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THE
Astrological Magazine.

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Diplomed Biochemist.

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we shall continue the interest we have created thus by giving in these pages the purport of as many original sutras as we can. A portion of the Magazine will hereafter be specially devoted to the discussion of the most important question "whether man can avert the evil influences indicated by the planetary positions and conjunctions"? Nature is completely moulded by planetary influences but, is it in the power of man, the pink of creation, to minimize or altogether avert these natural influences? This is a very important branch of knowledge and the most essential and requires a great deal of discussion. The importance of Mantras (sound vibrations in a particular shape), Medicine and Yoga, bearing upon Astrological subjects will also be explained and these additions to the already interesting matter contained in our Astrological Magazines, ought to induce every educated person in India or the Continents to subscribe for it and derive the immense benefits—physical and intellectual—which we carry through the pages of these Magazines. We visited a large number of important cities in Northern India during the course of the last year and our lectures on astrology and kindred subjects

enlightened the public of those places a great deal and our private discussions as well as our personal consultations of horoscopes gave us very large and influential conversions. We are very thankful to all those gentlemen who kindly arranged those lectures, who extended the necessary hospitality to us during our stay in those centres, and who helped directly and indirectly in the spread of the Astrological cause for which we have been fighting so hard during the last 15 or 20 years.

The Americans and the English are taking a great deal of interest in the astrological sciences and the former will soon come to the front in this line as they possess the necessary sincerity and energy. Natives of India are enthusiastic in the commencement but, often this feeling is temporary, and it subsides easily with the disappearance of the exciting causes. This is discouraging to some extent. As a result of our visit to Calcutta and the many lectures we delivered there before very large and appreciative audiences, an Astrological Society was started under the auspices of the learned Editor of the "Indian Mirror," and we had the honor of opening the first

Astrological class in the Metropolis of India and addressing the preliminary remarks to the assembled gentlemen. Societies are much needed in this direction in important centres of the world and although they may not do all that we may expect of them at once, they will be useful in keeping the interest in astrology and giving it fresh momentum whenever it is wanted. We opened astrological classes in Lahore, Cawnpur, Culcutta and other leading intellectual centres, and in the course of two or three lessons given by us, our students were enabled to cast correctly any horoscopic combinations and to venture elementary predictions. We request those gentlemen who studied under us to keep up their interest in astrology. Bombay, Central India, Burma, Ceylon and Southern India must be roused to take interest in astrology by our lectures and we shall visit these centres at our earliest convenience. There is great confusion and chaos in astrological and astronomical calculations in India and an *Astrological Conference* is an urgent want which must be supplied at any cost. In order to place the astronomical calculations on a more satisfactory basis we must invite the best men in the field, from

all parts of the world, and after a fair and learned discussion, Almanacks should be issued in English and other important languages under the stamp of recognised and central authority. The Government will be specially requested to support this movement and an earnest appeal will be made to all leading men in India and elsewhere for funds to enable us to carry on this laudable object and reconcile the different systems of calculations now adopted by the Astronomers of the world. A greater necessity than the issuing of a correct and good Almanack for all countries and nations can hardly be imagined and it is imperative on all lovers of sciences to check all such irregularities in calculations by a combined movement.

Those who have the good of ancient sciences, at their heart ought to readily respond to our call and extend that practical sympathy for this movement, by which success may be ensured. The Hon. Maharaja Manindra Bahadur of Cossimbazar, Rai Narain Das, Zemindar of Balasore, Pundit Janardanji of Lahore and many other noblemen have promised to take a leading part in this movement and we do not think that forty or fifty thousand

rupees to accomplish this purpose will be a great sum for the public to subscribe. We are determined to have this Astronomico-Astrological Conference at an early date in some convenient centre in consultation with the supporters of this scheme. The latter part of this year will be most convenient and the best men will be invited from all quarters of the globe to take part in this Conference. A College or School can also be opened in this connection and students may be properly trained and taught to do honest work and remove the prejudices which are now fast enveloping these noble sciences. Medicine will also receive a strong pleading, through our journal and its interests will be represented in the contemplated Conference. India must make a noble attempt to revive its neglected sciences and we are sure our sympathetic British Government will not be wanting to help these movements which are directed for the improvement of national and universal sciences. There are many religious Mutts or Institutions, and we shall take the earliest opportunity to make a strong representation to Sri Sringeri, Parakala, Dwaraka, Raghavendra Swami, Jaganath, Haridwar and other leading swamies and reli-

gious institutions to back up this cause which is universal and which should be supported by every man of light and leading, not only in India, but all over the world. We cannot close this article without expressing our deep and sincere thanks to all our subscribers and the general public for the interest they have evinced in our cause and hope that the Indian and the Continental public will make our Magazine more extensively circulated and largely patronised by their friends and relations. We wish all our subscribers and friends a Happy New Year.

Important Lessons In Astrology. LESSON XII.

(Continued from p. 404 of Vol. V.)

We pointed out in the last lesson that the *horas* of evil planets must be avoided in all good or auspicious undertakings and the reasons for this are not far to seek. The solar rays are not *all in all* in the work of creation or destruction. Round the Sun, are constantly moving planets of various descriptions and their good or evil nature, is mostly due to the absorbing powers of their natural discs, and the consequent modifications they are able to effect among the solar forces which are constantly poured into their bodies by the Sun. The performance of good work in good

horas, will be successful and this is recommended by the Astrological adepts. Planets are good or evil according as they reflect the better portion or the worse portion of the solar rays. Jupiter reflects positive and select magnetic currents and will absorb all the evil energies of the solar rays and hence, those who are exposed directly to the Jovian rays, enjoy good things of the earth, and specially have much of intellectual and moral pleasures. Venus comes next in order of goodness and he has the power of reflecting back select rays which give men fine worldly tastes and pleasures, and absorbing the evil influences of the solar energies. Mercury is changeable and double-edged, as his disc seems to take both good and bad influences according to his position in the Zodiac. If Saturn or Mars or the Sun in evil positions join Mercury the latter becomes evil because the associations are bad and his disc largely reflects back the evil influences and absorbs the good ones. Moon, as can be easily seen, becomes evil when it is lustreless and close to the Sun as on new moon days and good when he is far away and full of reflected light. The lunar influences on full Moon nights are demonstrable and obvious and we need not waste much of our energy by dilating upon these facts so well known to the ordinary readers. Saturn and Mars terribly absorb the good energies and reflect back only evil influences. Hence they are universally declared to be evil planets or malefics. These powers of absorption and reflection of good and

evil parts of solar rays, are not constant and uniform among the planets and vary largely with their positions in the Zodiac, the constellations they occupy, the conjunctions they have with other planets, the aspects they are subjected to, the retrogrades and accelerations they are falling in, and the apogees and perigees which they assume. In the technical language the intensities of these planetary absorptions and reflections are described by various nomenclature and a knowledge of these, the Astrological adepts say, is indispensable to a correct reading of the planetary influences upon terrestrial or celestial phenomena. All injunctions therefore to be hereafter given are directed with a view to minimise the evil and augment the good. All good work, therefore, when undertaken during the horas, lagnas, drakkanas or other divisions of evil planets will not have a successful termination as the vitalising energy to make them prosper will be absorbed by the evil planetary reflected rays and the end will consequently be failure, disappointment, danger, or loss and trouble. Excellent works in this connection can be consulted and those who know Sanskrit can advantageously refer to Kalamrita, Muhurtha Marthanda, Muhurta Ganapathée and Muhurtha Darpana. There are many other works on these important points and we shall quote them as we proceed to give these lessons. The work entitled *Muhurtha Marthanda* has Sanskrit commentaries, written by the able compiler himself and the

number of authorities, he quotes in his commentaries in explanation of his texts, shows the profound astrological knowledge the author possessed and the masterly way in which he has treated this difficult and most valuable branch of knowledge. The time when a person's mother is in her menses should be avoided for good work. For ordinary persons, this looks more a wise commonsense precept than a rule or order which could be explained on any scientific grounds. We may, however, remark that science has an explanation to offer. A child is the result of the sexual connection of man with a woman and these are called his parents. At the time of sexual correspondence, two vitalising fluids are discharged by the mother and the father respectively, and both of these are stored in a receptacle placed in the mother and not in the father. Thus it will at once be seen that there is more maternal affinity to the *fetus* in its development than the paternal. It is a well established fact that the woman only conceives after her menses when certain electrical and magnetic currents have been discharged and when the womb in the woman has been placed in certain physical conditions, agreeable to the development of her future offspring by the seed thrown into her by the male. At the time of the birth of her child she again loses a certain amount of electrical energy, and during the time of conception and pregnancy, she will have no regular menses as all the electrical energy she possesses will be required for the proper development of her child. Menses do

not also occur for some months after child birth. Therefore there is some close, but invisible connection between the development of her child and the concentration and discharge of her menstrual energies. After the separation of the child from her, the apparent visible connection ceases, but we cannot say that there will be no more forces connecting the growth of the child and the menstrual conditions of its mother. There are many invisible attractions which ought to be allowed their fair and natural play. If disturbed by others the chemical changes may be immense and produce very prejudicial results to parties in the good work they undertake. On this principle probably the astrological writers based their injunctions to the effect that no good work should be begun when the mother of a person is in her menses. It seems that as the discharge of menstrual fluid takes away certain vitalising forces from the woman her offspring, if near enough, would lose some quantity of electrical energy in them also and want of this special vitality might effect the undertaking, in the long run, causing loss and ruin for which men may seek in vain for any obvious causes. The time of pollution by the death of a close relation has to be avoided in undertaking good work. Births and deaths in this world do not seem to be effectless or unconnected. Birth of a brother, a sister, a son, or a daughter, or a close cousin, has more than one effect and if we make a careful analyses of all these factors in the life of a person we will have

ample food for reflection and study. Till 19 days after the death of a close relation, the man has death-pollution or *Mritasoucha*. What seems to happen here, will be the loss of a peculiar kind of electric energy, which is needed to sustain all undertakings of a good or auspicious kind. This is invisible and difficult to understand, but none the less it seems to be certain. In the matter of plague regulations, segregations and passports, the greatest modern doctors seem to have simply copied the regulations of the ancient sages, who laid down 10 days as pollution period for all kinds of death, thus apparently anticipating the Modern Medical Sanitary and Hygienic principles with terrible vengeance, and making them, simply slaves of imitation.

(to be continued.)

My Impressions in Northern India.

By

B. SUBYANARAYAN ROW, B.A.,
M. R. A. S., M. M. L. S., &c.

(Continued from p. 398 of Vol V.)

I left the readers at Saharanpur, which, although dirty inside, contains some good gardens out side the town. Lala Mohan Lal, Barrister-at-law, a kind-hearted gentleman arranged a hasty lecture and the whole passed off very creditably. Mr. P. Sanyal, Sheristadar, Judge's Court, spoke eloquently at the conclusion of the lecture and said "that if only the lecturer were a hat and bootgentleman every one of them would have fallen

on his feet and worshipped him like a superior being." From here we went to Moradabad where the Railway Station coolies were impertinent and obstructed our carriage. I had to complain to the Station Master, a good and obliging gentleman. He at once suspended these fellows and turned them out of the Station for five days by way of punishment. I mention these trifling incidents in my Journey simply to show how insolent many of these underlings are, and what unpleasant situations the respectable travellers will be put into on many occasions. As for the zoolum of these fellows against ordinary ill-dressed third-class passengers I am constrained to remark that the higher authorities are either quite ignorant of what is going on under their very noses, or do not care to remedy the evils complained of by the travellers. The Police Constable's, behaviour was not a whit better. When I appealed to the police worthy on duty there about the obstruction of the coolies and their insolent behaviour, to which he was a laughing eye witness; he simply remarked that they must be paid heavily and pacified before we could proceed an inch further. Moradabad contains some very fine gilt articles and the indispensable *Hookka* of the Northern man, takes various designs and forms. We made some purchases where there was a terrible swearing as to the excellent value of these articles and I enjoyed the fun greatly. Leaving Moradabad in the night we came to Lucknow next morning. It is the

largest city in Northern India, after Calcutta, and was the capital of the Nabobs of Oudh. Lucknow takes its name after the brother of Sri Ram, viz., Lukshmana Pura, and as such it raises both religious and historical associations. The Station Platform Inspector, a Eurasian, was very rude and troublesome and wanted to collect an unreasonable sum as excess. I appealed to the Station Master and he was kind enough to issue orders to be reasonable and just with us. But these were set aside and he persisted in our paying excess which we did under protest. I appealed to the Traffic Superintendent Mr. A. W. U. Pope, and he at once issued orders to refund the unjustly collected amount to us. In this case the Platform Inspector showed much ill-feeling, which appeared strange considering that we were utter strangers to him. In the case of travellers who have no influential friends or relations, these troubles and annoyances, petty as they appear to be, become positive sources of nuisance and put them to much unnecessary inconvenience and delay. These Railway and other departmental servants know that most of the travellers, through utter helplessness and ignorance, submit themselves without complaining, to these annoyances. In theory it is all very well to discuss these points on principles of justice, but when they are put into practice by unscrupulous men, the mischief may better be imagined than described. Making our way, as best as we could, into

the city after two or 3 hours of delay we were accommodated by a Banya acquaintance of ours, although not quite comfortably. The heat was killing and we had very unpleasant hours to spend both night and day. There are about 2,000 descendants of the old Nawab Family, in many of whom the substance has left, while in others the shadow still remains. Most of these have no special engagements and apparently idle away their time in dreaming of past glories and luxuries. The River Gumti is narrow and is frequented by religious men. A hasty lecture was arranged by Pundit Shiv Narain, High Court Vakil, in his spacious house and there was a very decent gathering of the best men. Rai Narain Das, Retired Judge, presided, and at the conclusion large quantities of flowers were showered on my head by way of public appreciation. I left the place on the same night and proceeded with my party to Ajudia or the ancient Ayodhya, the famous capital of the Solar Monarchs and celebrated as the finest city in the annals of the ancient Indian History. Rama, the hero of the Ramayana, held his Court here as also his illustrious ancestors Harishundra, Dilipa, Raghu, and Dasaratha. The Sarayu or the Gogra is about 4 or 5 miles wide here and in full flood, the view must be simply splendid. Steamers play always and the ghats for bathing purposes are convenient. The *Vanaras* or monkeys are extremely troublesome and play tricks with careless traveller and cause them much annoyance and loss. We visited all the shrines where Sri Rama-

chundra was alleged to have lived or played and you have a very large number of shrines to visit, with these pious associations. The Maharaja's palace is a small but neat one, and the garden is most tastefully laid out reflecting great credit on his taste. The Krishna Lila performed in the Mandir (temple) in the palace is well worth a visit. The old fort walls of the Solar Monarchs are still shown, and the gate, by which Rama went to heaven with his subjects, is called the Swarga Dwara.

This is very close to the Sarayu. The bigotry of Emperor Aurungzeb made him build a mosque here on the very spot and it is in ruins now. Fyzabad is about 3 miles from the present Ajudya and is a rising place. The Mahomedans mustered there strong and went on beating their breasts with such violence that I was much surprised at their zeal and religious devotion. A lecture was arranged here and it passed off very successfully. The ancient city of Ayodhya must have been 20 or 30 miles in extent and if one-tenth of its description given by Maharishi Valmiki in Ramayana is believed, its population, as well as its wealth and commerce must have been far greater than any of the largest modern cities of the Continents. Considering the prosperous condition of ancient India and its past grandeur, there is nothing improbable in believing the major portion of description of these cities of powerful dynasties. The situation of the city on the river Sarayu is extremely beautiful and very favour-

able for purposes of natural and artificial communication. From Ajudia we went to Benarese, the most sacred city of the Hindus and long famous, as the seat of Sanskrit learning and scholarship. The city is on the Western or left bank of the Ganges and extends for about 4 or 5 miles from North to South and about 2 or 3 miles in breadth or from East to West.

