot go on smoothly during the future. The one or the other must suffer. The weaker is not always the great loser.

In China there is a newspaper edited by a woman, a remarkable proof of the awakening of a country where hitherto the opinions, of woman were kept in subjection.

China's awakening forebodes disturbance to the peace of nations and threatens early war on a colossal scale. We hope the catastrophe will be averted by timely arrangements on the part of parties concerned.

There will be great political changes in the coming years. But the monarchs are too proud and too ignorant to know their future. When mi-fortunes overtake them, they blink like idiots and then consult astrologers.

Where the Sun is powerfully situated in a horoscope, the person will have a noble soul. He will have good reputation, much social and political influence and desirable friends among the ruling classes.

Astrology seems to be intimately connected with the religious system of the Aryans. It is called a Vedanga and one who is ignorant of Astrology cannot be said to have a perfect knowledge of the truths contained in the Vedas.

The Aryans of India became great thinkers by introspection and austere lives, and by living in places which were rich in favourable magnetic and electrical currents. Hence they named certain centres as most favourable for religious merit.

Rahu and Kethu have no houses of their own. But they influence the native precisely in the way in which the lord of the house would do, but with greater capacity to do good or bad according as they are well or ill disposed towards the native at the time of birth. We would request our readers to refer to our Sarwarthachintamani for elaborate details.

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is able to trace his *likes* and *dislikes*, even before his birth, and difinitely say what would be his mental and physical tastes during his earthly career. What are planetary influences? They are physical and mental as well as ethereal. They are so many chemical combinations whose results can positively be stated before the birth of man. What are tastes? Attractions for certain articles can only be possessed by chemical compounds. If we knew their nature, we can infer their results. Planets in certain positions, planes and angles, shed peculiar rays, and their rays are nothing but chemical substances, blended by some invisibilities, and subjected to other subtle influences exerted upon them by their companions in their eternal revolutions. When certain chemicals combine they form a compound which can be strengthened by some substances and dissolved by others. The attractions and repulsions, which such compounds can exert over other bodies, therefore primarily constitute their likes and dislikes. Planets govern all tastes and dislikes, and therefore are of a higher order. At the time of conception or birth the tastes of the child can be distinctly stated by a clever astrologer. His statements that the child will have attraction for such and such objects and repulsions for others is entirely scientific in significance, and can be advantageously used for correcting a man's future career and the tastes which he may likely develop

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Commencement of our Tenth Year and Volume.

This issue completes our 9th Volume and from October 1907, we shall commence our *Tenth Volume* and year. The English translation of Brihat Jataka, which we promised in the 8th Volume is being steadily pursued, and regularly issued. We shall hereafter give always four or more pages, so that in a year, at least, our subscribers may get not less than *fifty pages* of printed matter in the Columns of our Magazine in addition to the invaluable contributions which we are constantly publishing. As we will complete our ninth year with this issue, we are strong in numbers and our circulation has reached the remotest corners of the earth. This is a proof direct of honest appreciation of our work in this field. We may as well note also the great eagerness on the part of the leading educated men to read and digest facts which have an astrological bearing and thereby unmistakeably show that they are not unwilling to learn lessons from this ancient and sublime science provided its truths are fairly represented by competent men On the progress which attended our exertions in the astrological field

during the last quarter of a century, we shall give a *resume* in our next issue. We have had valuable contributions from able and disinterested men, and our work in this field, humble as it might have been, has been most willingly appreciated. In the whole civilised world this is the only Magazine which is conducted on original and educating lines, and the flattering observations from eminent scholars go to confirm the validity of our work in astrology. We have not yet tapped the really useful mines of rich intellectual gems in this branch and as we proceed with our publications we shall be able to marshal facts which will be of great value to our numerous readers and sympathisers. Various suggestions have been offered regarding the contributions which have appeared in the columns of the Astrological Magazine, and we may assure our friends that such of them as are useful and instructive will be carefully considered and incorporated in the future programme and working of this Magazine. Nine years of its life, and the circulation of over two hundred thousand copies of the Magazine throughout the different corners of the Earth, will, we hope, convince the readers of the necessity for the existence and continuation of a Magazine of this sort, and the useful work, which it will be capable of turning out when it is largely supported and patronised by the educated classes of the world's different nations.

Moon represents mind.

In Vedas and Vedic literature, Moon is represented as forming the mind of man and astrology ascribes mental propensities to the same planet. Varahi Mihira says *Manas Thuhinaguhu* or Moon governs or represents mind. An ordinary sanskrit saying runs thus—Sada (always) santosha (jollity of temper) chittanam (who possess such temperaments) Sampudastu Dinay Dinay (they prosper day after day or always). When we examine horoscopes of individuals, these truths of Moon moulding the mind of man are beautifully illustrated and verified. Take any horoscope where Moon is exalted or is in conjunction with benefics Jupiter or Venus, without evil aspects, then it is certain that the person will have a lively and jolly temperament never disturbed by cares and anxieties and highly philosophical in its bearing upon surrounding affairs. If, on the other hand, Moon is debilitated or has evil conjunctions or aspects, the person becomes melancholy and depressed and one who always takes a pessimistic view of his environments. We have been explaining that all mental or bodily actions denote chemical changes and effects and that astrology will be highly useful to check all bad combinations, which either physically or mentally effect and influence him in his earthly career. Saturn represents sorrow and hatred, vengeance and revenge and all such traits of character which produce miserable results and unhappiness. Recent experiments have clearly shown these chemical results of the various attitudes of the human mind and they highly confirm what has been so elaborately explained in the ancient astrological and vedantic works.

The deadliest poison known to science is the feeling of hate. Professor Elmer Gates of the laboratory of psychology and psychurgy, Washington has found this out. Many other scientific men also have appreciated that there is an intimate connection between bodily operations & thoughts in the brain of man.