The most important places of worship are the temples of Sri Viswanata, Annapurna, and Kala Bhirava and all these are day and night visited by thousands of pilgrims from all parts of India and all castes and creeds. I took boating excursions constantly and had splendid views of this ancient and holy city. The river view is simply magnificent and one is struck really with solid masonry works which grace the bank of the Ganges. The Maharaja of Benarese is in a place called Ramanagar, on the Eastern Bank of the Ganga, about 2 miles from Benarese. I visited the Maharaja twice as well as Gopul Mandir Baba and some other Benarese dignitaries and shall refer to my reception and their conversation and work later on in my narration. Two Rivers Varuna and Asi give rise to the name Varanasi and these are found to form the boundaries of the extreme North and South of Benarese. From Benarese I started again by the O. and R. Railway and went to Lucknow where I stayed for 13 days, delivered 4 lectures and had the honor of being introduced to the principal gentry of the place. I paid a visit to Mr.

Ross Scott, the Judicial Commissioner of Oudh, and had conversation with him for about 2 hours. He appeared to be very polite and well-informed gentleman, and took sound views on religious, scientific and social matters. He readily subscribed to the Astrological Magazine and I was highly impressed with his good nature; and kind reception.

(To be Continued.)

Jataka Parijata, ENGLISH TRANSLATION

BY

V. SOOBHAMANYA SASTRY, B.A.

(Continued from page 271 of Vol. V.)

Sloka.—34.

Planets which do not possess benefic aspect or other such good influences may not prove auspicious when they are in their depression, or in conjunction with inimical or malefic planets or aspected by them or in their Vargas or in the Sandhis or have fewer points (in the Ashtaka Varga) or when they occupy the bad portions of a sign, or when they are eclipsed by the Sun's rays or overcome in planetary war.

Sloka.—35.

Mercury and Jupiter have their Dikbala or strong quarter in the East or Lagna. Venus and the Moon have it in the North or 4th house, Saturn has it in the West or 7th house; the Sun and Mars in the South or the 10th house.

Sloka.—36.

The Moon, Saturn and Mars have Kalabala or temporal strength at night; the rest during the day.

Each planet is strong in his hour, day, month and year. The benefic and malefic planets have strength in the bright and dark halves of the month, respectively. Mercury is always strong.

Sloka.—37.

Venus, Mercury, Mars; Jupiter and Saturn, when in their retrograde motion and victorious (in planetary war), the Moon and the Sun in the Uttarayana or Northern Course, possess exceeding motional strength. The planets taken in regular order from Mars abound in motional strength when they have their toss or throw in the North or Budha's quarter (in planetary conjunction) Saturn, Mars, Mercury, Jupiter, Venus, the Moon and the Sun rise successively in natural strength (Naisargikabala).

Sloka.—38.

Professors of Astrology say that the six kinds of strength (Shadbalas) taken in the following order, namely, Drikbala (strength of aspect), Sthanabala (positional strength), Nisargabala (natural strength), Cheshtabala (motional strength), Dikhala (Directional Strength), kalabala (temporal strength) vary as the numbers 1,5,1,5,1,7.

Sloka.—39.

60th parts and 360th parts (of a rupa) joined to certain Rupas or whole numbers represent the shadbalas of planets as following the strength of their position in the signs Makara, &c. (Ayanabala). The strength of planets is full, three-quarters or half, according to the varying intensity of the forces making up the aggregate of Shad-bala.

Sloka.—40.

The Sun and Jupiter have $6\frac{1}{2}$ Rupas each. Venus has $5\frac{1}{2}$ Rupas; seven are assigned to Mercury; the Moon gets 6, Saturn and Mars have five Rupas as their Poornabala.

Sloka.—41.

Planets are mutually friendly for the time being when they occupy the 2nd and the 12th, the third and the 11th, or the 4th and the 10th places, from one another. They are inimical if they occupy other positions.

Sloka.—42.

The Sun's friends are Mars, the Moon and Jupiter, Venus and Saturn, are his enemies. Mercury is neutral towards him. The Moon's friends are the Sun, Mercury, Jupiter, Mars; Venus and Saturn are neutral.

Honest Englishmen on Indian Education.

Where nations come in contact without understanding each other's literature or morals mistakes are often made in judging of each other. It is only gentlemen of culture and noble hearts who do justice to others. Sir Lepel Griffin presided at a Meeting of the East India Association held in London in December last when Dr. Duncan read a paper on the "*Educational System of India*." The President's manly and veteran speech told unmistakably the warm feelings of his generous heart and his condemnation of Bishop Welldon's proposal was measured and complete. The learned Metropolitan is quite incompetent to judge of Indian sciences, religion or character, and really made

proposals, which no sensible gentleman would do, after such a short experience in India, especially with such exclusive and aristocratic surroundings. Sir Lepel Griffin was in India for many years and had intimate knowledge of its people. He is certainly a better authority on Indian matters than his Lordship, the Metropolitan of India, and if the former is strong in his language, he is perfectly just in his remarks and no sane man could differ from him. "This is how the old Statesman passes his observations "he would like, with the utmost temperance, but still with some directness," remarks Sir Lepel "to express his conviction that in the agitation raised by the Bishop of Calcutta and by Whitehead and others, including the Bishop of Bombay, those distinguished gentlemen had, so far as he understood their duties, gravely overstepped them. A Bishop of the Anglican Church was appointed to supervise and control the operations of that particular form of Protestant faith of which he happened to be legally the head. He had no concern with Missionary undertakings, and, if his Missionary instincts were so warm that he felt he could not remain silent in India on that question which he had so dearly at heart, he thought his duty was to decline an Indian Bishopric. Dr. Welldon had been a very accomplished and popular master of Harrow; but when a school-master was elevated—as he too often was—to a bishopric, he was too apt to forget that he had ceased to be a pedagogue. He did not think that

the speeches or the opinions of Dr. Welldon would have any effect upon the policy of the Government of India, which was to maintain an absolute equality and impartiality on all matters regarding religious opinion. The idea of introducing religious teaching, dogmatic or non-dogmatic, into education was a retrograde one. The tendency of modern thought was to separate, as far as possible, religious from secular education, and there was no reason why in India we should attempt to adopt a policy which we were every day abandoning in England. In his opinion a great deal of the manner in which we were handicapped to-day in England was due to the fact that the headmasterships of all our great public schools were in the hands of the clergy. The secular teaching in India did not make for Atheism; but the teaching of modern science disintegrated and destroyed all those old superstitious which had grouped themselves round the monotheism of the Hindu creed. It had done precisely the same in England with Christianity, where it had swept away in the minds of most thinking people all those old myths which congregated round the old Jewish theology which was at one time the faith of almost all Christian people. For both creeds it had done the same thing; but it had purified the Hindu creed, and had not made it atheistic. The Hindu creed was a monotheistic creed, and a creed of a very high ethical value; and when he looked back on his life in India and the thousands of good friends he had left there among all classes of the

Native community, when he remembered those honourable industrious, orderly, law-abiding, sober, manly men, he looked over England, and wondered whether there was anything in Christianity which could give a higher ethical creed than that which was now professed by the very large majority of the people of India. He did not see it in London Society; he did not see it in the slums of the East End; he did not see it on the London Stock Exchange. He thought that the morality of India would compare very favourably with the morality of any country in Western Europe. (Cheers.) "We want many honest men among the European nations to judge India impartially and in the light of personal experience, Indian sciences, religion and character."

Bothas and DeWets.

Wars whether modern or ancient, developed, as we said sometime ago, both good and bad traits of human nature. Modern warfare has added a further development, viz., of making newspapers despicable, so far as correct news was concerned, in the estimation of the reading public.

Boer war is a splendid specimen of this kind of untrustworthy information and people are really wondering how such contradictory, unsatisfactory and irrelevant matters could get into almost all the respectable journals of the world. The Editors of newspapers are under special disadvantages even in times of peace for getting true information. What-

ever may be the education or capacity of an Editor he is not and he can never pretend to be a *Sarragnya* or *all-knowing*, and he must naturally depend for his information, upon his correspondents—*special, ordinary* or *extraordinary*. Modern journalism has developed a sort of self-constituted power and authority whose influence cannot be denied even by the strongest of despotic governments. People, therefore, naturally look to these *expounders* of world's news for correct, sensible and reasonable information. Competition is the *curse* of modern civilisation and where the competitors are irresponsible and without any control they may do what they like and startle the world by news suitable to the tastes of their constituency. It is one thing to publish news given to Editors by their reporters or correspondents *bona fide*. But quite another matter where Editors concoct startling stories with a view to satisfy the morbid propensities of their news-loving constituency and to increase the circulation of their papers. The latter course cannot be defended on any principles of real journalism. This practice, among some of the so-called respectable papers, is reprehensible. The public feeling on these dodges of newspapers has become quite dull and morbid. Honest journalists find it difficult to move in an unhealthy and ruinous competition and the result is that much of the news which appears in many of the journals is untrustworthy, and known to be false. When the Editors do such tricks to keep up the craving for

such kind of news the public should at once discountenance such jobbery and make these unworthy journalists feel the wrath of their disgust. Information published today to please one party, will be contradicted and even denied in the next issue of the same paper without even the expression of a pang of repentance. The Boer war gave the world ample illustrations of such contradictory news being published, and the public have become quite accustomed to such contradictions. What is gold today will become iron tomorrow and Editors have to blow hot and cold in the same breath to please this or that party.

Bothas and DeWets have been killed, shot, maimed, wounded, and captured so many times in the newspaper columns, and so many times again they have come out fresh, they have rushed into the British garrisons, they have given them sudden surprises, and gone again back to their hilly retreats to be again published as dead or captured in the newspapers. If the press censorship is strict, it can at once say that no news connected with the war will be given till it is finally over, or if it chooses to give any news at all, let it give such news as it pleases, but always the truth. Untrustworthy news does more harm than good, and it would be better that the public have no news at all rather than misleading ones. It is 28 months and the Boer soldiers seem to be springing up from the ground like the prophet's gourd or mushrooms after rains. Fifty or even one hundred

red thousand Boers could not have stood so long an overwhelming force of fine British soldiers led by the best English Generals. What is the actual strength of the Boers? Why are the British letting them off so often when they are apparently within their reach? What wonderful country that Transval must be which could defy the keen survey of the British Commander for over two years. Where do the Boers get their men and arms from to keep up their deadly struggle for so long a time, quite unexampled in the annals of the British History? Should not the English King and his ministers responsible for these unsatisfactory wars, try to find out the true causes and do something to avert the evil consequences? England's best blood has been shed. She has spent millions out of her treasury and still the chances of concluding this war seem to be as far as they were when the war commenced. His Majesty Edward VII should seriously take up the matter into his own hands, institute vigorous measures for finding out the true causes for this protracted and unlucky war, and kill Botha and DeWet, never more to appear in the columns of the newspapers, either to harass his troops or to falsify the statements which appear in the public print. These Boer Generals are playing the devil with the English troops and they ought not to be any further allowed to tax the patience of the British lion. They have no charms or mantras to bring them to life after they are once really killed or captured and as in the case of General Cronji,

these South African warriors should be caged at the earliest opportunity.

Twentieth century is not noted for miracles and dead men have not been restored to life again by any of the electrical or scientific prophets. Why then should these be often killed and wounded to appear again to be killed and wounded. Capture or kill them really and end the war. But the planets are against these desires of the British Nation and the unpleasant combination in Capricornus of the Sun, Moon, Mars, Saturn, Jupiter and Mercury is and will be giving the world a great deal of trouble and unrest.

Stri Jathakam or Female Horoscopy.

OF

KALYANA VARMA.

Translated (with full notes) by

R. KONETI AIYAR, B. A.,

ASTROLOGER,

CUDDALORE NEW TOWN.

(Specially contributed to the *Astrological Magazine*.)

(Continued from page 393 of Vol. V.)

The quadruped signs, known as Chathushpada Rasis (=four legged signs) in Sanscrit are Aries, Taurus, Leo, the second half of Sagittarius (the horse part) and the first half of Capricorn (the deer or goat part)—all these being quadrupeds in shape.

The biped signs, known as Nara Rasis (=human signs) in Sanscrit, are Gemini, Virgo, Libra, the first half of

Sagittarius (the-man-with-the-bow part) and Aquarius—all these being human in shape.

The aquatic or watery signs—known in Sanscrit as Jala Rasis (water signs) are Cancer, Pisces, and the second half of Capricorn—all these being aquatic animals in shape. The centiped sign known as Kita Rasi (insect sign) is Scorpio—with many feet.

Out of the above, the biped or human signs are strong in Lagna or the ascendant, the aquatic in the Nadir or Patala (representing watery regions) the centiped in the occident or 7th house; it is only at sunset that noxious reptiles generally come out—for the cool air; and the quadruped signs are strong in the 10th house or M. C.—the house of labor—quadrupeds being useful for labor under man.

Also the biped signs are strong in the day (work time for men), quadruped signs strong in the night (when wandering for prey), and aquatic and centiped signs strong in the twilight.

The strength of signs depend also upon the strength of their lords in a horoscope.

The strength of the Lagna and the Moon-sign (*Rāsi*) should be calculated as per each of the sub-divisions described above and whichever of these two has the greater strength, the thrimsamsa of that sign should be treated as the indicator of the female's character, i.e., according as the part of the sign ascending or that occupied by the Moon (whichever strongest) is in the division of Mars, Saturn, Jupiter, Mercury or Venus, the character of the female has to be judged.

Why the thrimsamsa division is taken into consideration with respect to the treatment of female horoscopes is, perhaps, owing to the following reasoning: The Sun is the karaka or lord of *Atma* or *Soul*. He is the lord of *Vedas* and of *Gayithri* (the essence of *Vedas* as it were) and these the females are not allowed to read. Further, the Moon is the lord of the mind and the females are to have, according to Hindu Shashtras, no minds or freedom of thought of their own, to do as they please but to think and act as their lords ask them to do. So the Sun and the Moon are not to exercise much influence on females, and it is this reason why that sub-division of the Rasi—in which no account is taken of the Sun and the Moon but only of the other five planets—is applied to females. On the contrary, the Hora sub division of the signs, in which parts are allotted only to the Sun and to the Moon, is used chiefly in judging the horoscopes of males. Let not my Western Readers think it very difficult to master the details of what follows and apply them to horoscopes. The ascendant and the M. C. obtained as per their tables are also those which will be obtained as per the Hindu calculation and the natal chart should then be prepared as per the rules laid down at the end of the notes under Stanza 2.

Also the longitudes of the planets and of the houses thus obtained must be decreased by the ayanamsa or the precession of the Equinox for the year, in order to obtain their correct position in the Zodiac, according to the Hindu system. If these two things be done, and they can be done easily, then the following principles may be applied in judging such horoscopes.

(To be Continued.)

The Bengali Zadkiels.

Forecast for 1902.

The *Bengalee* dated 1st January 1902 publishes a long list of predictions by the Bengali Zadkiel.

He makes a series of predictions for 1902, and says that on the whole the year will be unfavourable to high personages, prosperity and peace of the world. He says about the Boer War thus "England will soon get out of the dilemma. The Rosebury Ministry will stop the storms of England and both Chamberlain and Lord Kitchener will fall on critical times." The Oracle says that "with the change of Ministry will come the end of the Boer War." But the Bengali Zadkiel, as he calls himself to be, does not say when that Ministry changes. Silent on this important point he rises at once lower down in the predictions and says that "Rosebury Ministry will stop the storms of England."

Will he kindly tell his admiring readers when Rosebury got into the Ministry and whether Rosebury will ever get into the Ministry at all. Regarding famine he is doleful, and "plague" he says "will increase in one or two places in Europe this year and will decrease in India." Titles in Bengal there will be few, and "three bright stars" will disappear from Bengal and "four from India." We suppose none of the heavenly stars will so disappear. Regarding King Edward VII. the joitish he thus observes — "The effect of our Emperor's horoscope this year is not so good. May God grant him long life"?

According to him, "the Emperors of Russia, Persia, and Germany will suffer somewhat from bad health this year."

"The New Amir of Kabul and the Maharaja of Nepal will have cause to fear from enemies this year. The Irish party will give trouble to England by getting up internecine quarrels." "Lord Curzon on account of his successful policy," says the Bengali Zadkiel "will shine as a most brilliant Star in England."

He has, we believe, everything bad for Bengal, and he further predicts unrest, wars, and troubles in England, Italy, Russia and Germany. We hope he will read in his next moments of astrological inspiration, the fate of China, of America, and of Spain about which Old Moore has made so many unpleasant predictions. The English Zadkiel, is certainly beaten in the length of sentences; the Bengali Zadkiel has given. It would be interesting to watch the fulfillments of these predictions and give the Bengali Zadkiel his due when the events corroborate, the predictions made by him. He is in time before the world with his long list of predictions and we hope, he will give his readers some astrological arguments for these forecasts.

Eclipses and their Influences.

During the year *Plava* there were four eclipses, two of the Moon and two of the Sun. This year *Plava* commenced on 21st March 1901 and will conclude on the 8th April 1902. During this year we have had two lunar and two solar eclipses, occurring in the same months. We wrote three

articles in the "Indian Mirror" Calcutta, on the solar eclipse and its future results, and we shall say a few words about them here. People have been justly fearing these eclipses from time immemorial and they have very good scientific reasons for these fears. They thought that as the Sun and the Moon represent the largest planets who are directly influencing them, they called the Sun the father—masculine energy and therefore more energetic and the Moon the mother, the feminine energy, for the lunar rays are mild and exhilarating. Astrology tells us the same about them. People, as children under the care of these two mighty revolving planets, thought that the misfortunes of their parents will be visited on them and justly so. The ancients did make calculations about the exact quantities of their influences, and thought that when these planets lost some light and heat by being eclipsed by invisible planets, they, the people, would also be largely affected by losing terrestrial energy. Modern science has proved nothing more than this. Without Sun's light and heat nothing can exist even for a second and therefore the terrestrial phenomena must get a measurable quantity in a year. Some scientists have made calculations and say that the Sun gives one-over-two hundred thousandth millionth part of his total energy to the earth every year. This, it will be seen, is the energy that the earth receives for 365½ days and therefore in each day the earth gets much less than the above named wonderful fraction. Then again each day contains 24

hours and each hour contains 60 minutes and each minute contains 60 seconds. These fractions, if worked out, will give us tremendously small figures and with such small fractions it is almost impossible to have any idea of the mysterious power of these solar and the lunar rays. What happens when an eclipse takes place is that the normal quantity of the supply is disturbed and lessened, and this loss tells directly upon the three grand kingdoms of nature the mineral, the vegetable and the animal including the man. Man is the pink of creation and therefore he has to get the most conserved form of energy from the Sun. A loss of a diamond will be considered more injurious than the loss of a similar quantity of earth or any other metal. Man must always conserve his energy. Eclipses take away the stored up energies of the earth in two ways. The earth first loses its normal supply and therefore becomes disturbed from loss of real powerful magnetic rays. Secondly when the solar or the lunar disc is concealed by an invisible and dark body, the stored up energy of the earth is absorbed by the dark bodies, as opaque bodies have greater powers of absorption.

Thus these two sources of loss of vitality namely (1) the cut-off from the usual supply from the Sun and the Moon, and (2) the absorption of the stored up terrestrial energy have very serious consequences on the flora and the fauna of a country. Eclipses however are not always visible in all quarters of the globe and those

surfaces of the earth which are exposed to solar or lunar rays, or those parts of the earth from which the stored up energies are absorbed by the dark bodies, causing the eclipses suffer a great deal more than other regions which did not come within the reach of the solar and lunar influences. The latest eclipse lasted for over two hours, and we can easily see that the amount of energy cut off from the normal supply to the earth, and the quantity taken away from the stored up energy from the earth must have been very great and will leave very serious results upon those countries and men where their effects were most felt. The influences of the Sun and the Moon are not productive of similar results. This we can easily perceive from the nature of the planets and the differences we find in the solar and the lunar light and heat rays. When these two eclipses happen to come in one and the same month, the results are still more disastrous and we shall refer to them in our next issues. They are undesirable but still it is better to know bad before-hand, and do our best to overcome those evil results, if we can do so legitimately and successfully.

(To be continued.)

King Edward's Horoscope.

On page 394 of Vol. V we acknowledged receipt of two horoscopes through Dewan Bahadur R. Raghunath Row, and said that we will publish them in this issue. As they occupy much space we will publish one of them now and the other will be published in our next issue.

Dewan Bahadur Raghunath Row had an honorable career of public service in the Madras Presidency and now enjoys a well earned pension at Kumbhaconum. As a loyal subject of His Majesty King Edward the Dewan Bahadur seems to have submitted the King's horoscope to some of the known astrologers in that part of the country and the result is the present two horoscopes submitted to us through him. The following horoscope is one that has been prepared by Veeraswami Sastri, Jotish of Kallakurchi Taluq, in the South Arcot District and this learned astrologer thus begins his observations on the horoscope of His Majesty King Edward VII of England and Emperor of India. As the horoscope is written in Tamil and Sanskrit we give here the spirit of his remarks and predictions. He thus begins—"His Majesty Edward VII" was born at 10—14 A.M. on the 9th November 1841.

From thence up to 9th November 1901, 60 years have passed in his life and the sub-period of Venus in the period of Mercury rules him just now. The planets are placed in the following houses and degrees.

	Houses.	Degrees.
Sun	7	17
Moon	5	30
Mars	9	16
Mercury	8	2
Jupiter	8	22
Venus	6	20
Saturn	1	9
Birth or Lagna	8	29

	Rasi Zodiac.		
Saturn Mars.			
Birth Jupiter Mercury.	Sun.	Venus.	Moon.

Venus.	Mercury.	Mars.	
	Navamsa Zodiac.		
Saturn.			
Birth Sun.		Jupiter.	Moon.

Veeraswamy Sastry gives some more chakras (circles) which may conveniently be omitted. He says at the time of birth King Edward had 3 years and 6 months of the period of Mars. Then Rahu for 18 years, Jupiter for 16 years and Saturn 19 years. Thus H. M. passed the Dasa of Saturn when he was 56 years and 6 months. Then commenced the period of Mercury and Mercury's sub-period and that of Kethu's passed off, as also two months of Venus.

There will be a balance of 32 months of Venus, which will last up to 9th July 1904. Then the sub-period of the Sun will last for 10-6 months, Moon for 17 months, Mars for 11-27 months, Rahu for 30-18 months, Jupiter for 27-6 months and Saturn for

32-9 months. Thus he brings up the total at the end of Mercury's Period, to 73 years and 6 months. As per Jaimini Sutra which he quotes, the astrologer says that as the lords of the birth and 8th are in common signs, there is middle life. As the ascendant is also in a common sign it points to the same result. According to another authority there is long life. By another method of Dasa Ayurdaya he gives the following years to the planets.

Sajittarius Jupiter 12 years.
Capricornus Saturn 12 Do.
Aquarius Saturn 2 Do.
Pisces Jupiter 4 Do.
Aries Mars 10 Do.
Taurus Venus 8 Do.
Gemini Mercury 7 Do.
and Cancer Moon 11 Do.

Total years. 66

Now the Dasa of Astamadhipathi, Chandra is going on and as he is in Vargottamamsa he cannot kill the person. Then (after 66 years) the Dasa of Leo Sun comes and then in the sub-period of Gemini Mercury there may be serious danger. As the lord of the birth and 8th are both in quadrants and as Moon is in Vargottama the person gets full or long life. Again, as per Jaimini Sutras, Benifics are in Kendras and 11th house and no evil planets in the 8th, the person gets 70 years of life. But, as the 8th house is aspected by malefics Mars and Saturn, that period may be lessened by 1 or 2 years. As birth and Chandra are not occupied by evil planets and as 8th houses from either are clean

and unoccupied, the life will run up to 70 years. Lord of Chandra is in Vargottamamsa, and in Kendra, the Lord of life Saturn is also in Vargottamamsa; Mercury, Lord of Maraka house 7th, is with Jupiter in Lagna in Poosbkaramsa and own house, and both are in Lagna Kendra, the life is long and glorious

Another authority is quoted and it says that if benefics are in quadrants, and if Saturn is aspecting or occupying 8th, it will be middle life. Middle life means 66 years. The 5th Dasa kills the middle life man and Mercury's Period is the fifth in the order of Dasas. But as per authorities mentioned, as Mercury is with Jupiter, as he owns the house occupied by Chandra in the Navamsa, and occupies the ascendant, as Jupiter is the Lord of the Navamsa occupied by the Sun, who is the lord of the 9th house from Lagna, and as Jupiter and Mercury the lord of the 10th house or Rajya are together occupying the Lagna, which happens to be the house of Jupiter, the person holds an eminent position as a monarch. As Mercury has given the Native Rajayoga, although it is the 5th Dasa in order, it will not kill him. Many authorities are in favour of long life and therefore the King is not likely to die before the completion of the Mercury's Period.

The lord of the 8th Moon occupies Kanya Navamsa, and when Saturn moves in Taurus, Virgo and Capricorn, danger to life will be generally predicted.

Saturn will move in Capricornus in 1902 and shortly there will be Mars, Jupiter and the Sun, this will be considered by many as a dangerous period. But I (Veerasami Sastry) do not hold that view as correct, and think that H. M. will have serious illness, loss of wealth, and wars in his dominions.

As a remedy the astrologer suggests that certain charities-like gingely oil seeds, pumpkins, goats, etc. may be given to suitable persons and suitable prayers, duly offered to God will save the King from his expected dangers."

From what we can see the Sastryar has been confounding one system with another and the arguments although cogent, are not very convincing from an astrological point of view. We shall publish the other horoscope in our next and then offer our remarks about these horoscopes. We would draw the attention of our readers and Mr. Triumbuk of Morvi to the planetary positions as given by the latter gentleman in our issues of May and June 1901, and request them to note the utter irreconcilability of these two sets of calculations made by them.

Veerasami Joshi and Triumbuk are quite at variance, and we hope that both of them would sit to work and find out who is wrong.

Calculations seem to be quite confusing and there should be no differences in mathematical portions at least.

ED. AS. MAGAZINE.

Tit Bits of Astrology.

BY

C. D. M. LIMJEE B. A. J. P.

The Reception of Planets.

Next to the exaltation of planets, the reception formed between them, ranks best, on the scale of planetary dignities and influences. Let us analyse the word "Reception." We generally hear people talking of reception party, reception dinner and so on. Reception conveys the idea of popularity, and high esteem and at once tells us about the position of a man in the eyes of the people at large. By way of metaphorical extension of the term we may speak of one planet being held in veneration by another and revered by others who are his friends or enemies.

Reception between planets is of two kinds, reception by exaltation and reception by debility. The one increases good and weakens evil while the other weakens good and increases evil. This may be made more clear by taking examples. Jupiter in Capricorn and Saturn in Pisces is an instance of reception by essential dignity. A host of astrologers, who have just set themselves up as such, by reading few minor authors on the subject, and who do not know the inner workings of the science, would at once begin by denouncing the sign in which Jupiter is posited. They would complain that Jupiter would be out of dignity. I do not know of any epithet which could possibly be applied to such quacks in astrology. (3) Having first examined the

reception between the planets by essential dignity, we should next pay attention to the houses in which they are situated and if such reception takes place. We must then apply the universal rule—cardinal houses show power and importance while the others the reverse. In giving final judgment, we should consequently modify the predictions.

Now Saturn in Cancer and Jupiter in Libra would well illustrate what is called, reception by exaltation. This is the best kind of reception that usually takes place and is very rare in nativities. Sun in Scorpio and Moon in Libra on the other hand would fall under the category of reception by debility and this sort of relation is of the weakest order—the more so if the bodies are out of accidental dignities.

One point more, I should like my readers to pay heed to and that is, you should always observe the nature of planets among whom such amicable relation occurs, whether they are intimate friends or inveterate enemies. This also would very much alter the prognostication of events.

As far as my observation goes, I have every reason to believe, that planets when in reception with each other, try to do utmost good to the native. They lower the native with all their inherent qualities.

American Horoscope.

Failure of Democracy.

Despotic and democratic forms of governments have been known from a long time and some countries flourished under Democracy, but for very short periods. Whether despotic or democratic, there must be a ruler and a concentrated authority; and if we examined into the history of past nations, very few states succeeded well, under democratic conditions without merging themselves into despotic or imperialistic tendencies. It is men who lead nations and they become despotic soon after the power passes into their hands by the conquests of democratic exertions. In large empires, imperialism alone seems to last for a long time. America is now passing into imperialism, and as a democratic country it has apparently failed,

Lucie Page Borden thus writes in the "Flaming Sword" about this important subject—"Democracy has practically demonstrated its incompetency to provide stable and legitimate Government. Instituted in America under the most favourable auspices, including a virgin continent to develop, insulation by distance and by water together with special qualities of integrity in the character of its founders, no test could be fairer; yet few would deny, that the outcome of the experiment as now manifest is a disappointment. The people are not wise enough, they are not pure enough, they are not unselfish enough to govern themselves under free representation." These are sad reflec-

tions upon the rapidly increasing imperialism of American United States. Planetary combinations are foreboding trouble and anxiety to the American States, the murder of three of her Presidents in a short time, shows that society is convulsed from various undermining influences, and may be torn to pieces by the slightest breaths of political winds. Continuous prosperity and luxury must make men selfish, envious, greedy and imperial and this is simply a repetition of history. The planetary combinations are now assuming a final crisis and their results from unpleasant combinations will be far-reaching. People may be sceptical or believing, they may be intelligent or stupid, they may be civilised or barbarous, they may be scientific or non-scientific; under all or any of these circumstances, the power of the so-called erroneous elements cannot be denied. Earth, air, water, fire and space have their constant influences, and these again in their turn are supposed to be influenced by the mental and moral vibrations of the human vitalising powers. Man, although forms an infinitesimally small portion of the physical world, has in him a *will power* which can control, by proper development, tremendous natural forces. 'How this power—mind or soul—has been developed, where and how it is placed in the body of man and by what methods this can be emancipated from the physical *traces* by which it is fastened down to the human body during its stay there, and where and how it can finally incorporate itself with the

Supreme Intelligence, are matters which have been explained by various philosophies in different ways. All creation is traced to Supreme Intelligence. This High Power then has various channels through which it can flow, and some of these are human minds. It therefore stands to reason, if we say, that the mental conditions of a nation determines the conditions of magnetic and electric vibrations in the country and these in their turn determine the prosperity and adversity of the country where they flow in freely or are obstructed by vibrations of vice.

America is now like a young man who has good health, much money and great temptations to use these birth-advantages rightly or wrongly. The young man, uncontrolled by reason and morals, but controlled by animal and evil instincts may plunge into sensuous pleasures and find himself, after sometime, in the awkward positions into which they are sure to lead him or like a wise, prudent and sensible youth may turn all those advantages to great account and get immense profit.

America worked its way well and now occupies a most prominent position among the nations of the world. Now is the time for her to be tempted and drawn into sensuous ways and it is now that she must thoroughly restrain herself. President Roosevelt has very great responsibilities and he must not make himself unpopular and meet the fate his illustrious predecessor met. He has responsibilities at home and among other

nations. None of the foreign powers can oppose his views singly and therefore his influence is tremendous to make or mar the fortunes of other nations.

The planetary combinations are getting unfavourable to America. Saturn is moving to the seventh house with Jupiter who is debilitated there. Other evil planets are also getting unfavourable. American statesmen must be very careful. They must keep the fact that it is Democracy and equality that made them great and that would keep them in their present position. Freedom and spirituality ought not to be neglected. Saturn begins to shed a great deal of malignant light on America during the next three years and they must be cleverly passed over. During this time wars and foreign disturbances, the furies of wind, fire and water and the embers of popular discontent will trouble her lands and her citizens. Acquisition of property may not, after all, be so very difficult as to keep it safe for a long time after one gets it. The relationship among the various states of their American Republic, will be much strained, and we may soon hear of news which may not be quite so palatable.

NOTES.

Recently Marconi transmitted wireless telegraphy to a distance of 1700 miles from England to Newfoundland.

Under the present law of Maryland, a woman is not entitled to be admitted to the bar. Miss Maddox who recently sought admission to practice there, has not been enrolled.