President Hall says that there can be no change in thinking without a corresponding change of muscle. The possibility of the right course in thinking of developing muscle as well as the right course of physical exercise is also seriously suggested.

Prof. J. Baldwin says that every state of consciousness tends to realize itself in an appropriate muscular movement in the human body.

Prof. C. A. Strong declares that all mental states are followed by physical changes; this is true of desires, of emotions, of pleasures and pains, and even of such seemingly non-impulsive states as sensations and ideas. The bodily effects are not limited to the voluntary muscles, but consist in large part of less patent changes in the action of the heart, lungs, stomach, and other viscera, in the caliber of blood vessels, and in the secretion of glands.

Prof. W. James, states that all mental conditions are followed by corresponding bodily activity of some sort. It may be a change of the heart beats, or breathing, or a modification of the distribution of the blood, a secretion of tears. But in any case, it is there in some shape when any consciousness is there.

Prof. Munsterberg, declares that the slightest thought influences the whole body, and that there never is a particle of an idea in our mind which is not the starting point for some bodily action. He observes that thinking increases the activity of the minute perspiration glands of the skin. This has been measured so accurately by the proper apparatus that it is possible to determine the activity or intensity of a person's thinking by its effects upon those perspiratory glands.

Angelo Masso, of Turin, constructed an apparatus in which a man could be balanced horizontally. This was made so sensitive that it oscillated according to the rhythm of the respiration. If one speaks to a person while he is lying on the balance horizontally, in equillibrium and perfectly quiet, it inclines immediately toward the head. The legs become lighter and the head heavier. This phenomenon is constant. The experiment was once tried on a sleeping man. Some one was about to enter the room, and scarcely had the handle of the door been turned than the balance inclined toward the head, remaining immovable for five minutes without the sleeper noticing anything or walking. It was proved by the balance that at the slightest emotion the blood rushes to the head. The work with the sleeping man shows that the thought which is not perceived and does not awaken him is as certain to effect his condition as the thought which he knows when he is awake and conscious.

Dr. G. Anderson, of Yale has made similar observations upon the athletes of that university with similar results. A man perfectly balanced on the table would find his feet sinking as he went

through mental leg gymnastics, thinking about moving his legs without making the movements. This shows that it is thinking which sends the blood to the legs even in perfect rest. He balanced students before and after their written examinations, and found that the center of gravity had changed toward the head, varying in different cases from only a sixteenth of an inch to almost two and a half inches.

Experiments comparing agreeable exercises with those that are not so showed that pleasurable movements set in motion a richer supply of blood than did those which were hateful. Pleasurable thoughts send blood to the brain; disagreeable ones drive it away.

Prof. Gates has shown the same motor influence and effect mind action in an entirely different way. He plunged his arm into a jar filled with water up to the point of overflow. Keeping his position without moving, he directed his thinking to the arm, with the result that the blood entered the arm in such quantities as to enlarge it and cause the water in the jar to overflow.

By directing his thoughts to his arm for a certain length of time each day for many days he permanently increased both its size and strength, and he instructed others so that they could produce the same effect on various organs of the body.

Several organs wake up with the flow of thoughts upon the activity and sex organs are most remarkable for purposes of ocular demonstration. Thoughts are subtle ethereal influences which are directed through the planetary rays. Astrology has been directed to explain these causes and effects in a highly symbolical language. Thought, arise as the result of Past Karmaic deeds in Previous states of existence. *Buddhi Karmanusarini* explains that planets indicate the results of Previous Karma but this Buddhi or mind can be controlled by the Soul or Ego which is represented by the Solar influences and a proper direction of which will not only enable man to elevate his thoughts, but also give him strength to modify, them or altogether neautralise them. If in a horoscope it is found that the planetary combinations indicate drunkenness or debanchary, these inclinations of the mind may be completely stopped, and the thoughts may be directed on some sublime subjects which result in securing grand powers of self-control.

Astrology and Marriage.

(*Divorces*).

Divorce is an unpleasant phase of marriage, which indicates various evils, of marital life, and from which the parties seek a judicial or religious separation with a view to avoid marital woes. The analyses of marriage here will be superfluous. Man and women are brought together to live as husband and wife, to secure desirable offspring, and to perpituate the human species. Chastity in women has been highly praised among all nations and religious and moral laws have been promulgated for ensuring such states and reaping the splendid results which are expected to flow from those conditions of married life. Celibacy in men is equally admirable; but somehow the whole world admires chastity in women more than celibacy in men. With

a view to secure these marital and moral advantages astrology has been greatly requisitioned in arranging the matches, and fixing such useful times and occasions as would fully make the couple happy, and productive of healthy and successful progeny. We have already pointed out on page 327 of Vol. IX, the evil results of divorces and the appalling figures which these have reached in America for want of real scientific astrological knowledge. Mr. W. M. Lockwood has spoken elaborately of the various phases of divorce among the Americans and we shall quote him freely. Excellent articles have also appeared in the Chicago Legal News the purport of which will also be given here.

"The discussion" remarks Mr. Lockwood, "of the moral right and wrong of conjugal separation of husband and wife after legal marriage, has an unusual prominence in the journalistic literature of the day, no less than in the pulpit and rostrum rhetoricals of popular society. Nearly all of the writers and speakers we have come in mental contact with, seem more inclined to discuss what they term the "moral bearings" of the question and its ethical legality, than to look carefully and concisely for causes which make divorce desirable. A deeper investigation of the meaning and application of the word, in the various senses in which it is used, will fully sustain the position of common sense and reason.

The word Divorce in its etymological sence, means, a separation, a division, disunion.

In a physical and physiological sense it means a throwing off, a rejection, a separation of physical factors, depolarization.

It its legal sense in England and Scotland, it means, the disruption, by the act of law, of the conjugal tie, made by a competent court on due cause shown.

In the United States it means, the annulling of the marriage compact, and legal separation of husband and wife by a legally formed judiciary.