President Roosevelt of the United States is strongly in favour of increasing the American Navy and thinks that the safety of his Republic mainly depends upon the superiority and efficiency of their naval power.

We have received a copy of the Hazelrigg's Astrological Almanac for December 1901, and it contains very useful and instructive information. This Predictive Brochure contains information that may be of great help to the general public and we believe is published monthly.

The Christmas Number of the Metaphysical Magazine is neatly got up and contains much readable matter. The "Genesis of the Koran" by the learned Editor speaks much in favour of his tolerant heart, and shows the broad spirit with which some of the educated gentlemen are approaching Eastern religious systems.

At Balasore we were the guests of Rai Narain Das and Babu Radha Charan Das Zemindars, in their comfortable garden house, and we delivered three lectures in their house on the subject of planetary influences. They treated us with special kindness and respect and gave some presents of the manufactures of their place. We hope they will soon become our Patrons.

We were the guests of Rai Hari Ballab Bhose Bahadur Senior Govt. Pleader, Cuttuck, and we delivered two lectures in the Hall of the Printing Company, before full houses. Rai Hari Ballab's spacious bungalow was our residence at Puri or Jagannath, during our stay at the latter place and we are much obliged to the gentleman for his kind hospitality when we were there.

Professor Huxley's remarks on alcoholic drinks are very pertinent

and ought to be read with care. He observes—"I would just as soon take a dose of arsenic as I would of alcohol. I should think the arsenic the safer, less likely to lead to physical and moral degradation. It will be better to die outright than to be alcoholised before death." The drinking people must carefully digest these useful words.

The continuance of the Boer War is mainly due to the planetary combinations in the astrological analyses. Every statesman in England is trying to find out how the Boers are able to hold their ground so often inspite of overwhelming numbers. But they would not turn their attention to the movements of Mars and Saturn. They will be greatly profited if they consulted the true source. Prejudice is in the way.

The "Chicago Legal News" contains a quotation on justice, which we reproduce here—"Laws do not execute themselves automatically. They require the machinery of human, and therefore fallible administration. A bad law intelligently administered, may serve the welfare of the people better than a good law unintelligently administered—Justice cannot be established by contemplating its principles but by practising them."

The "Occult and Biological Journal" for December contains as usual very useful reading, and the contributors seem to be exerting themselves to make it worthy of every encouragement. The "Thesis of Man" is a thoughtfully written article and the "New Practical Methods" although not agreeable to all, are still very interesting to read. Its get up is splendid and it is edited by one of the most intelligent of modern men Hiram E. Butler.

We visited H. H. the Raja of Nilgiri in Orissa and were his guests for 10 or 12 days. The Raja is an intelligent and educated gentleman, and is

managing his State with the help of a European Dewan Mr. Ring. We delivered a lecture on astrology in the Durbar Hall and received some valuable presents from the Raja Saheb. He also took us to a tiger hunt and a Santal Dance, and our time was very agreeably spent in his company. We thank the Raja Saheb for his patronage and appreciation of our attempts in the astrological cause.

At Vijianagaram the Dt. Munsiff, Mr. T. Narasimachar B. A., B. L., arranged a lecture on the influence of planets in the Maharaja's College and there was a very appreciative audience. We are thankful to Mr. T. Narsimachar for his kind treatment given to us while there. We took a hasty run from Waltair to Vizag and were the guest of Mr. A. Suryanarain Row Garu, High Court Vakil. Although perfect stranger to him he gave us very cordial reception, and we cannot forget this sincere token of real friendship and gentlemanliness.

We have received a copy of the Catalogue of books for sale by Messrs. T. S. Natesa Sastri and Co. of Mayavaram, Tanjore District, India. Mr. T. S. Sastry has made a very good selection of the books and periodicals treating on useful and instructive topics and has supplied a desideratum which was really felt for a long time by the world's public. The Catalogue is not comprehensive, but it is an attempt in the right direction, and we trust that with the issue of a second one, Mr. Natesa Sastry will include the names of many more of the useful books and Journals.

The Journal of the Asiatic Society of Bengal for this quarter is very interestingly edited. There are about 17 plates and these are very representative of the various types of Nagas, hill tribes inhabiting North-Western

parts of Hindustan. The article on "Materials for Flora of the Malayan Peninsula," by Sir George King, is an interesting reading for gentlemen with a botanical turn of mind.

A very instructive article appears in the *Harbinger of Light* about the "Power of Thought" and ideas are finely developed. These have their counterparts in the Yoga Philosophy of the Hindus, and are very elaborately treated. We would advise our Western friends to pluck the intellectual fruits of India fresh from the Sanskrit and not get the rotten interpretations offered by many of the orientalists.

The Sunday laws of England are as grotesque as those framed by the Semi Barbarians of some remote Islands and show an amount of dogmatic Christian tenets which sound very queer to the nonchristian nations. Cannot the Government banish such dogs from their country. "A mother should not kiss her children on Sunday," and if she did so out of natural affection she would commit a misdemeanour.

The "Chicago Legal News" passes a very sensible remark in *Re Mrs. Jane, B. Ott* of Iowa who was not admitted to the American Bar Association on account of her sex. The learned Journal thus observes—"for an Association like the American Bar Association which claims to be the leader in legal reforms in the United States to postpone for a year, the application of a woman for membership, simply because she is a woman, is we think, not creditable to that institution."

Peter the Great of Russia had a very low opinion for lawyers. His Majesty was taken over Westminster Hall when courts were sitting, and he was perplexed by the number of men with wigs and gowns. On being

told they were lawyers, he could scarcely conceal his surprise and thus remarked "Lawyers" he exclaimed "why, there are only two lawyers in the whole of Russia, and I am going to hang one of them directly I get back". The present honorable profession can hardly feel flattered by such remarks by an Emperor.

Slavery abounds now in the heart of the most enlightened nations more than it did some 15 or 20 centuries ago. In all the great factories, the wages of the workman are small, his comforts absolutely nil, and his slavery really intolerable men and women have to work for 12 or 14 hours and their wages are hardly sufficient to meet their actual wants. Children begin to work when they are 3 or 4 years old, and although one family works fully on all days, they can hardly save any money and often are miserable slaves. This is civilisation with vengeance.

We have to acknowledge, with thanks, the receipt of the first instalment of the "Hindu Calendar and Astronomical Ephemeris" for 1901, by S. R. Muthukumar, Head Clerk, Land Registry Office, Jaffna. He comes of a family in whose veins runs a strong current of astronomical capacity and ability. His father was a Colonial Surgeon who very recently retired from the service and we had long correspondence with this indefatigable and intelligent young gentleman. He has kindly promised to make calculations of the planetary positions for fifty years to come or up to 1950, and to also give the correct planetary positions for the past fifty years or 1850 to 1900. Thus the readers of the Astrological Magazine will have the special advantage of getting really one hundred years' Almanac and as this first Almanac will appear in 1902, we would strongly urge upon the public

the desirability of subscribing for copies of this Magazine at their earliest convenience, and thus secure for themselves a great advantage which they would otherwise lose. To outsiders we will necessarily charge a separate price, which, when totalled for the hundred Almanacs, might come up to a large sum. Every month or every alternate month will appear a Panchanga or Almanac in this Magazine and therefore the Astrological Magazine confers upon its subscribers special privileges. We will say more about this in our future issues.

We regret very much to record the death of one of our best and most beloved friends S. Venkata Charya, Dt. Court Pleader, Bellary, at the early age of 50 years and 6 months, on the 10th January 1902, at Castle Kernan, Madras. He has left a very large family. He was thoroughly god-fearing, honest, and gentlemanly and of ten sympathised with our astrological movements in a very practical manner. When Bellary was threatened with "plague" he strongly supported our movement to get up remedial measures on a large scale and co-operated with us, for more than a month sacrificing his own interests for the public good. He was secretary of the Peoples Association, and Honorary Magistrate of Bellary. He stuck up to the last to his Hindu religious principles, and lived an exemplary moral life. Although he was not a Maharaja or an aristocrat with money to waste, he led a tolerant and useful life, which might well be copied by the best of the *Upper Classes*. He died a serene death, unconcerned with his worldly affairs, and refused to take caste-polluting medicines, which very often facilitate rather than avert the grim hold of *Old Death*. We wish him all peace and glory in his higher life.

The Lunar Year PLAVA.

Showing the Positions of Planets during the Month of

JANUARY 1902.

PAST YEARS FROM THE CREATION OF THE WORLD 1,955,885,002 SOLAR YEARS.

Vikramarka Saka. 1959.
[Salivahana Saka. 1923.

English Date.
Full 1902.

English Date.	Mahomedan Date.	Solar days.	Lunar days.	INDIAN TIME.		Week days.	Constellations.	CHANDRA (MOON).		Length of day.	Ravi (Sun).	Kuja (Mars).	Budha (Mercury).	Guru (Jupiter).	Sukra (Venus).	Rahu (Dragon's Head).	Kethu (Dragon's Tail).	Sani (Saturn).	Rakshasas.
				Ghatikas.	Vighatikas.			Chhatra.	Rasas.										
1	20	18	7	13	35	Wed.	Oothara.	6	36	Virgo.	.....	.....	Poorsh 3 17-2	Comb. 20-24	.....	.....	.....	Po.4 23 0	.....
2	21	19	8	16	17	Thurs.	Hashta.	10	28	Virgo & Libra.	.....	.....	Poorvas4 3-20	.....	.....	.....	.....	.....	.....
3	22	20	9	20	2	Friday.	Chitta.	15	24	Libra.	28-12	Poorsh 3 42-41	Poorvas4 3-20	.....	.....	.....	.....	.....	.....
4	23	21	10	24	50	Satur.	Swathi.	21	10	Libra	.....	.....	.....	.....	Dhanis 4 38-0	.....	.....	.....	.....
5	24	22	11	29	55	Sun.	Visakha.	27	27	Libra & Scorpio.	.....	.....	Oothras1 49-0	.....	.....	.....	.....	.....	Ekadasi.
6	25	23	12	35	27	Mon.	Anoradha.	34	5	Scorpio.	28-16	Poorsh 4 58-1	.....	.....	.....	.....	.....	.....	.....
7	26	24	13	40	39	Tues.	Jaista.	40	21	Scorpio.	.....	.....	.....	.....	.....	.....	.....	.....	.....
8	27	25	14	45	23	Wed.	Moola.	46	10	Saggi.	.....	.....	.....	.....	.....	.....	.....	.....	.....
9	28	26	15	49	54	Thurs.	Poorvash.	50	58	Saggi.	.....	.....	.....	.....	.....	.....	.....	.....	.....
10	29	27	1	52	17	Friday.	Ootharash.	54	36	Saggi & Capri.	28-18	Oothras1 14-48	.....	.....	Sathab.1 37-0	.....	.....	.....	.....
11	30	28	2	50	15	Satur.	Shravanam.	57	4	Capri.	.....	.....	Oothras3 .....	.....	.....	.....	.....	.....	.....
12	1	29	3	53	7	Sun.	Dhanista.	53	15	Capri. & Aqua.	.....	.....	Oothras4 50-0	Oothras3 30-8	.....	.....	.....	.....	.....
13	2	1	4	50	44	Mon.	Sathabish.	58	12	Aqua.	28-20	Oothras2 30-36	.....	.....	.....	.....	.....	.....	.....

14	3	2	5	43	1	Tues.	Poorvab.	56	58	Aqua. & Pisces.	.....	.....	.....	.....	.....	.....	.....	.....	.....
15	4	3	6	44	29	Wed.	Ootharab.	54	52	Pisces.	.....	.....	.....	.....	.....	.....	.....	.....	.....
16	5	4	7	39	53	Thurs.	Ravathi.	51	54	Pisces. & Aries.	28-22	Oothras3 46-51	.....	.....	.....	.....	.....	.....	.....
17	6	5	8	34	42	Friday.	Aswani.	48	20	Aries.	.....	.....	.....	.....	.....	.....	.....	.....	.....
18	7	6	9	29	28	Satur.	Bharani.	44	20	Aries.	.....	.....	.....	.....	.....	.....	.....	.....	.....
19	8	7	10	23	28	Sun.	Krithika.	40	10	Taurus.	.....	.....	.....	.....	.....	.....	.....	.....	.....
20	9	8	11	17	32	Mon.	Robini.	35	58	Taurus.	28-24	Oothras4 1-44	.....	.....	.....	.....	.....	.....	.....
21	10	9	12	12	41	Tues.	Mrigasira.	32	46	Taurus & Gemini.	.....	.....	.....	.....	.....	.....	.....	.....	.....
22	11	10	13	6	23	Wed.	Auridra.	28	30	Gemini.	.....	.....	.....	.....	.....	.....	.....	.....	.....
23	12	11	14	1	29	Thurs.	Poonarvas.	25	30	Gemini & Cancer.	28-30	.....	.....	.....	.....	.....	.....	.....	.....
24	13	12	15	53	37	Friday.	Pooshiami.	24	9	Cancer.	.....	.....	.....	.....	.....	.....	.....	.....	.....
25	14	13	16	51	33	Satur.	Aslasha.	22	50	Cancer & Leo.	.....	.....	.....	.....	.....	.....	.....	.....	.....
26	15	14	17	50	39	Sun.	Makha.	22	45	Leo.	28-36	.....	.....	.....	.....	.....	.....	.....	.....
27	16	15	18	50	37	Mon.	Poobha.	23	53	Leo. & Virgo.	.....	.....	.....	.....	.....	.....	.....	.....	.....
28	17	16	19	52	12	Tues.	Oothara.	25	30	Virgo.	.....	.....	.....	.....	.....	.....	.....	.....	.....
29	18	17	20	54	56	Wed.	Hashta.	28	58	Virgo & Libra.	.....	.....	.....	.....	.....	.....	.....	.....	.....
30	19	18	21	53	45	Thurs.	Chitta.	33	24	Libra.	28-42	.....	.....	.....	.....	.....	.....	.....	.....
31	20	19	22	60	0	Friday.	Swathi.	39	15	Libra.	.....	.....	.....	.....	.....	.....	.....	.....	.....

* Christian New Year's day.

+ Mercury Enters Capricornus.

† New Moon-day or Amavasya.

‡ Northern Elevation of Moon's Horn.

§ Sun enters Capricornus. Santramana, Ootharayanam Commences.

§ Cattle festival.

|| Kumbayanam.

¶ Full Moon. Poornam.

• Mercury enters Aquarius.

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

Diplomed Biochemist etc.

EDITOR, ASTROLOGICAL MAGAZINE,

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Sources of Heat and Light.

II.

WE pointed out in our issue for December last that for the regulation of the expenditure of the solar heat and light, on the meteoric-concussion presumption, there must certainly be a higher agency, who must entirely devote his energies to this important work. If the slightest change takes place in the fall of these meteors, then the normal supplies of heat and light would be immediately disturbed, and inevitable destruction to the dependent planetary bodies would result as a matter of fact. Meteoric attractions might be

easily explained on the known laws of celestial gravitation but on what principles of science we have to explain the repulsions of these meteors from the solar body, we are not in a position to state. If it be presumed that the striking meteors would be incorporated with the body of the sun, then instead of the shrinkage theory being promulgated, a new one has to be advanced, which would be radically different from what the former would represent, and that the solar disc, instead of being lessened every year, receives additions of material bodies which would considerably increase his bulk and make him radiate larger and more intensified forms of heat and light

which would again mean certain destruction to the attendant planetary bodies. It may be supposed that these meteors which are attracted by the solar gravitation, are again subjected to greater celestial gravitation from more powerful solar systems occupying the immeasurable portions of unconceivable space, but then the theories get into further complications making the subject of the *sources of heat and light* more confusing and more chaotic than in the first instance. The inference would therefore be that the *meteors* and *comets* have regular and economic movements, and that their fall upon the solar surface would be regular and constant. The size of the comets and meteors is as variable as their other attributes are, but like a cashier, who disburses the pays of officials regularly, there must be some unknown, but nevertheless a real agency who regulates the movements of them and only allows such a number as would be required to create the necessary heat and light. The processes of selection, election and combination would mean too much to be readily swallowed by the non-scientific minds, and the whole theory looks as absurd as one can conceive in the cock-and-bull story

books of his younger days. The number of the comets and meteors must have considerably diminished by this constant falling and the whole thing is a mystery which can only be solved by the great planets themselves. Another theory assumed is that the solar body has many combustible materials, and they go on constantly coming in contact with the ignitable gases which suddenly set them ablaze and thus bring into existence the necessary quantities of light and heat for sustaining the various planetary bodies in their respective positions and supply them all with the needed forms of energies. In such a case the theory gets into further complications by the attempts scientists have to make to find out the nature, quality and quantity of these combustible materials and the sources from which they are as regularly supplied to make up the want created by this incessant and regular consumption of ignitable substances. If the solar body itself contains all these combustible materials then it would be difficult to conceive how they could go on, regularly supplying the necessary quantities of heat and light, and not be burnt away in one huge conflagration.

If such a presumption is tenable even for a short time then the inference would be that all the combustible materials would have caught fire and that they are still burning and radiating light and heat which we see and feel at this tremendous distance from the sun. It would be unreasonable to suppose that a conflagration of that nature would be steady and regular, and that the materials would obey any instinctive laws which would enable them only to expose regular quantities to produce regular qualities. Like the burning of a torch there must be a normal supply of materials to keep on a systematic production of light and heat from the solar disc. There have been identified in the solar disc more than a dozen metallic and non-metallic elements or substances by the observations made by the spectrum analyses, and if these are true then the body of the Sun contains huge quantities of metallic elements which are constantly being melted by high and very powerful sources of light and heat and which have been producing steady quantities of energies needed for the maintenance of the solar system. None of these theories gives any satisfactory explanation for the

continuous well regulated and immense quantities of these solar energies which we receive from the sun and without which the world will not and cannot exist even for a second. The solution of these mysterious forms of energy and the sources they are derived from are questions which require a deep study. The sources of heat and light cannot therefore be satisfactorily explained on these presumptions. There is another incongruity in the examination of these forms of energy, which cannot be easily excused in the daring scientist. Modern spirit of inquiry is unaccountably connected with the examination of sources of energies rather than with first knowing the effects and how they are produced. The amount of midnight oil that is wasted upon such knowledge could most advantageously be spent upon knowing first, what are the energies themselves and how they work in nature. In some places we have greater light than in others. In some climates the heat is greater than in others. We do not exactly know how we feel colder and colder as we go higher and higher in the atmosphere and towards the solar disc. We are at a loss to account how such a variety of creation can be witnessed in almost at

the same time and place. We have not yet understood the composition of the solar disc. The scientific experiments now conducted by means of glasses and lenses, are at best only tentative and can never pretend to reveal the wonders which may be found in the solar body. Each fresh observation, either upsets or alters or contradicts that which has been learnt as the result in the previous researches. Where then are we to stop and what have we to do? The effects must be carefully analysed before their causes can be touched, and the effects of solar energies working in nature in a thousand wonderful ways are always baffling the keenest intellects of modern generations.

Have Omens any Scientific Basis. Can they be trusted.

Careful observation of human nature in all ages and climes leads to certain results, which when cleverly analysed, reveal the peculiar workings of mental energy. The development of psychology is not the work of one day or one generation, but of millions of years and millions of generations. The student of this important branch of human knowledge, has been more useful in developing and preserving the subtle workings of mind than almost any other body engaged in

the search of terrestrial phenomena. Between the unseen heaven, hell or God or Supreme Intelligence or Devil or evil Potency and the physical influences, the medium or the connecting link seems to be the human mind. The last is divisible into many grades and qualities. There are minds of colossal reach while there are others of no reach at all. The rest average between the drivelling idiot and the most wonderful genius which comprehends facts almost by intuition. Mind and all its work is on the invisible plane and those who wish to make researches in the psychological problems, themselves require minds which are cast in no ordinary moulds. Nations are made or destroyed apparently by external physical conditions of their existence, but when we carefully analyse we see that these external physical environments do not furnish all the materials to make nations great or to destroy them. A country may be healthy, may have great natural facilities for quick trade and muscular development and may have other advantages under which life progresses and prospers. But these alone will not be sufficient to make it great or permanent. Nations become great more by invisible causes than by visible ones. Good fighting physique cannot always succeed against strong invisible mental determination. The will power, and moral vibrations apparently command greater stability in keeping the political and intellectual power than simple physical advantages of a country or of its nation. The power of *invisibles*,

whatever they may be, cannot be denied, and the warnings we receive from them beforehand ought not to be neglected by thoughtful and sensible men. The world is actuated, and guided by physically invisible but mentally visible energies. We shall not be wasting our time if we entered into an argument in this important branch. Omens are held in esteem even to-day by the most enlightened of the modern nations and their own scientific theories furnish us with very reasonable explanations for the phenomena of Omens. We were talking of invisible energies. A king gets into throne, and every ordinary person takes him and must take him to be what he appears to be. But the comprehensive intellect at once neglects these external manifestations of love or solicitude for his subjects and then, begins to analyse the king's invisible promptings by processes recommended by the observer's own invisible mental energies. The monarch may act with grace and affection but the keen observer attributes invisible-but, all the same-true motives for every act of the royal personage and gauges the future results of the invisible forces with tolerable accuracy. Mind controls the body and we are feeling every day the truth of this statement. Thus nations who have moral and religious vibrations will have greater chances of success and stability than those who have weaker minds. Mind therefore works really wonders while the body falls into a subordinate position. This is really surprising but it is so and we have to

analyse mental promptings as best as we could, considering the physical environments as always of second rate importance in determining the prospects of a nation or individual. Mind cannot be seen by the physical eye but can be grasped by the mental vision. The visible can observe the visible and the invisible has to be developed to sound the depths of the visible as well as the invisible energies. This is what is being done every day in the world. The world on a lower or physical plane of development could only grasp facts which have existence on the physical plane, and keener mental vision is needed to find out and determine the work of the invisible energies on the intellectual plane. The variety of temperament is as surprising as the variety we find in the physical phenomena. In fact, if observations and experiments are carried on in certain methods known to a fortunate few, it is alleged that the physical phenomena is a later and grosser result of mental phenomena. The mind becomes finally matter, and matter, by knowing the secret laws of nature, can be turned into mind.

Thus there is a standard at which mind can be turned into matter and matter can be turned into mind. The laws regulating these conversions of the rougher into finer and finer into the rougher, constitute what are called the Vedantha philosophy and all those scientific works which form steps to lead to the shrine of this sacred knowledge. The evolution theory has long been established and

cannot be rejected. The laws of *continuity* are of paramount importance in the history of scientific knowledge. If we take any matter we have generally three states assigned to it. The solid forms the first or the rougher strata, and from this we get the same into the second or liquid state. From the liquid we get the same by application of further methods, into the gaseous state. Beyond the gaseous state of existence, present scientific researches have not gone and could not go by the machinery they have invented. But we have no right, in the present condition of our limited knowledge, to state that matter has no further forms of existence either before *solid* or after *gaseous* conditions. It would be too premature to draw any conclusions from our present knowledge. We shall continue this in our future issues.

Prasna or Horary Astrology

BY

RAYAPROLU SUBRAMANYA SIDDHANTHI.

We are in our Sixth Volume and although we have been treating of astrology in two or three main branches we had not referred much to Prasna or Horary Astrology. The science of the influences of planets, is divided into three namely (1) Siddhanta-mathematics, (2) Jataka Phalabhaja or Horoscopy and (3) Muhurtha or fixing auspicious times for all good work.

But we would conveniently divide astrology into 5 parts thus—(1) Mathematics or Siddhanta (2) Jataka or horoscopy (3) Prasna or question

time or Horary. (4) Muhurtha or fixing auspicious times and (5) Shanties or suggesting remedial measures.

Prasna plays an important point and is included as a sub chapter under Jataka or Horoscopy.

Information on this important subject cannot therefore be considered here as useless.

In many cases, Prasna has an advantage over the Jataka, and answers men's purposes speedily and to great benefit. Subramanya Siddhantee is a learned astrologer of Madras and is well known to us as he is partly attached to our office. He has considerable command over all the branches of astrology and therefore is competent to write well upon the subject which he has chosen. He does not know much of English and we have helped him in putting his ideas in the English garb. He has already published in Telugu a work entitled Joytishamrita Deepika, and has there shown great depth of Astrological knowledge. He thus begins his work.

LESSON I.

There are many works on Prasna (*question time*) which contain principles of astrology by which past, present and future of man may be easily known. Each of these works, contains some specialities. I shall therefore collect the best information from all those important works, among which may be mentioned, Lampaka Gnana Pradipika, Chandronmilana Bhavana Pradipa, Parasarya Pancha-

pakshi, Krishnya and Chappana, and give their results in as simple a form as may be possible. By studying my work, the readers will be able to learn what is concealed in the hand, what is lost, what thoughts are entertained in the head, what kind of food will be taken, the nature of dreams to be enjoyed, the results of hunting excursions, prices of articles and their rise and fall, seasons when rains may be expected, whether travelling would be profitable, what kind of business would pay a man best, when a person will die, and also, when and whether there will be success or failure in respect to matters about which the person puts the questions to the astrologer. These have two divisions namely (1) finding out roughly and in a general way what the question is about, and (2) trying to give all the necessary details which would be of immense benefit to the person who questions. All questions have been classified by astrological writers into 3 divisions, and they are (1) mineral or Dhatu (2) vegetable or Moola (3) and animal or Jeeva.

And they hold that all questions must finally resolve themselves into these three or any compounding of these in various proportions. A careful description of all these varieties will be given later on in their suitable places.

When a question or Prasna is made the astrologer must be able to observe carefully and record the following 6 circumstances which are considered very essential to a correct reading of its success or failure.

- (1) The measurement of time when the question is put.
- (2) The number of letters composing the question asked.
- (3) The direction in which the questioner stands.
- (4) The posture and any action which may be observed in him, such as touching with his hand some organ of his body &c.
- (5) The surrounding sounds or expressions which either corroborate or contradict his words.
- (6) And the omens which are observed before the astrologer and the querent.

Important Lessons In Astrology.

LESSON XIII.

(Continued from p. 8 of Vol. VI.)

Ravi, Kuja and Sani are evil planets. Chundra is an evil planet when he is weak, and good when he is full. Ten days after the death of a close relation, such as father, mother, brothers, sisters, close cousins on the paternal side, maternal uncles and aunts and his own children, are considered to be unfit for commencing any beneficial work. Similarly ten days after the birth of a close relation, the time is declared to be bad, and no good work ought to be done. The time of the death of the father and mother and the lunar days every year occurring on the annual ceremony days, should be avoided. The days of solar and lunar eclipses should be

rejected for commencing any good business as the normal quantity of solar and lunar energy on the ecliptical days, will be decreased and injurious results will therefore flow in for want of proper energy. The constellations which are occupied by evil planets should also be avoided as the strength of the Moon there will be greatly decreased and the mind receives sorrow and trouble as the results of starting work during such days. Here perhaps the meaning will not be clear unless we give a few illustrations. The 13th of November 1901 had the constellation of Jaista or the 18th Nakshatra from Aswini and Mars occupied that constellation in his present movements. Moon therefore will be placed in Scorpeo as well as Mars and the constellation becomes weak by the presence of a powerful evil planet like Mars. On the 1st of January 1902 Guru is found in Oottarashadha or the 21st constellation and this will be a good day.

Where the constellations are occupied by one or more evil planets as also by one or more good planets the astrologer has to determine the relative strengths of these good and evil planets, and must guide the seeker after good time by the balance of good or evil as the case may be. No good work ought to be commenced when the omens are ill, and portend evil results. What are evil omens and what are good, cannot be here detailed at considerable length but we shall give a few of the most important omens which ought not to be neglected by sensible men. No good

work should be commenced when a man is thoroughly depressed in mind and spirits and for which he can ascribe no satisfactory causes. That day should be avoided for any auspicious work on which the person rises from his bed in a disturbed state of mind on account of bad or horrible dreams. When a person smears himself all over his body oil or other greasy substance, when he sees too many donkeys and red flowers, when he constantly flies in the atmosphere, when he sees too many monkeys or buffaloes, when he sees horrible and frightening black forms, all these and many more, when they appear in dreams indicate sickness, misery loss and death, and when man gets up disturbed from these or similar dreams he must avoid such days for commencing good work. When a person is arranging for a good work and in the midst of that engagement, he hears the sad news of the death or destruction of some person, or when the lamp suddenly blows out, or when suddenly he hears sneezing, or when he goes out for the work and evil omens beset his path, or when he suddenly feels great pains in his head or body, the time or the day should be carefully avoided. The divisions and sub-divisions of the periods of evil producing planets must be carefully avoided, because they are sure to produce anxiety, loss and misery. That *Lagna* or auspicious time should be avoided which is surrounded by evil planets. Suppose Taurus (*Vrishabha*) is found to be a good *Lagna*, on a day to commence a marriage, then, if there are Sani and Kuja, one in

Mithuna or the 2nd house, and the other in the 12th or Mesha, the auspicious work should not be commenced as the strength and potency of *Vrishabha* have been largely absorbed by the two evil planets which are on either side of *Vrishabha* and the consequence would be that the marriage started under such evil planetary conditions would lead the couple to misery, death or undesirable separation, and those who partake in that marriage, if closely related to the couple, will also share injury or damage. The extent of these misfortunes greatly depends upon the intensity of the evil combinations and the presence or absence of auspicious planetary aspects and conjunctions. Intercalary lunar months are considered to be unfavourable in their results and the performance of good work is prohibited by the astrological sages. The *Sankramana* days are unfavourable and they are rejected as being unfit for any auspicious work. *Sankramanas* mean the days on which the Sun enters a new sign and leaves the former. The Sun moves nearly a month in Aries, and then moves on to Taurus. The day on which he moves on to Taurus is bad for commencing good work.

The Sun is moving in the Zodiac almost one degree a day or 30 days in a sign and the whole *Bhuchakra* or Zodiacal circle is divided into 12 imaginary divisions called signs or Rasees. The astronomers and geographers are pleased to call them imaginary because they are utterly incapable of grasping the mysterious

laws of creation in nature. The day on which the Sun leaves one sign and enters into another sign is called a *Sankramana* day, and as Ravi is called *Dwadasatma* or the 12 souled in his movements through the Zodiac, his capacity for creation, protection and destruction changes imperceptibly on ordinary days and perceptibly on these days.

Astrology and Legal Profession.

The following remarks contained in the "Chicago Legal News" are very sensible and cannot be too strongly urged upon the gentlemen of this honorable profession.

The learned Paper thus begins—"The man who should not study law is the one who is anxious to get rich quick, but is unwilling to give all his spare time to study.

The law is the most laborious of all the professions and before a man can attain to perfection in it, he must give up years to constant and unremitting study. There are some men who enter the legal profession, merely because of their lucidity of speech. Such men are not students, nor do they care to be. Consequently, they never make their mark, nor do they attain a reasonable measure of success, although at times they receive passing recognition.

The naturally legal mind is logical and vigorous. It delights in concentration and hard work. One must be willing to work many hours a day, and must subordinate an overpower-

ing desire for riches to the ultimate expectation of real success, which is the earning of a livelihood in a congenial way. As soon, as the lawyer looks on the law as a trade, he ceases to be a lawyer."—

From time immemorial the power of counselling in man has been recognised as a factor of no small importance in regulating human affairs and men have been honored for their shrewd counsels and handsomely remunerated.