The inconsistency of many of our modern writers and polemists is seen in their efforts to prove that all legal marriages—by which is understood marriages in accord with legislative enactment and ecclesiastical formula—are, or should be moral, never seeming to comprehend that nature alone can unite, and nature alone can divorce. No legislative enactments, or syndicate of ecclesiastics can inaugurate a statute or write a canon that will make the principles of physical and physiological attraction and repulsion moral, or immoral. All efforts to do this in the past have proved abortive, and they smatter of supine mental weakness and incompetency, and of popish infallibility.

Most canons of the church, and some enactments of legislatures, are in direct opposition to the immutable principles of nature, and they have a degrading tendency upon individuals and civilizations. In no department of sociology are these facts more prominent and pronounced, than in the issues involved in marriage and divorce. To such an extent has this error gained credence, that the popular mind has become, psychologized with the concept that marriage, any marriage, all marriages, begin and end by judicial or eclesiastical legislation and a ceremonial formula.

Think of the force of it. Think of the misery involved in it. Think of the wrong and crime against the contracting parties who are made to believe that whomever God joins by a religious cremonial, no man or court of men may

sunder And this claim that God unites by a ceremony, is why the Catholics, Episcopalians, Presbyterians and other creedal denominations, are so strenuously opposing divorce.

The rapidly increasing application for divorce in our courts, are a ridiculous commentary upon the infallibility of God's ceremonial marriages, and it is sickening evidence of the fallibility and mental weakness of the entire clerical hierarchy. The spectacle of 23,000 divorces granted in the United states during the year 1905, and a portion of 1906, does not strengthen public opinion upon the integrity of God's marriages by a priestly ceremony, and the throes of dissecension and criticism from the thinking public and the thinking pen have reached the pulpit, and to-day we are regaled with the effort being made all along ecclesiastical lines of show that divorce may be granted on Bible lines of adultery. On p. 267 of the current years chicago Legal News the figure are thus quoted. It observes—"The marriage Institution says the U.S Supreme court creates the most important relation in life and has more to do with the morals and civilisation of the people than any other institution. When we consider this undoubtedly truthful statement and then consider the proportion in which divorces have increased in recent years from less than 10,000 in 1867 to 25,000 in 1886 and to 70,000 in 1900; and the case and speed with which this relation is dissolved in some jurisdictions, illustrated by the Kansas case, where trial was had and decree entered in 40 seconds, and the chicago case where the decree was signed, two days after the cause for divorce occurred, it should not be surprising that thinking men view these questions with great apprehensions of evil." After discussing the views advanced as regards this impending evil, by the western scientists, religionists and legislators we shall show how astrology can be utilised in solving the difficulties attendant upon these enormous number of divorces and how the evils can be minimised by consulting its rules *in re* marriage adaptibility and conjucal happiness. A law to be sound must have been based upon a careful study of nature and not upon the fanciful emanations of conceited brains. Mr. Lockwood thus continuous his sensible remarks.

This foolish and shortsighted appeal to the Bible as authority upon the moral phase of divorce is indicative of the intellectual grasp that this religious hierarchy has on the issues involved. In no printed volume in any language can there be found such lax and promiscuous sex relations, as are cited in the Bible. As a history covering a great epoch of time, and including many nations, speaking different tongues with divergent social laws, its pages include sex servitude, concubinage, mistresses without marriage, morganatic relations, wars of extermination for the possession of virgins, and phallic (sex) worship all of which was moral in the eyes of the nations or clans who practiced and advocated these systems. These practices at the time of their enactment, were not regarded as adulteries, and divorcement upon these grounds were of rare occurrence. But a new light dawns upon this age and generation, regarding the integrity of monogamic marriage.

The truth is gaining credence that real marriage has its basis in psychological and physiological selection—that mental and physical co-ordination are of greater importance to the contracting parties than Bible doctrines and religious ceremonies. With this truth there comes another; that man or woman can only love with the intellect—that love is not a function of, and is not expressed by the molecular excitability of physiological glands, but is an expression of psychic intellectual blending; and such love when sequenced by physiological magnetic selection, is the basis of a true monogamic marriage. That the Bible anywhere, either in the Old Testament or the new, gives us a hint of co-ordinate intellectual love as true fundamental thesis of conjugal harmony, or of a selective physiological polarity as a necessity in the strictly moral view of human reproduction, cannot be found.

Future Wars in the airy regions.

Man has ever tried his utmost to invent or discover means by which he could easily destroy his own fellowmen. Of these destructive and diabolical means and methods we have had enough mention made of them in the histories of all great nations ancient or modern. Not being satisfied with the destruction of men on the earth, areonants have been working hard during the last half a century to invent airships or machines by which they can destroy their enemies in the higher regions. Some of our future wars will be in the higher levels of the atmosphere and in battle airships. La Patrie, military airship, manned by four officers completely succeeded recently in moving against the wind and also with the wind. The highest speed with the wind was thirty-one miles an hour while the lowest against the wind was eighteen miles an hour.

It started from the Aerostatic Park at Meudon between seven and eight o'clock in the morning and was soon some two hundred yards in the air above the Bois de Boulogne. Against a strong wind it secured a speed of twenty-five miles an hour towards Paris On approaching Paris its conductors sent it up to a great height, and it answered its helm, swerving left and right, with astonishing rapidity.

It moved rapidly in the north of Paris, towards the main boulevards, and hovered for some minutes over the Place. It then turned westwards, and at twenty minutes past nine it returned to Meudon,

Next morning it went up with a crew of military men and made a circular journey from Meudon to Versailles. La Patrie, has made four ascents this summer for the purpose of instructing those who will be called upon to handle it. This instruction is of a very interesting character. It is impossible to carry out repairs to the motor while flying through the air, and breakdown is at all times highly dangerous. Every care has to be taken to ensure perfect condition before starting.