Persons should not enter legal professions with a view to get themselves rich by a few strokes of legal hypocrisy but to do good to suffering persons from the uncontrollable passions of humanity in which they often find themselves involved. Among the nine planets Jupiter and Venus (*Guru* and *Sukra*) represent the counselling capacity and where these planets are strongly placed and well aspected the person becomes an eminent and an honorable lawyer. But where these are well situated but occupy unfavourable divisions having evil aspects and conjunctions, the person gets the reputation of being an eminent pleader, but he will turn out to be an unconscionable hypocrite. Fifth house represents the counselling power and if *Sukra* occupies the 5th, 9th, or 10th houses either from the lagna or from the Moon then the person may expect to be a prominent lawyer. The house of education is the fourth from lagna, while the house of intelligence is the fifth. The lord of education is Jupiter while the planet who governs intelligence is Mercury (*Buda*). In a horoscope, therefore,

the positions of the lords of the 4th and 5th as well as the strength of the planets Jupiter, Mercury and specially Venus, determine the amount of success and eminence which a man can expect to achieve in the legal branch. These refer to legal practitioners. But those who jump on from the *bar* to the *bench* or from the *bench* to the *bar* have to consult their tenth house as that has a great deal to do in all Government or private services. There are many parents who are foolish enough to think that their children will do well as lawyers, judges and magistrates without consulting the horoscopic combinations of their sons, and then find out, when it is too late to mend, that they made a grand mistake in giving them a sound legal education and starting them in the wrong direction. The amount of capital they lay out for the legal education of their sons will hardly yield them any interest, and thus there is disappointment on every side, simply because a timely hint was not taken into consideration which they could have obtained from an astrological adept. The youth hates the profession he is given to shine, the parents and guardians who spent thousands upon his education get into all peevish moods at the failure of their cherished hopes, the judges pronounce the youth quite unfit to shine in the profession he has chosen, the clients get into a despair at the want of *push* and *dash*, as they say, in the legal profession and thus the young man is assailed on every side by unpleasant remarks and

undesirable disappointments. All these miseries and losses can be averted by a timely consultation with the astrologer, and the youths ought to be given that training in which they are likely to excel well and earn decent remuneration for their trouble, capital and intelligence. We have drawn the attention of our readers and the public often to these important points and it would be worth the while of every reasonable and prudent parent to consult the horoscopes of his promising children and determine beforehand as to the course or calling which is most likely to pay his children and in which they can make their mark with greater chances of certainty. Astrology is a science of the planetary influences in accordance with the laws of karmic work in the previous births, as meteorology determines the occasions when the climatic conditions change, and the results of such changes are likely to affect human interests. A cyclone is indicated, but there is no law which binds a man or any of his scientific appendages to be specially exposed to the fury of the elements. Timely warnings given by the meteorological observers, can be turned to great advantage and people who are likely to suffer from the climatic effects can take shelter under more favourable conditions. Here we are not violating any laws of nature but only trying to find out what other laws of the same Nature are stronger and more influential and how men can escape by this knowledge the disastrous results of exposure to the fury of elements through ignorance and stupidity. All laws in

nature are not uniform in intensity or strength, and the comforts of man are made or marred by the depth of knowledge he possesses upon the relative working of these natural agencies. Astrology tells a man the times of his prosperity and adversity as geology and botany tell a man the poverty or richness of a soil. If the soil is poor, does the sensible man become hopeless? on the other hand he tries to improve it with his knowledge and to harvest a rich crop while his ignorant neighbour remains cursing his destiny, under the stupid belief that it is unalterable. It is for man to utilise his advantages or neglect them. He is a very complicated and mysterious being. The wonderful machinery in him, relating to physical, moral, spiritual and religious capabilities can be turned to splendid account or abused as he knows how to use them or not. Therefore whether in law, or in medicine, or in Government service, or in trade or in any one of the thousands of callings men are engaged in earning their bread, an exact knowledge of the circumstances under which they are placed would be of immense benefit to them and to those who are most interested in them. This knowledge of environments referring to present, past and future, can only be learnt by studying the principles of astrology, and therefore it is hardly necessary to say that its study is most invaluable and its knowledge is indispensable to the material as well as the moral prosperity of a nation.

MODERN INVENTIONS.

"Spectrograph."

The present sciences are making rapid progress and it is rumoured that they will not stop till "they make heaven and earth" into one consistent whole. Each inventor claims to himself splendid powers over Natural Laws and each considers that with him commences a new revolution in the scientific world. These revolutions however like those of the political fields, do not establish new empires in the land, but only produce changes in the royalties. Of the powers or energies which have been now identified, electricity and magnetism have been producing the greatest good and evil to mankind. Spectrum Analysis, has established the fact that the solar influences are the final sources of energy from which every celestial and terrestrial phenomena should be explained, and these are based upon the Sun. In this Spectrum Analysis colors play a most prominent part and these can form, reform and transform all kinds of objects in Nature. This knowledge led to the invention of what is called the "Spectrograph" and as usual a *Yonkee* claims it.

Dr. Sylvestre, a dentist in Paris, is an American. He just completed an invention styled the "Spectrograph," which, if fastened on to an ordinary telephone, enables the two persons in communication to see each other as well.

When interviewed by a correspondent he said—"There is no reason, why as soon as telephonic cables are established with New York, we should

not see our friends there. I have already seen the Marseilles telephone exchange from this room by means of my apparatus, and I have chatted by telephone with M. Mougeot, the French Postmaster-General, and watched his astonishment as I described his appearance, clothes, and office to him as we talked through the telephone.

A small, circular mirror, with a hole in the centre into which is screwed a tiny electric light of 1-10th candle power is fixed on to the telephone's microphonic plate by means of an india-rubber band.

A pencil-like instrument connects the current with the apparatus, and two acids are allowed to mix, drop by drop, in a torpedo-like machine about three inches long. This throws phosphorescent flame on the looking-glass which is connected with the poles of the "pencil" and a sheet of white semi-transparent tissue placed before the glass shows the room in which the other person is telephoning, no matter how many miles away that person may be. "I do not altogether understand my own invention" says the learned Doctor. I discovered it quite by an accident, and although it acts quite perfectly, and shows colours of all kinds with absolute faithfulness, I am not scientist enough to explain how and why it acts exactly as it does.

On the 21st of last month, my apparatus was perfected, and I wrote to the French Postmaster-General, and asked him to receive me. I have seen him several times, I am now in

treaty with the French Government for the cession of my invention, for £1,000,000 sterling.

M. Mougeot put me to the test by asking me questions over the telephone about things in his office which I could not describe unless I saw them, and I satisfied him that while I spoke to him I could see what he was doing. I have tried the apparatus several times since, under all sorts of circumstances, and it has never failed me.

In future any person who has the telephone should be able to have the spectrograph as well, and when you realise that my invention practically does away with any need for telegrams, you will see what an important thing it is.

Put a written communication in front of the looking-glass at the London end of the wire, and your correspondent in Paris will see it quite distinctly at his end. Telegrams will be quite unnecessary.

As soon as my contract with the French Government for £1,000,000 is signed, I mean to give an immense show in the Galerie des Machines, in the Champ de Mars, to all who like to come.

I shall take the spectrograph to London, and I shall sell the English rights. I mean to keep the thing in my own hands, and sell the rights in turn to all the countries of Europe, and to the United States.

"One thing is certain. I can put myself if I wish, in communication with any theatre in Paris (and if the

London theatrophones had sub-channel cables, I could do the same with London), and I can sit in that chair this evening and both see and hear the show."

By means of this spectrograph being attached to telephone communications persons will be enabled to see their relations, their friends and their wives and children. Theatrical proprietors will be ruined for ever, because, if this spectrograph enables people to see what is going on in London, Paris, New York and Pekin, then there will be no more audiences and the whole dramatic world must go a "begging, borrowing or stealing." No secrets can be preserved, and no rooms could be safe. Ships and all sailing vessels must go, and railways and carriages have their days numbered. How many millions of share-holders, proprietors and actors, will be ruined and what a sad spectacle this invention would create by prying into the secrets of human character. By a little more expansion of this spectrographic invention, and with the help of Teslas and Edisons, and a few quixotic astronomers to open the beacon lights with the celestial spheres men may be enabled to speak and see their dead relations and friends and then the pangs of death will no more be feared, because people can see and hold communication with those who had been marched into the regions of death.

Aerial navigation will take the inventor to the globe of Mars or the Sun or the Moon, and then he can see and converse with the Solars

Lunars, and Martians and see them also, by *annihilating* space, now, and *annihilating* the time hereafter. We do not know what more wonders are still in store for the world? Planetary conjunctions are really working miracles and in the course of a few decades the worlds citizens can hear, see and feel from one end, of the globe of all that is going on in the other end.

My Impressions in Northern India

BY

B. SURYANARAYAN ROW, B.A.,

M. R. A. S., M. M. L. S., &c.

(Continued from p. 10 of Vol. VI.)

I paid a visit to Mr. G. T. Spankie, Additional Judicial Commissioner, and was highly pleased with his polite manners. Mr. A. W. U. Pope, Traffic Supt. of O. R. Ry. had a long conversation with me and I was also introduced to Dr. Anderson a good natured District Surgeon. During my 2nd stay in Lucknow I was the guest of Pundit Shiv Narain, High Court Vakil, and he gave me every help to make my stay agreeable and enjoyable. Lucknow covers a large area, and although the city itself is narrow and dirty, the outside walks and bungalows are very pleasantly situated and contrast strongly with the city proper. A strategic fort is built near the Railway Station and no permission is granted to see it. From Lucknow we were invited to Rai Barily by Lala Ajait Prasad, M.A., B.L., Dt. Munsiff, and I delivered a lecture

there in the Town Hall. The chair was taken by the Sessions Judge. I went to Pertabgarh at the invitation of the Raja of the Pertabgarh Fort and stayed there for 3 days. He is a Taluqdar or noble man and has a decent income. His advisers are his distant cousins and one of his educated wives. The present Raja, is the adopted son of a former Taluqdar who rendered some assistance to the English during the Indian Mutiny and who consequently was rewarded by the British Government by the restoration of his former lands. Shaharanpur was our next station and thence we went back to Lahore where for 25 days we were putting up in the palatial gardens of Rai Pundit Janardanji, and he and his worthy brother Pundit Rikhranjji attended to all our comforts. More than half a dozen lectures were delivered by me, and the public appreciated my work greatly. The fort of Ranjit Singh and the old Shalmir Garden of the Moghul Emperor Shajihan are worth a visit. Lahore is very hot during the hot season and extremely cold in the cold weather. Fruit gardens are extensively cultivated and the river Beas is a broad stream which was in full flood when I visited it. The tomb of Shajihan is a large building and is about 3 miles from the city. The public offices are not of great pretensions and the city is wanting in sanitation. Flies are the greatest pest and they cover literally the articles exposed for sale in the bazaar. Amritsar was our next halting place. I stayed there for 10 days and delivered 6 lectures one of which was in

Hindustani, a maiden attempt which succeeded beyond my expectations. I was putting up in Gagar Mull's garden near the Railway Station. The building is a costly one, but is very dirtily kept, without anybody taking proper care of it. These charitable gentlemen build large houses, and keep them in a much neglected state. It would be much better if they build small inns and with the remaining balance try to keep them thoroughly clean and tidy. The Golden Temple is an object of interest and we visited it. The temple is in the midst of a lake called *Amritsarovar* and is completely covered both inside and outside with plates of real gold. During nights the whole temple premises are lighted up with electricity, and the scenic effect then is grand and picturesque. Lala Gopal Narain Mehra, Pandit Mahadev, and Lala Balakissen were of great service to me as also Bawa Narain Sing, pleader. I visited all the important offices and saw the strong fort commanding the city at a mile's distance. I was specially invited to Amritsar to deliver lectures and here I received another invitation from Umballa to deliver lectures. I stayed for a week there and the Headmaster arranged for 2 lectures in the School Hall. From Umballa I next went to Kurakshetra or Staneswar, the glorious field on which was fought the battles of Mahabharata.

A New Revelation.

Arts and sciences begin from America. Scholars are always on the move and their impatience to get suddenly

into fame or notoriety, propels them often to get into unenviable positions in the literary fight. First civilized arts went from Egypt and Chaldea to India, Arabia, Greece, Rome and the Western countries and now they are made to go from America to the Eastern countries by the researches of the American scientists. A great deal of discussion is now going on about the age of present civilization and existing order of things and the following may be interesting to our readers as showing that the Hindu sciences which say that there is nothing new and that all present knowledge is lying pre-figured in the pages of the past records, are after all not wrong and that they know much more than what the present generations fancy they know, about the progress and march of civilisation.

In a book called "The Dawn of History," the burden of which is puzzling over the puzzle of why history can be traced back no farther than about six thousand years when suddenly it sprang into vigorous life, and when accompanying it were art structures which it must have required ages of practice for mortals to perfect" are found strange facts.

Some great cataclysm, like the glacial period in the north and the sinking of other portions of the world into the sea, like Atlantic, left but a few people to begin anew to teach the world by slow degrees what had been generally known by myriads before the catastrophe rent the earth and nearly obliterated mankind.

"The reasonable conclusion is that men were far advanced in many of the arts before they had any written language; that all they knew of their ancestors was through vague legends like those of our own savages. That at last a written language was gradually perfected and that finally the art of cutting on stone the characters of that language was perfected. That this was done on this Continent when all the eastern Continent was lost in barbarism; that the old race traced out the processions of the stars and mastered rudely the science of navigation; that then adventuresome spirits put to sea and from, perhaps. At Atlantis they drifted through the Pillars of Hercules, found the valley of the Nile, established there a colony, and began their work; that when enough to make the nucleus of a race, the cataclysm came. Atlantis sank beneath the sea; the race on this side had about finished its career and soon disappeared leaving its ruins in Southern Mexico and central America and by slow periods the light which had been planted on the Banks of the Nile increased in brilliancy until it filled the earth.

"Why search the ruins of Ancient Europe and Africa? It was here in America, that history began, this is the continent that first supported enlightened beings; it was here that men first grew out of the barbarism into civilization and carried on their work until the land was worn out and had to be turned back to the ages for restoration."

The Americans are going to snub the aspiring orientalist—Max Muller and his friends included—on the nose and show that the false credit which they have hitherto given to the Aryans, as having had their abode in some central portion of Asia is a dream of their heated brains, that the civilizing seeds came first from America, spread to Africa and thence to Asia; that the Adam of their religion is a fiction of their minds, and that every blessed science and art first made their appearance from the land of the Missisipi and the Amazon. We shall soon have a tug of mental war between American Advancists and European Orientalists, and the fight will be one which would give immense impetus to the philological craze.

King Edward's Horoscope.

We gave a copy of the horoscope of His Majesty written by Joshi Vee-rasawmy of KallaKurchi and we now give another version of the above horoscope written and examined by Joshi Krishnama Chariar of Tanjore. These Astrologers will speak for themselves and we simply publish them.

The Tanjore Astrologer thus begins his prophetic observations:—

King Edward VII was born on 9th November 1841, corresponding to lunar year Plava (60 years ago) in the solar month Libra on the 26th day (Tuesday) after 10 Ghates and 48 Vighates after Sun-rise in Sagittarius in the 28th degree. The Sayana

planets at the time of birth, are thus located:—

Sun	7	17
Moon	5	30
Mars	9	16
Mercury	8	2
Jupiter	8	22
Venus	5	20
Saturn	9	1

	Rasi.		
Saturn Mars.			
Birth Jupiter Mercury.	Sun.	Venus.	Moon.

	Sukra.	Buda.	Kuja.
	Amsa.		
Sani.			
Birth Ravi.	Gura.		Chundra.

He does not here mention the planets Rahu and Kethu. The birth took place in the end of the 2nd quarter of the constellation Chitta (14th star). The period of Mars remained for 3 years at the time of birth; then the period of Rahu for 13 years; then Jupiter's for 16 years; and then Saturn's for 19 years; or a total of

years 56 and months 6. These periods expired on 9th May 1898. Then commenced Mercury's period for 17 years of which Mercury's sub-period and that of Kethu, making a total of 3 years 4 months and 24 days expired on 3rd October 1901. Then commenced the sub-period of Venus in Mercury's period and will continue for 34 months. This is good one. In this sub-sub-period of Venus is 5 months and 20 days and it will last from 24th October 1901 up to 23rd March 1902.

In this sub-sub-period of Venus the King will get his coronation and the King will enjoy his power for 15 years to come and the power will increase gradually. As the Rajayoga planet's period is going on the person will be coronated. He quotes a stanza from Brihatjataka Chap. XI. verse 18 which means—that a member of a royal family gets royalty while one born of other family, gets much power. Whether king or another person he gets wealth and happiness. As the lords of the 1st and 10th houses are conjoined and as the period is that of the lord of the 10th, the King will surely get coronation in this period.