Sixteen carefully selected men have been fully trained by actual ascents in the manoeuvring of the airship, and the results are so satisfactory that the French War Office is about to form a corps of twenty military airships which will be attached to various fortresses in the east of France. For following the movements of armies and observing the position of an enemy the new airship will be of enormous service. Numerous applications from the various engineer regiments are pouring to take part in the new

airship corps, but the military authorities select men with the utmost care. The corps for the present will be limited to 100 men, all warrant officers, with an intimate knowledge of balloons and motors.

La Patrie was built for the French War Office by Messrs. Lebaudy, for war purposes.

"La Patrie" accomplished a most successful trip on another day with two generals, two officers and two mechanicians of the new Airship Corps. During two hours it was not found necessary to use ballast. The airship, in a circular trip of about forty miles, reached St. Germain before returning to Meudon.

The German General Staff has received information that France already has a large number of military balloons or airships of the "Patrie" type ready for action at various depots along the frontier.

The zeal of Germany in constructing dirigible military balloons for her own Army is the direct result of the success of the French airship, which caused the Kaiser eighteen months ago to appeal to a number of prominent Berha captalists to furnish the funds necessary to enable Germany to compete with France in the aerial realm.

In view of the remarkable degree of perfection attained by the "Lebaudy" and the "Patrie," the German military authorities are trying to obtain a couple of airships of the same type. Their best hitherto is the "Parseval," Count Zeppelin's huge airship with its metallic frame which in experiments on Lake Constance has proved anything but successful. German military authorities have in a disguised form been attempting to obtain possession of airship of French manufacture.

Major von Kehler, who founded the Berlin society for the study of aerial navigation, came to Paris to offer M. Julliot, the French engineer who constructed the "Lebaudy" and "Patrie," £ 50,000 for a similar airship "solely for sporting purposes." The "Lebaudy" cost only £ 12,000 and the "Patrio" £ 14,000.

Kehler wrote thus—The immediate object of our society, of which I am the Manager, is to acquire a motor-balloon in order to give our members the opportunities of making ascents in an airship, and perhaps later on the forming of a national sporting club for this purpose.

Messrs. Lebaudy, knowing who Major von Kehler was, and what he had done, replied that they could not undertake the construction.

M. Julliot, in an interview, said "We are five years in advance of any other nation in the manufacture of airships, and soon France ought to be in possession of a complete 'fleet.'

"In the 'Lebaudy' and 'Patrio' we have been able entirely to do away with the terrible pitching movement, which has interfered with the success of every airship hitherto. There is a very close connexion between the dimensions and the rate of propulsion, this is at present my secret, and I intend to keep it as long as possible."

What could be the next object of the French Military authorities, after

their success in raising a corps of *airships*. The nation is not composed of saints, nor the men who guide them *Yogis* who would try to go to a sublime height with a view to practice contemplation and concentration. They will soon use these formidable weapons and try to gain such advantages which their other enlightened nations are not in a position to oppose. Five years mean a great deal in military language. The mockery of a peace conference assembled at the Hague is a downright act of diplomation. Planets are in an angry mood, and politicians are playing their parts consummately. Well, *universal peace* is a terrible bugbear, and the *cordiale ententis* of the various civilised nations are the diabolical smiles of swallowing giants, who invite their victims by gracious smiles, and who eat them up, body and bone, without a trace to remain of their previous existence. Will they stop such destructive inventions and ensure peace by disarming? No. The planets assure us that the impending fight would be terrific.

Electricity in the Human Body.

III.

In April, June and July Magazines of the present Volume we have given some extremely interesting facts, which clearly show that electrical currents are generated and discharged when the digestive organs are engaged, and in the present issue we have shown that thoughts are the results of electrical currents generated by the subtle solar and attendant planetary rays, whose influences are now considered as having been convincingly proved. When a ray of Sun or planetary light falls upon a body or object, the contact gives rise to electrical discharges, helpful or baneful according to the nature of the contact and the chemical combination which takes place there. If atmosphere is all electrical and magnetic, and if it is influenced by radiations of the Sun and if the atmosphere influences the physique and intellect of men we have not far to go to prove the planetary influences. In fact, we cannot prove that planetary influences are not electrical and useless to mankind. Worlds cannot exist even for a second without electric and magnetic currents coming from the sun. Dr. Alfred J. Atkins thus continues his valuable observations:—It is well known that the liver and kidneys have much chemical action, consequently we should expect to find great electrical activity within these organs; in our experiments the galvanometer registered the greatest amount of electrical current at these points of any of the abdominal organs. The intimate connection between these organs and the solar plexus of the sympathetic nervous system makes it reasonable to conclude that their true function is to act as transformers of the potential energy of the blood into the active energy of the nervous system. The point at which the nervous system receives this charge of active energy is the solar plexus.

Let us consider the brain as the central office of many electrical circuits, here are situated nerve cells and other delicate electrical apparatus which, when charged with the electrical life principle, may become in tune with the vibrations of universal ether and catch from it, the wireless messages of thought. There are many electrical circuits within this great human battery, set, in some man-

ner, directly or indirectly, they are all connected with this great central office. About one-fifth of the entire blood supply of the whole system goes to the brain, not for its nourishment only, but also to furnish a ground circuit for the innumerable electrical currents or impulses sent over the nerve wires to this center or pole of the great battery. The blood carries, stored within its elements, the potential energies of life, which it gives out as electrical power to charge the nerves; there must also be a backward flow, from the nerves to the blood, as the ground fluid of the battery, in order to make the circuit complete through all its mechanism. The nerves are constructed in such a manner, as to regulate the rate of speed, of the current of energy passing through them. They are constructed, at short intervals, by their sheaths, which causes resistance, at the points thus narrowed; this impediment to the flow of current throws it into waves of different lengths, thus producing vibration and impulses, the more pronounced of which become mechanical motion, as manifested in the living organs. It is this difference in the rate of vibration in nerves that gives them individuality of action or causes the special senses; for instance the auditory nerve carries sound waves, the optic, those of light. This law of action, in wave lengths and rate of vibration, is the key to the mystery of action in the human system, even more, it is the key to the sublime mysteries of the universe. This principle of action opens a field of research, which is practically unexplored, yet it is one that will bring practical results, of benefit to the whole human race. This subject is too broad for a single article and can be presented only in a general sense, yet there are immense possibilities along these lines of thought.

It is plain to be seen, that if the normal rhythm in the flow of electrical energy is disturbed in any part of the human organism, that part will become the seat of disease. A deep study of the electrical action taking place in the human system will give the world a new physiology, a physiology that will teach a better adaptation of Nature's laws and lead to simpler and more rational treatment for the sick. With a better understanding of Nature's methods of maintaining equilibrium of forces in the organism, we shall learn to cure disease that has baffled the skill of all ages. Already the people, grown wise by experience, are turning away from serum therapy and over medication. They are seeking health in the open fields of Nature; bathing their bodies in her blessed sunshine and filling their lungs with her certain life. Who shall deter them, who shall say they are not laying a foundation for better conditions for the whole race? Air, Nature's pure, fresh air is what we most need. If the human lungs had plenty of moving, living air, without draught, and the human race had sufficient good food, with less worry and waste of energy in gaining the necessities of life, there would be such a decrease in the death-rate from consumption or tuberculosis, that within the period of a few years, the disease would scarcely be known. We must remember the great amount of carboniferous, decaying matter thrown off from the lungs, every twenty-four hours. If for any reason, the lungs are not cleared of this vitiated, animal matter, what is the result? They become clogged and proper electricication of the blood cannot take place; thus the mass becomes a hot-bed for the generation of tubercular bacille, which appear by the million, as a result and not as a cause of this scourge of the human race.

Too much stress cannot be laid on ventilation and open air life as a means of improving the conditions of health and vitality in man.

Nature is the great physician; the physician who follows her lead and who adopts her simple methods is a benefactor to the race. Even in this advanced age, we are still taught that disease is an entity, a devil, a microbe, something that can be driven out or killed by some poisonous serum. All of this is contrary to Nature; it can bring nothing but disappointment to the physicians and sorrow to the suffering millions of the earth. O, people of the earth, if you would have health and thus know the joy of life, you must return to simpler life and learn to conserve your energies. Live as much as possible in the open air and fill your houses with the electrical sunshine. Open your windows when you sleep, the air of night is as that of day; keep your bodies warm, but always have abundance of fresh air for your lungs and your sleep will be refreshing and you will awake with your nerves charged with new life and ready for the labors of each new day.

Planetary Influences.

Heat Waves.

The subject of *Planetary influences* is as difficult of comprehension by the less or pervertedly educated men, as it is complicated to explain by its adepts. If a medical man mixed up one hundred drugs each of which possesses individual *virtues* it is not easy for ordinary intellects to exactly say what will be the various chemical processes when all these are combined under the indirect solar influence *viz.*, fire or heat. Neither can any medical expert say precisely that its action will be such and such at any future occasion when the huge compound is subjected to daily atmospherical and other invisible influences. Heat waves have often passed over tracts of countries doing immense damage both to vegetation and animal life. Can any fool of a scientist or educated man say that *heat waves* have no influences, and that mankind are not affected by them. Astrology distinctly says that all terrestrial phenomena are under planetary influences and all of them are chemical results under the guiding hands of the solar rays. Rain and frost heat and cold, winds and storms, hurricanes and cyclones, fires and snows, affect men and animals as well as vegetation and minerals. Where is the sense of denying these solar influences and influences of other planets which have not yet been properly comprehended by the modern scientists but which were richly illustrated by the ancient Maharishes in unmistakable formulas framed under the divine knowledge they secured by long *Thapas* or deep concentration and meditation.

The heat-wave which is passing over the Eastern State in U. S. has caused great distress, particularly in New York and Philadelphia. In the latter city the Order of Elks is holding its annual conference, and one day a procession of members, numbering over 10,000, paraded through the streets. A huge crowd watched the procession in the fierce sun with tragic results. More than 3,000 people were prostrated, and had to be placed under medical aid. Five deaths were

reported, and fifty persons are not expected to recover. Ten great hospitals are filled to overflowing, in addition to the hundreds of cases which have been treated in private houses. The sight was an extraordinary one, people all along the route, as well as in the procession dropping to the ground every minute. The route, in fact, resembled a battlefield. Several horses attached to the ambulances succumbed to the frightful heat.

New York was then at the last stage of enervation. Nightly thousands of men and women sleep on the benches in the grass of the parks or on the sands of Coney Island. The torrid atmosphere, saturated with humidity, is having the inevitable effect of an epidemic of suicide and crime. Ernest Simon, a wealthy silk manufacturer from Lyons, who blew out his brains after writing his partner;—"Sir, this heat is driving me crazy," found several imitators. John Bell pawnbroker, maddened by the heat, attempted to kill his wife, and failing, shot himself dead. Several more cases of suicide, directly attributable to the heat are reported. Crimes of an unspeakable nature are daily increasing in number.

Nowhere, it is stated, are what may be called epidemics of sunstroke more frequent in hot seasons than in the United States. Happily they usually last for only very short periods. In 1806, in the course of a single week terminating on August 13, the deaths in New York from excessive heat, exceeded the number ascribed to the worst visitation of cholera. The temperature, as shown by the theramometer in such visitation is not usually over 90 deg but the atmosphere is moist and the mortality is proportioned to the humidity. This factor brought immediate relief.

The modern thermometer is a most misleading and dangerous guide. No sensible man should depend upon its readings. While the heat wave passes over U. S. this wicked instrument shows only 90° at which no human being would feel any heat. Men are living in places where it reads even more than 120° like Jacobabad in India and same places in Chilli in S. America where its readings are even higher. Where are the Meteorological worthies employed by Governments, and why do they not give the people some early intimation of these dreadful visitations. Sunstroke Epidemic? Surely the world must become mad with astrology.