Then he quotes some authorities to show that there is Rajayoga or political power in this horoscope and they may be summarised as follows:—

There are two planets which are in *Vargottoma*. As Saturn and Venus are well arranged there is Rajayoga. Mars is exalted and there are the *Gajakesari* and *Ubbayachari* yogas.

These produce good Rajayogas. Mercury, lord of the Rajayoga or 10th is in *Deha* or birth and in conjunction with the lord of the birth Jupiter and therefore this person's body becomes a royal body.

He then jumps into an inquiry as to the length of life, for without it he says that regal power could not be enjoyed.

If the lords of the 10th, 1st and 8th houses are in *Kendras* or *Trikonas*, the person has long life, and if Saturn is powerless there will be short life. If Saturn does not join with the lords of the 1st, 10th and 8th houses, the person has long life. If the lord of the house occupied by the lord of the 8th as well as the lord of the birth are in quadrants, the person has long life. On these grounds he sees no reason for King Edward's reign being disturbed. Long life or *Poornayur yoga* means life from 70 to 100 years. All the authorities he cites, he says, are verses from ancient writers (Maharishis) and not from recent writers.

Then he quotes the *Gocharaphalam* from *Jotiribandha* and says that as Saturn and Jupiter occupied *Sagittarius* from 17th December 1900 up to 5th January 1902, the results were not favourable. There will be a conjunction of 4 planets in one house and there will be great bloodshed or floods and consequent destruction of property. In November and December great floods cause much loss.

From February 1902 up to one year more in *Capricornus* there will be a conjunction of Jupiter and

Saturn and this will produce evil results. With due deference to the attainments of Mr. Krishnamachariar, we must say that the document submitted by Dewan Bahadur R. Raghunatha Row to us is inconsistent and very carelessly written. Both the horoscopes written by them contain no Rahu and Ketu, but both of them have given him a period of 18 years. In the commencement this astrologer puts only 3 years for Mars, but in the total he gives him $3\frac{1}{2}$ years. The end of Ketu in Buda was put down on 3rd October and Venus was commenced on the 24th October 1901. Certainly there could be no vacuum of 21 days between two sub-periods under any circumstances. The quotations he speaks of are not all from Maharishis, although they are not from recent writers. In the *Amsa* the planets are not correctly placed. Mercury as per his calculation must be in Aries in *Amsa*, and Jupiter ought to have been placed in *Libra* instead of in *Scorpio*. He seems to have committed another mistake for which there is apparently no excuse. He has calculated the planets in the *Sayana* system, and if this is true, then he has no business to fix the Birth or *Lagna* without the addition of the *Ayanamsas*. If these *ayanamsas* are added to the *Lagna* then it should be *Makara* (*Capricorn*) and not *Dhanas*. Sixty years ago the *Ayanamsa* was $20^{\circ}-7'-48''$. The latitude or *Akshamsa* is $51-31$. The Sun's shade is $15\frac{2}{16}$ th inches. The difference of time between sunrise in England and in India is 13 ghatis and 22 vighatis. Thus this must be

added on to get the proper planetary positions. Venus is fixed in 5 Rasis and 20 Bhagas and is placed in *Thula* which is apparently a mistake. He must have been placed in *Kanya*.

Horoscopes ought not to be prepared in this hap-hazard way and predictions based upon such inconsistent reasoning, cannot of course prove correct.

It is a great pity that His Majesty King Edward or His Excellency the Viceroy of India does not collect all the world's astrologers and bind them to make certain predictions. Those who prepare horoscopes are generally poor and do not expect recognition even by their own countrymen. The horoscopes are given with their predictions and those who made them will have the credit or discredit as they succeed or fail. The *Dasas* and *Vidasas* are fixed on the lunar constellations and movements, while the dates are given according to the English Calendar. These two can never correspond, unless the differences are added or subtracted as the case may be. The European astrologers are poor in astrological literature and the Indian astrologers are poor in wealth. Governments do many chimerical experiments and waste thousands of pounds, but they have strong prejudice to recognise astrology as a science and to even ask its adepts about what they know. Perversion of intellects take different turns, and so goes the world in spite of vaunted civilisation and enlightenment.

Stri Jathakam or Female Horoscopy

OF

KALYANA VARMA.

Translated (with full notes) by

R. KONETI AIYAR, B. A.,

ASTROLOGER,

Cuddalore, New Town.

(Specially contributed to the *Astrological Magazine*.)

(Continued from page 16 of Vol. VI.)

The *shadbalams* or the six sources of strength of the planets will be discussed later on.

6. If the strongest of the two, viz., the ascendant and the Moon-sign be Aries (*Mesha*) or *Scorpio* (*Vrischaka*), and the *thrimsamsa* of the sign rising or occupied by the Moon (as the case may be) be that of Mars or *Kuja*, then the female will be an adulteress even before her marriage; if it be that of Venus or *Sukra*, she will be of bad conduct; if that of Mercury, she will be full of deceits.

This is the opinion of *Varaha Mihira* also. These effects depend upon the nature of the lord of the sign or of the lord of the sub-division—and also to some extent on the *Naisargika* or the natural relation between the two. Mars is a bad planet, signifying physical-strength and so the sub-division of Mars in the sign of Mars himself is very bad, and hence the effect assigned to it. Physical strength and especially too much of it excites the sensuousness of the party.

Venus is the neutral of Mars according to the Hindu Science, and as Venus represents sexual desire while

Mars represents physical strength, the division of Venus in the house of Mars is also bad.

Mercury is the representative of intellect and he is the neutral of Mars and as Mars is a bad planet, Mercury's divisions in the house of Mars gives a deceitful character or perverted intellect to the female.

7. If the thrimsamsa aforesaid, *i.e.*, in Aries or Scorpio) be that of Jupiter or Guru, the female will be chaste. If it be that of Saturn, she will be a servant. If such rising sign or Moon-sign be either Gemini or Mithunam and Virgo or Kanya and if the thrimsamsa occupied by the ascendant or the Moon, as the case may be, be that of Mars, the female will be full of cunning and deceit; if that of Venus, she will join several men in sexual intercourse; and if it be that of Mercury, she will be of good and intelligent character.

Jupiter is a friend of Mars and also a highly-benefic planet and hence his division in the signs or sheaths of Mars, does not lead her to a bad conduct. Saturn is the servant among planets and so one born under his thrimsamsa will be a servant only.

The sub-division of Mars in the signs of Mercury gives the same effect as the sub-division of Mercury in the signs of Mars.

Venus denoting sexual desire, the sub-division of this planet in all signs is bad and shows excessive lust—though in this case Venus is the friend of Mercury.

The division of Mercury in Mercury's signs is naturally good and in-

creases the intelligence of the female and makes her good in character.

8. If the thrimsamsa (in Gemini or Virgo) be that of Jupiter, then she will be chaste; if that of Saturn, she will be almost a hermaphrodite. If the stronger of the two (the ascendant and the Moon-sign) be either Taurus (Vrishaba) or Libra (Thula) and if the thrimsamsa be that of Mars or Kuja, then she will be of bad conduct; if that of Venus, of good character; and if it be that of Mercury, she will be skilled in music and other fine arts.

The sub-division of Jupiter in any sign is good. Saturn is a male hermaphrodite and Mercury is a female hermaphrodite, according to the Hindu Shastras, and hence a female born in the Saturn's thrimsamsa in the signs of Mercury, will be almost a hermaphrodite.

The sexes of planets in Hindu Astrology were determined as follows:—The inferior planets, Mercury and Venus, whose orbits are within that of the earth, are females, as well as the Moon, who is an attendant on the earth. The superior planets, Mars, Jupiter, and Saturn, whose orbits are outside that of the earth are males: but Mercury being too near the Sun, receives too much of the Sun's warmth, and Saturn being too far receives too little of it, and so these both—Mercury and Saturn—are hermaphrodites, Mercury being, of course, a female hermaphrodite and Saturn a male one. The all-glorious Sun is of course male. In the English Science, the Sun is a male planet and the Moon a female—

and the other five planets (proper) are neuter.

The sub-division of Mars in the signs of Venus is of course bad like the sub-division of Venus in the signs of Mars.

Venus's sub-division in Venus's own signs is good and Mercury's sub-division is also good, Mercury being a special friend of Venus.

9. In the thrimsamsa of Jupiter (in Taurus or Libra), she will be of good character and conduct, and in that of Saturn, she will marry a second husband (after the death of the first). If the stronger of the two (the ascendant or Moon-sign) be Kataka (Cancer) and if the thrimsamsa be that of Mars, then the female will behave as it pleases herself and if that of Venus, she will be an adulteress.

As usual the Jupiter's sub-division is good. The combination of Venus and Saturn, the brightest and darkest planets, is considered as peculiarly bad, and re-marriage of widows is not sanctioned in the Hindu society. So the sub-division of Saturn in the signs of Venus leads to such an unhappy result. In the European countries, where the marriage of widows is allowed, this should be held to mean that the woman will get herself divorced from her first husband and marry another even when he is alive. Cancer is a female sign and its lord also a female and further it is the sign of the fall of Mars (Nicha), and so the sub-division of Mars in Cancer is not good.

(To be Continued.)

The Evil Influences of Mars.

(Kuja Dosha.)

I

Mr. Rayaprolu Subbramanya Siddanthi thus writes to the Astrological Magazine about the evil influences of Mars, and our readers will find the information given by him very interesting and instructive. He thus begins—

Martian influences are as bad as those of poison for people. If carefully examined these influences of Kuja are also noticeable even among the animals. The learned in astrology, whoever they might have been, are agreed in saying that the influences of Kuja are productive of evil. I shall here however confine myself to one particular source of influence and that will be about the health, longevity and prosperity of wife or husband.

If the evil influences of Mars, come in at a later stage after marriage, when the husband and wife have lived together, when they have got children and prospered for a long time then, the evil of Kuja need not be so much feared as the object of married existence has been mostly served and as the couple lived together for some years. But if these evil influences come to a man or woman when the person is young and when the married life had a short run then the consequences are farreaching and the evil has to be greatly feared. If the evil of Mars exists in a male horoscope, the person's wife will have short life and the marriage becomes miserable. If it exists in a female's horoscope she becomes a widow at an early age and will have an unpleasant life to live. If the evil exists both in the male and female horoscopes to be joined together or married, then some authorities state that the evil results are neutralised and that the couple will

have chances of living to a good long period. In Dekkan and Southern India these evils of Kuja are specially noticed in consulting marriage adaptability and people are very careful about it.

In other countries many do not consult the evils of Mars, and some even go to the extent of saying that these evils of Kuja are applicable only to the people in Southern India and not to other countries. I do not think that this is a right view.

Horasastra or planetary and time influences are indicating the results of previous karmic acts for all beings without reference to country or place, and therefore applicable to all alike whether they live here or elsewhere. Varaha Mihira in Oojjin, Neelakanta in Kanyakubju, Maudavya, Parasara and many others in Northern India, have referred to these martian evils, and did not say a word about their special application to any particular country. These evils of Mars not only affect the married couple, but also affect in some shape or other, the results in the horoscopes of unmarried persons, recluses, or kings and nobles who have large number of kept-women or lady friends. People therefore would do well to consider these evils before marriage or when they are young, and adopt such means as would likely avert these evil influences or considerably modify them as far as possible. I shall therefore try my best to explain in detail how to find out the evil influences of Mars in marriageable youths, in persons who have no horoscopes; in how many ways these evil influences are likely to affect horoscopes, in what particular way they will modify individual interests, what remedies could be suggested to remove the evils thus indicated and what are possible to adopt and what are utterly impracticable.

Correspondence

We do not hold ourselves responsible for the opinions expressed by our correspondents. Correspondents are requested to write legibly on one side of the paper only.

Astrological Conference.

DEAR EDITOR,

The "astrological conference" you suggest is a real desideratum and the public of India as well of the literary and scientific world, must be very grateful to you and your supporters, if you can carry out the same. I know there will be insurmountable difficulties in the way of accomplishing those noble objects but with your recognised determination and acknowledged ability, I do not think it would fail. The Mohomedan gentleman of Ferozabad Mr. Falukhi, sets an example which every one of the Indian community ought to follow. For my part if you kindly make up your mind to travel a little in this part of India, I shall be most happy to do my best to co-operate with your views. The suggestion comes with much grace and at a time when it is most wanted. You are a little hard in your language with reference to our aristocracy, but, I am sure the many Maharajas, Rajas, Zemindars and Nawabs as well as our worthy British Government would do much if the idea is put into a working order. The land is literally torn to pieces by the discrepancies of mathematical calculations and your name and the names of all those who support this noble movement will long be remembered for the inestimable benefit you would be instrumental in conferring upon the many millions.

MADURA, }
15-2-02.

One interested.

Tit-Bits of Astrology.

To the Editor of the
Astrological Magazine,
Madras.

SIR,

Mr. C. D. M. Limjee's letter under the above heading, gives or tries to give some facts in astrology, which apparently the writer himself does not evidently understand fully. He is not clear whether he is treating of Indian astrology or the European system.

From the way in which he writes, he obviously wants your readers to understand that he is a great scholar, and that those who do not agree with him are not worth mentioning.

In his 2nd para on page 22 of your January issue he thus unburdens his astrological proficiency. He begins by saying something about reception, and remarks that "Jupiter in Capricorn and Saturn in Pisces is an instance of reception by essential dignity. A host of astrologers, who have just set themselves up as such by reading a few minor authors on the subject and who do not know the inner workings of the science would at once begin by denouncing the sign in which Jupiter is posited. They would complain that Jupiter would be out of dignity. I do not know any epithet which could possibly be applied to such quacks in astrology."

This is indeed very strong language for a beginner in astrology as Mr. Limjee himself appears to be. Abuse or the use of excited language does not make much towards sound logic or deep knowledge in astrology. He

does not quote a single authority for his reception by essential dignity. He does not define in the first place what is meant by reception among the planets. His beginning remarks are prejudicial to his own argument. He observes in the first para that by "Reception, we generally hear people talking of reception party, reception dinner and so on. Reception conveys the idea of popularity and high esteem and at once tells us about the position of a man in the eye of the people at large." This may be by dignity but what does he say about the debility? A degraded wretch gets no reception and so also, I suppose, a humiliated planet. Jupiter in Capricorn is debilitated and Saturn in Pisces does not get much dignity. There is a yoga called *parivartana* or mutual exchange of places and that may be applied in this case. But to say that Jupiter in Capricorn does not get debility because Saturn is in Pisces, shows that your worthy correspondent has not spent much time over the elementary principles of astrology. There is another yoga which is called *Neecha Bhanga Raja Yoga* and that has been explained by you in your works. There are occasions when a debilitated planet loses his debility and gets good strength, but Mr. Limjee does not refer to it or he might not have known it. "Next" he says "Saturn in Cancer and Jupiter in Libra would well illustrate what is called reception by exaltation." His assertive remarks do not make logic. Would he kindly quote his best authorities to support his views? What has Saturn to do

in Cancer—the place of Jupiter's exaltation, and how does Jupiter become powerful when he is in Libra. Has he got any horoscopes—and he professes great personal experience by his language—to illustrate his remarks and would he condescend to open his *vast experience* in the columns of your *esteemed Journal*? In the case of debilitated planets, the best word he could have coined would be "repulsion by debility" and not reception. They hate each other, and would never *receive* each other. I would earnestly request him to take time, and bring out a clear article through your columns so that, your readers may see what profound astrological knowledge is lying concealed in his head, and how he can benefit the beginners in astrology by sound precepts without taking trouble to shower many *epithets* upon them.

CALCUTTA, }
12—2—1902. }

Yours truly,
DABBLER.

An Astrological Society for India.

To

THE EDITOR, ASTROLOGICAL MAGAZINE.

DEAR SIR,

I shall be very much obliged if you kindly allow me a little space in the Correspondence Columns of your much esteemed journal to publish the following; and I hope you will give this subject your closest attention.