Truth of Alchemy.

The tide of Western civilisation shook all the established truths among the Aryans in India, not by its convincing arguments or by its superior intellectual merits but by the chance of conquest and of the missionary zeal to explain everything in the light of their knowledge or laugh at all the theories which they could not understand or explain. Sober men in India laughed at these hasty conclusions and illfounded misrepresentations and gravely declared that the time would come when these western savants would begin to discover facts which support the grand old theories obtaining all over India

Yogis were called imposters and alchemists cheats and swindlers, because the western sciences did net admit such possibilities as these pretended to possess. But now yoga is not only believed, but very extensively sought after by the most enlightened nations. If all world in its variety is created from the sparks of Infinite Intelligence, and if there is unity in variety then the transmutation of the baser metals into the finer, is a question of easy solution. All metals are produced from the earth under certain physical conditions of pressure, heat, tight and internal energies. Then gold can also be similarly produced. Modern science is trying to produce gold and as yet it has not succeeded. But Professor Ramsay has admitted such possibility.

One of the greatest discoveries in the realms of modern chemistry has just been made by Sir William Ramsay, Professor of chemistry at University College, London, whose researches on radium emanations have resulted in the discovery of that Philosopher's Stone.

Ancient alchemists believed that there was a substance by means of which the baser metals could be transmuted into the higher. Sir Ramsay declares that he has effected transmission or degradation of metals by means of a gas evolved from radium. Sir William modestly disclaimed his ability to transmute the baser metal into gold although he admitted that the discovery is one of far reaching impostance.

He said he was engaged in writing the results of his research work which will take the form of a communication to the transactions of the Chemical Society.

Sir William Ramsay has "degraded" copper to the first members of the family—namely lithium; he has effected the transmutation of copper. From his experiments Sir William makes the following remarkable deduction: From its inactivity it is probable that radium emanation belongs to the helium series of elements. During its spontaneous charge it parts with a relatively enormous amount of energy.

The direction in which that energy is expended may be modified by circumstances. If the emanation is alone, or in contact with hydrogen and oxygen gases, a portion is decomposed or disintegrated by the energy given off by the rest. The gaseous substance produced is in this case helium. Similarly, the copper acted upon by the emanation is degraded to the first member of its group, namely, lithium. It is impossible to prove that sodium or potassium are formed, seeing that they are constituents of the glass vessel in which the solution is contained; but from analogy in the decomposition products of the emanation they may also be products of the degradation of copper.

Guru or Jupiter, the Giant Planet.

Jupiter is the most brilliant object in the heavens. The amateur stargazer can now compare the brilliance of a first rate planet with that of the brightest stars. Jupiter will be seen right above Orion lying nearly on the axis of that beautiful

constellation; and even Jupiter at his brightest is outshone by Venus when she rules the sunset sky as the evening star. The four conspicuous satellites of Jupiter can be seen through a telescope. Even a good field glass will show them distinctly. The great telescopes of modern times have added three new satellites to the four which Galileo observed. They are such tiny points of light that only the most powerful telescopes of the world can show them.

The most curious fact about Jupiter, observes an English paper, is that he represents a stage in planetary evolution midway between the Sun and the earth. It is practically certain (how we cannot understand) that this vast orb, which is larger than all the other planets put together is still so hot as to contain no solid matter at all. The sun has been popularly described as a vast bubble, and by the same analogy Jupiter may be compared to a globule of molten iron. Unsuccessful attempts have been made to show that this planet is so hot as to shine with a faint light of its own. But there is little doubt that it has not yet reached the stage of solidification and that the mutable markings on its surface are not like those of Mars, the outlines of seas and continents, but merely streaks of cloud and metallic vapours shrouding a fluid or, at most, pasty interior. As in the case of the Sun, the equatorial regions rotate somewhat faster than those near the poles, and this is only possible in the case of a fluid globe. Jupiter, in short, is in an earlier stage of evolution than the earth, and it must be many millions of years before it will be possible for life to originate there, even if the course of evolution should follow the same course on other planets as it has taken on our own. On the older theory as to the duration of solar energy, indeed, it is almost certain that the Sun will have cooled off before Jupiter becomes habitable, so that the giant planet seems doomed to eternal sterility, for we cannot conceive of life as possible without the vivifying influence of the sunbeams. But the new doctrine of radio-activity has greatly extended the Sun's active life, and it may be that the giant race of which Voltaire dreamed on a still more distant planet will come into existence on the magnificent areas which Jupiter will present to the colonist. This is hardly a practical question, however, since it is possible that humanity will be extinct long before the telescope can catch those faint traces of habitability which Jupiter may one day show."

Our scientific brethern have their pet theories which sometimes roll in guts of total ignorance. First of all their assemptions in the fields of science are ridiculous. Why should terrestrial conditions of life, be applied to jovian adaptability. These globes have different compositions.

Their discs reflect back solar beams in various modified forms. The assumption that the solar energy will be exhausted is illogical and highly prejudicial. What atmospheric conditions can do in one minute to restore natures equilibrium, the combined efforts of all the astronomers cannot do in thousands. They must remember that the Sun is different from Jupiter and the Earth and the two latter have no resemblance whatever. Is it not then impertinance to say that one wants the conditions of the other for life, when it has no resemblance whatever to any we can concieve of.

Remarkable Betting.

Very often human mind revels in betting and some of these bets are so remarkable that had they not been proved true by indisputable evidence, it would be difficult to believe them.

A great war provokes a grand outburst of betting on the events possibly because the gambler knows that in war, at least, the combatants may be relied upon to do their best. The Boar War and that between Spain and America both produced their crop of bets, but neither of them produced so many as the war in the Far East, where the contending nations are sadly bitten with the gambling spirit. A Moscow society for assisting the military hospitals organised a remarkable lottery in May 1905, a hundred tickets were sold at £10 each. Instead of a number each ticket bhore a date from June 1 to September 8. The ticket whose date coinciuded with the fall of Port Arthur was to take £500, the remaining half going to the relief of the wounded. As Port Arthur was still uncaptured on September 9 the wounded got the whole sum. On the other hand many Japanese officers invented a truly tragic system of "death insurance." They betted before setting out for the front that they would be killed" usefully for the country " within a month. Captain Motoni, betted £100, which if he won became payable to his widow. On the other hand he was to pay £1 for every day he escaped the Russian bullets after the month had elapsed until the amount reached £100. A Russian cavalry officer, Captain Ilinsky, made a bet that he would travel from St. Petersburg to Port Arthur, make his way through the Japanese lines enter the fortress, come out again, and returned to St. Petersburg within siv weeks. He accomplished the feat, and should have won £10,000 but unfortunately the banker with whom the stakes had been deposited failed in the meanwhile.

Equally unfortunate was a Japanese officer in prison at Omsk in Siberia. He promised to pay two kopeks (about 2.1-2 d. per minute for all the time that elapsed between June 1 last and the fall of Port Arthur. On the following 1st of October, as the Russian flag still waved over the forterss and he already owed a small fortune, he blew out his brains. Many bets have been made over Admiral Rojestvenskis fleet. A leading member of the staff of the great St. Petersburg paper the *Novoe Vremya* wagered £10 against £50 that the fleet would fire upon some other vessels before it quitted European waters. The Hull incident occurred and he won his bet. Mr. Lemakine, a rich inhabitant of Moscow, after a good dinner, in a moment of pardonable patriotic enthusiasm he vowed to eat his boots if Japan had not begged for peace before last July 1. Another of the guests wagered 500 roubles he would do nothing of the kind. On the 2nd of July M. Lomakine commenced to pay his penalty. Fortunately he had not engaged himself to eat the boots at one meal nor indeed had any time-limit for the task been imposed. He had his boots cut into tiny strips, a few of which were cooked for him daily to eat with the rest of his dinner. He finished the pair of boots entirely by November 20. What he did with the nails, has not been clearly stated

Notes.

All available troops in Tangier have been sent to reinforce the Moroccan army, which has been recently sharply defeated by Khamas tribesmen.

The procurement by a prisoner of tools adapted to jail breaking is held by

American Judges not to render him guilty of an attempt to break jail.

Owing to the constant influx of Japanese, Chinese and Hindus, Mr. Macpherson, Member for Vancouver, has wired to Sir Wilfred Laurier that unless Government does something trouble will ensue and that matters are reaching a crisis.

A Contract between the proprietors of the only two first-class hotels, says the Chicago Legal News, in the place to close one for a money consideration to be paid by the proprietor of the other, in order to give the latter a monopoly of the business, is held, to be contrary to public policy and void.

Dr. Spooner has excavated the ruins at Sahribahlol in the N. W. F. Province. The structure still contains figures of Buddha, seated on Corinthian pilasters. Close to this a large wall of Gandhara masonry has been discovered. Three figures of Buddha in different postures, and a large sculpture representing Kubera and Hariti are among the most valuable finds. The discovered stupa belongs to a very remote period.

A telegram from Paris states that Baron Kurino has *ceremoniously* presented the insignia of the order of the Crysanthemum to President Falliers, who, in thanking him, said he was convinced that the Franco-Japanese treaty would conduce to the cordial relations of the two countries and the peace of the world.

It is surprising to see the Pooja, the western enlightened nations are making to the Japanese because they succeeded in killing a million or two of the stout Russians. The greatest servility is shown on these Pooja occasions? Where were all these Japanese virtues before the horrible butcherries?

A telegram from Tangier states that the garrison has been ordered to Fez.

The British Consulate has warned British subjects to proceed to specified places in the suburbs in case the town is attacked. Europeans from Fez who have arrived at Larsiche report that the Moors in the capital were clamouring for a Holy War.

Desperate fighting took place at Casablanca. The Moors attacked on August 26th feinted a retreat and drove the French into an ambush. The French, finding themselves in a dangerous position, formed a square and kept off the Moor with the greatest difficulty until the arrival of artillery.

The Sultan of Zanzibar proceeded "via" Marseilles to London,

A Unique case of disbarment is reported from Vienna. Dr. Nemecsek had a mania for picking up cigarette ends in the street. The bar council considered the matter and held that it was an offense against the profession for a member of the bar to pick up cigarette ends. The case was taken to court and the magistrates upheld the action of the bar council.

Japan is almost a sealed book to Western people and has yet to be 'discovered' by them. Sir Ernest Satow who entered the Japan Consular Service as a student interpreter in 1861 worked his way up to be Japanese Secretary to the British Legation and has been British Minister at Peking for six years. He has great distrust of all alien literature dealing with Japan and declares that truth is wide off the mark.

The Indian population in the Fiji Islands has increased very rapidly, numbering quite 30,000. A suggestion has been made to start a newspaper in Devanagari in their interest. The proprietors of the Western Pacific Herald of Suva are moving in the matter. They lie to the North of New Zealand and contain an area of 8000 square miles with 120,000 population. They form now a prospering Colony of England.

Excavations of a prehistoric site at Yathemyo in the Prome district are made. General de Beylie, a French archæologist, who found inscription in an unknown character visited the place in January. Old pagodas in the vicinity differ entirely from those at Pagan and it is thought probale that a thorough examination by the Archæological Department in Burma may reveal much still unknown, of the early history of the country.

The statistics of deaths by wild animals and venomous snakes during 1906 in the Unted Provinces, India show that two hundred and eighty persons were killed by wild animals. The reported mortality from snake bites was 5,188. The number of cattle killed by wild animals and snakes was 6,437. Rs. 24,200 were paid as rewards for their destruction,, and 6,367 free licenses were issued under the Arms Act.

Telephone wires were lately requisitioned to solemnize a marriage in America. The bride's house was far away from the nearest church, and the Justice of the Peace was twenty miles away. But these obstacles were easily surmounted by the contracting parties, when the bridegroom and bride rang up the Justice, answered his stereotyped questions through the telephone and heard his pronouncement that they were married. A point of law has now arisen, awaiting judicial decision as to the validity of a "telephone marriage." The beastly lust has got such supremacy over the Westerns that they cannot wait for even a short time.

A remarkable discovery has been made at the fishing village of Nazareth, in the province of Estremadura, Portugal. The recent earthquake tremor produced a great tidal wave, and when this had receded the shore was found to be strewn with a great quantity of old arms, valuable coins of all nationalities, gold buttons, scarf pins, and other jewellery, the whole representing a valuable treasure trove. An inspection showed that it had been hidden in the caverns underneath an ancient stronghold, once the haunt of buccaneers of the Spanish Main. The excavations are being continued in the expectation that further treasure remains may be unearthed.

The Chinese, insist on doing things n their own peculiar way They have been forty centuries earning the reputation of the most conservative folk in the world. Chiness love their habits as strongly as their life itself.

The Chinese are given credit for cloing everything backward.

Their dinner commences with dessert, and ends up with soup and fish. The compass points to the south, the men wear shirts, and the women trousers; the men wear their hair long, the women coil theirs in a knot.

The dressmakers are men; the women carry burdens.

Books are read backward, and notes are inserted at the top.

White is used for mourning, and bridesmaids wear black.

The Chinese surname comes first, and when a gentleman of the Celestial Empire meets and salutes an acquaintance each of them shakes his own hand instead of his friend's.

Vessels are launched sidewise, and horses are mounted from the off-side.

The following prescriptions for love-sickness may be advantageously tried as it is submitted by a good friend of the public.

Take 12 oz. of dislike.
" 1 lb. of resolution.
" 1 gr. of common sense.
" 2 oz. of experience.
" 3 oz. of cooling water of consideration.
" a large spring of time.

Set these over the gentle fire of love. Sweeten it with the sugar of forgetfulness. Skim it with the spoon of melancholy—put it into the bottle of your heart—cork it with the cork of clear conscience, and let it remain—you will quickly find ease and comfort and be restored to your original senses. These things can be had of the Apothecary judgement at the house of understanding next door to reason in the street of prudence, in the village of contentment, in the division of nerves, in the country of brain, in the continent of body. in the hemisphere of man, in the world of human beings, in the universe of animal Kingdom.

A daughter of Ohio, Miss Cora Wilson by name endeavoured without success on April 25 to have Dr. Cochrane, a prominent Colombian dentist, arrested for an odd kind of assault.

She had occasion to consult him professionally for three new teeth. She was reclining in the usual luxurious chair after he had finished his task, when he suddenly kissed her three times in succession. The feat was performed before Miss Wilson could rise from the seat in righteous and even violent indignation.

A week later the lady received a bill for twenty dollars. She paid eleven dollars, whereupon the dentist telephoned for the balance. The lady retorted that the account had already been settled, and the doctor replied that if she had paid him he must have been in a doze.

"I guess you were in a doze," the lady cried "you got your money when you kissed me."

The present tend of newspapers is to give horrible details of wars, fearful accounts of crime, glowing descriptions of destruction, strange freaks of nature, and the never ending lists of casualities from plague, famine, war and suicide.

Women are more eloquent than men. Even in the lowest of mankind the female talks more than the male and very naturally with greater sense. The causes of this material difference have far reaching effect on their respective functions which they are called upon to fulfill.

A recent case of a woman in Washington crushing her husband to death has been reported. Mrs. Mary Tamble who weighs nearly 30 stone accidentaly fell on her eighth husband and crushed him to death. She is the stoutest woman in America. Her husband was unconcious when reseued, and examination by a Physician showed that the pelvic bone was broken and that he had sustained other internal injuries. He died before reaching the Hospital. In nearly every case Mrs. Tamble's husbands have met with misadventure cansing untimely death.

The American Indians are noted for the development of some of their senses as also the hill tribes in Orissal. It is said of the Indians, whose acute senses far outreach the dull perceptions of the civilized man, that whereever the axe of the colonist, has not yet wrought a change in the primeval features of the Country, they are able to trace the course of their rivers in the skies. By applying their ears close to the surface of the ground they are able to find the direction of the galloping of a horse at a distance of 20 or 30 miles. The Aboriginees of India, by their keen perception find out the direction of the lively traveller and shoot their arrows. As civilisation increases, the senses lose their vigour, and all possible vices creep in.

To spend the summer out of Madras where the heat was quite unbearable, we took a small trip to Chittaldroog, where we were hospitably entertained by the Deputy Commissioner Mr. M. Chengiah Chetty and the Senior Asstt. Commissioner (now Dy. Commissioner) Mr. Kumarasami Naick for more than a fortnight. We delivered a lecture at Chitaldroog. From Chitaldroog, we took a small trip to Marikanave, one of the largest tanks in India, accompanied by our friend Mr. K. Sreekantiah, Assistant. Commissioner. We halted at Hiriyur and other places and went back from Chittaldroog to Davanagere where we were the guests of Mr. Chandy Sub Division Officer and Mr. Machiah the Amildar. From Davanagere we went to Harihar, the last talook bordering on Mysore state where a temple to Harihara Swamy (Siva and Vishnu) is built by the famous Indian Architect Jakkanachari. More is mentioned of this man in our History of Vijayanagar Part I. From Harihar we went to Malebennoor a small village containing a good temple close by about a mile and after a stay of a week we came back to Davanagere where we were desired by the public to deliver some lectures.

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