Astrology is a valuable science, and many of us reap its benefit more or less. It was widely cultivated in the old days of our ancestors; but unfor-

tunately for us it is not much studied and cultivated at the present day. Many look down upon Astrologers and deny to believe that planets can influence a man and that good and evil follow from their good or bad influence. In those days of progress and refinement this old science needs to be revived. It was lost, being uncultivated for a long time; now it is again being studied and cultivated and there is every probability that it will regain its pristine glory and will be cultivated all the world over.

What needs to be done is to found a Royal Astrological Society for all India. There are societies in Europe and America which publish books magazines etc., on this valuable science, and they are doing a world of good there. I think Mr. Editor, we Indians, whose forefathers were bold astrologers, ought not to remain idle when this science is being cultivated and studied by foreigners, in countries far far away from the land, where it was first cultivated. I ask you Sir, to invite all the astrologers of India to join you in this noble cause and to call for subscriptions; our nobles cannot employ a portion of their vast resources in a better way than by contributing liberally to the fund of this society. I appeal to all lovers of Indian sciences and beg them to give the subject their closest attention.

Yours very truly,

CALCUTTA, }
29th January } J. M. MITTER,
1902. } F. S. R. I. L., F. R. H. S.
(Lond.)

NOTES.

Wisdom principally consists in knowing what lies before us.

Holbein attempted to swim across the English Channel but failed.

The French experts estimate the cost of Nicaragua Canal at 500,000,000 dollars.

Scientists announce that the Himalayas are of recent origin. They try to fix their age.

Modern society does not recognise slavery in theory but encourages it largely in deeds.

China is awakening seriously to its defects and if she perseveres, she will become a terrible opponent.

The Germans and the British are closely related but still they are political and are watchful towards each other.

America and Germany are now a head of England in ship-building. England is growing lazier and more greedy.

President Roosevelt's condescension to a colored man shows his generous heart. But America is becoming imperialistic.

The confluence of the three rivers the Ganges, the Gogra and the Gundaki a few miles above Patna is worth a visit from the traveller.

All social projects reach a very agreeable climax in the field of imagination but in the sphere of reality they have markedly failed.

The modern sinner, according to an American paper is the capitalist who

buys labour at the cheapest and exercises tyranny of the worst kind.

Rogues in London, Paris and New York are the sharpest and their art develops in proportion to the development of the intellect of detective department.

Our thoughts take different runs during different times. Man must study these subtle forces and try to control them if he can. Yoga helps man a great deal here.

Patna on the southern bank of the Ganges is a very old city, now losing its importance. Navanandas lived here and it is the Pataliputra of the Greek and Arab Historians.

The predictions of Benjamin Judkins sent to an Australian paper are the sentiments of a sincere man battling against the vices predominating in the large cities of modern civilization.

There are two divisions of Vidyut Sakti called *Vishikhi* and *Pramukhi*. The first form of energy causes depression in the ground while the second form of energy causes elevation in hillocks, or hills and mountains.

Varanasi is another name for Kasi, the holiest place of pilgrimage in India. It is derived from the fact that two small rivers *Varuna* and *Asi* are bounding the city of Benares on the north and southern sides respectively.

While the females in Mammalia have highly developed breasts, the males have none. The reason is that *Pramukhi* elevates the breasts in females while *Vishikhi* does not do so among the males. The Soudamini Kalas explain this phenomenon in great details.

The Lunar Year PLAVA.
"THE ASTROLOGICAL MAGAZINE ALMANAC"

Kaliyuga 5002.
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PAST YEARS FROM THE CREATION OF THE WORLD 1,955,885,002 SOLAR YEARS.

Vikramarka Saka. 1958.
[Salivahana Saka. 1823.]

English Date.	Mahomedan Date.	Solar days.	Lunar days.	Ghatikas.	Week days.	CHANDRA (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.
						Constellations.	Ghatikas.	Rasis (Signs).										
1	21	20	8	4	Satur.	Visakha.	45	Scorpio.	28-42	.....	Dhanis. 3 28	.....	.....	.....	..	..	..	.....
2	22	21	9	10	Sun.	Anuradha.	52	Scorpio.	.....	Sara 4 7	.....	Dhan. 4 31	.....	.....	..	..	..	.....
3	23	22	10	14	Mon.	Jaistia.	58	Scorpio. Saggi.	.....	.....	.....	.....	.....	Dhanis 3 Reg. 14-0	..	..	..	.....
4	24	23	11	19	Tues.	Moola.	60	Saggi.	28-44	.....	.....	.....	.....	.....	..	..	..	.....
5	25	24	12	24	Wed.	Moola.	4	Saggi.	.....	Dhanis 1 24	Dhanis. 4 5	.....	.....	.....	..	..	..	.....
6	26	25	13	27	Thurs.	Poorvash.	9	Saggi. & Capri.	.....	.....	.....	.....	.....	.....	..	..	..	.....
7	27	26	14	29	Friday.	Ootharash.	13	Capri.	.....	.....	.....	.....	.....	.....	..	..	..	.....
8	28	27	15	30	Satur.	Ervanam.	16	Capri. & Aqua.	28-48	Dahnis 2 41	.....	.....	.....	Dhanis. 4 Reg. 24	..	..	..	New Moon day.
9	29	28	1	30	Sun.	Dhanista.	17	Aqua.	.....	.....	Sathab. 1 24	.....	Grava. 1 56	.....	..	..	..	.....
10	30	29	2	28	Mon.	Sathabish.	17	Aqua.	.....	.....	.....	.....	.....	.....	..	..	..	Rising Moon.
11	1	30	3	26	Tues.	Poorvab.	16	Pisces.	28-52	Dhanis 3 53	.....	.....	.....	.....	..	..	..	.....
12	2	1	4	22	Wed.	Ootharab.	15	Pisces.	.....	.....	.....	Retrog.	.....	.....	..	..	..	.....
13	3	2	5	18	Thurs.	Ravathi.	12	Pisces. & Aries.	.....	.....	Sathab. 2 7	.....	.....	.....	..	..	..	.....

14	4		3	6	13	Friday.	Aswani.	9	Aries.					Dhanis. 3 Reg. 24		Rathasaptami.
15	5		4	7	7	Satur.	Bharani.	5	Aries & Taurus.	28-58	Dhanis. 4 15		Comb.			
16	6		5	8—9	1-54	Sun.	Kritika. Rohini.	156	Taurus.							
17	7		6	10	50	Mon.	Mrigasira.	53	Taurus & Gemini.							
18	8		7	11	44	Tues.	Anuradha.	49	Gemini.	29-4	Sathab. 1 33					
19	9		8	12	39	Wed.	Punarvasu.	46	Gemini & Cancer.		Sathab. 3 33			Dhan. 2 Reg. risg-		
20	10		9	13	35	Thurs.	Pooshami.	44	Cancer.					.. 30		Meenaynamam.
21	11		10	14	32	Friday.	Asvasha.	42	Cancer & Leo.	29-8	Sathab. 2 59					
22	12		11	O	29	Satur.	Makha.	42	Leo.							Vyasa Purnama.
23	13		12	1	29	Sun.	Poozha.	43	Leo.			Sathab. 4 4	Dhan. 3 Srava. 2 3			
24	14	Nizhabat	13	2	29	Mon.	Oothara.	44	Virgo.							
25	15		14	3	30	Tues.	Hastha.	48	Virgo &	29-16	Sathab. 3 9					Masthaggayam.
26	16		15	4	33	Wed.	Chitha.	52	Libra.							
27	17		16	5	37	Thurs.	Swathi.	58	Libra &			Poorvasi 5		Dhan. 1 Reg. 12		dn.
28	18		17	6	42	Friday.	Visakha.	60	Scorpio.	29-20	Sathab. 4 28					do.

The interminable snow-clad peaks of the Himalayas are the seats of many of the practitioners in Yoga and Vedantha. It is a great spiritual delight to see some of these sincere devotees after the highest form of knowledge *Brahma Vidya* that man can aspire.

Great men have short sayings. Small men beat about the bush. Why should there be any rumours of unrest in Afghanistan, if everything is as it ought to be. H. M. Habebulla appears smart and energetic and he must look up and put down any unnecessary irritation among his people.

The existence of large ruins of old cities far advanced in civilization, in America go to prove that modern ideas of enlightenment were entertained ages before the European civilization took a tangible form and the present generations need not much glory in their achievements as they were mostly anticipated by the ancients.

The Amazon is about a hundred miles in width at the place of its junction with the sea. Some of the largest lotus flowers are found in this river. The lotus leaves are 12 to 15 feet in diameter and more than an inch in thickness. Several persons can conveniently lie down upon those large leaves without fear of sinking and they are constantly used as small crafts.

The following taken from "Hazelrigg's Astrological Herald" for January is interesting:—"Practicing medicos often find themselves perplexed to know why a certain line of treatment avails in one instance and meets with failure in another, is operative for good at one time and either harm-

ful or barren of results at another. That such are the pathological facts in practical medicine cannot be denied".

The "Indian Mirror" passes very sensible remarks upon the speech of Sir John Woodburn delivered in the Asiatic Society of Bengal. Sir John said "If I have been able in my intercourse with my brother officers to persuade them to cultivate according to their several tastes, habits of observation outside the cutcherry, which vary and brighten work and which continuously deepen by practice their interest in the past or the future of this illimitable country". We perfectly agree with the learned Editor of the "Indian Mirror" when he says that the intellectual and physical resources of India have yet to be carefully examined by the foreigners and the more they move smoothly with the Indian adepts the greater will be the facilities they will have in knowing Indian sciences and literature.

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Lincoln, Nebraska, U. S. A.

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EDITOR, ASTROLOGICAL MAGAZINE,

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Diploméd Biochemist etc.,

EDITOR, ASTROLOGICAL MAGAZINE,

Madras, India.

Registered No. M. 139.

THE

Astrological Magazine.

EDITED BY

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

Member of the Asiatic Society of Bengal.

Corresponding Member of the Medico-Legal Society, New York.

Diploméd Biochemist.

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ASTROLOGICAL MAGAZINE.

EDITED BY

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Infancy of Modern Science.

Wonderful as the modern discoveries and inventions of the physical sciences are, there are still many more wonders, which are defying the present scientific development and which may puzzle many of the scientific men for ages to come. It appears as if sciences themselves are rapidly being composed and decomposed under the varying influences of time and that what are now considered as *startling discoveries* had already startled the ancient civilised nations many a time during their existence. It would look as if *Time* is mocking at the futile attempts of modern genius in knowing the mysteries of its

duration and a reflective mind is often faced by facts which show, that they are not called into existence for the first time in the history of the world. As nations have grown and fallen, as the tides have ebbed and flowed, as the seasons have appeared and disappeared, as the night and day have alternated, as men were born and dying, as gases expanded and contracted, so also have sciences progressed and degenerated. A child born in the night, and which dies before the next dawn approaches, will hardly have any conception of day and its wonderful physical or mental effects. A child born in the day will have no conception or experience of night if it expires before the

evening. The duration of life here is short and one who lives some years will see the senseless remarks of this or that child about the presence or absence of night or day. Physical laws govern all human life and a careful study of them must certainly enable men to preserve their bodies from untimely decay and ruin.

Rules of Hygiene are supposed to give longer lives. If this is true, then these rules if properly understood, can give any length of life to mankind and must give them. Action and reaction are equal and opposite. Sciences had degenerated before and are now again regenerating. Progression must follow retrogression and extremes are said to meet always. Travel as far as you like in the East then one day you must come up to the west. The distance may be great, the labour extraordinary and the fatigue unimaginable, but still one can succeed if one tries for it long. Scientific theories, therefore, of today are the scattered relics of the past glories and civilisations and cannot be the discoveries or inventions for the first time. It is nonsensical to affirm about the ages of certain created objects. Time is eternal. Nobody has seen when it began and

nobody can see when it would end. If genius should be credited with the discovery of wonders today, it would be silly to deny its capacity to do so millions of years ago. What has struck us today had struck billions of people before and therefore, the Vedic precept that "what you have today is an imitation of what you had millions of years before" sounds reasonable. The conceit of man, makes him revel in the idea that he is the specially gifted one by God to revolutionize the intellectual world, and that ancients, could not have known what he now sees through the fire of his genius. If we carefully analyse these workings of human intellect we will only see that the puzzles in Nature are shifted from place to place, or from experiment to experiment as would be the burden of proof in a legal procedure, now resting upon one person and now shifting to the shoulders of another, as new facts are revealed or recorded.

Forces in Nature are immaterial in the vulgar sense. They are felt but not seen by the naked eye. Take an illustration. High mental development and concentration are noticed in one person. His body offers no special features for observation. There is an internal intellectual fire which we see, glows in him, and which

invisibly attracts intellects of a lesser intensity.

This internal fire suddenly flashes, the flash is caught by one of the audience, he increases the intellectual fire, and shines as a bright star separately. This impartation of vidya or knowledge from one to another is invisible and therefore immaterial, but every one who comes with him in contact feels certainly that he is talking to a better man who has received an immaterial impetus. Internal energy is imperceptible but is strongly felt. We feel that a man is a strong individual and commands much invisible attraction although we do not see it with our eyes.

Present knowledge in sciences will not enable us to analyse these immaterial forces and therefore can be said to be sadly defective. The why of many facts has not been explained, and may take many ages before some of its workings might be known. Knowledge therefore is relative and travels like the waves in the ocean.

These ups and downs in the wave crests, are the natural results of internally pent up energies and they go on continuing whatever may be the time existing today or tomorrow. A struggle to

ces attained great perfection. The real truths were grasped, and the means to final emancipation were successfully sketched out and followed. This was the natural result of a great mental activity and upheaval. The relapse came, and men began to fall back and forget what had been bequeathed to them by their ancients. It is easy to get into mess but not so easy to get out of it. The state of neglect and ignorance, which resulted from high intellectual development followed as a matter of course, and sciences fell into utterless despair and confusion for want of proper attention, and careful instruction and study. They are now springing up into activity and people seem to think that we have now reached the acme of intellectual development. As the sun influences the seasons, so also does he influence the human brain cells. Sometimes the seasons are green, at other times, they are dusty, and again they are dry to be followed by verdure and the same rotation in the intellectual crops. We need not glory in what we have done, today but we must persevere to attain to greater perfection as the ancients had done.

Sound, heat, light, electricity, magnetism, ether, cohesion, gravitation, adhesion and chemical

combination are some of the forms or manifestations of energy and they all have peculiar behaviour when subjected to various physical conditions. Finally traced they all reveal, perhaps the same form of energy, but each is distinct from the other, and they can be separately identified and experimented. Why heat expands, why cold contracts, why light acts as it does, why sound travels in waves, why Röntgen rays can penetrate the bones, why "X" rays have a peculiar behaviour? are questions which have found no solution at the hands of the modern scientists. World is full of *undiscovered discoveries* and we shall refer again to this important subject in our future Magazines.

A Real Want In India.

We are glad to observe that Mr. J. M. Mitter of Calcutta has made a very good suggestion, and that every one should be interested in a movement which has the object of improving and reviving the grandest science in the world namely—Astrology. All physical sciences treat of terrestrial objects, and do not pretend to analyse what is to happen in the future. The pretensions of astrology, on the other hand, are on the highest level possible and coupled with the remedial measures suggested by it and kindred sciences, with the mysterious power in man to overcome the evil, astrology

stands unrivalled in its researches and usefulness. The learned in the land are now taking much interest in this science and many are anxious to do something for its revival. Where is the harm if the suggestion of our worthy correspondent is carried out and proper investigations are advanced. The usefulness or otherwise of astrology as a science in bettering man's condition and enabling him to overcome the invisible, but all the same certain, influences ought to be examined by the best men in the land without reference to pecuniary gains or losses. Any commercial value put upon sciences lowers them considerably as *self-evident truths* and man must begin to value mental pleasure more than the gross physical. If the twentieth century civilisation cannot do this much, the less we talk about its progress the better it would be for us. In the January leader of our Magazine we have suggested an astrological conference and the "Royal Astrological Society" can easily be commenced under its auspices. His Excellency the Viceroy and the different Governors and Lt. Governors ought to be memorialised upon this important subject, and we shall also appeal to the aristocracy of India. Besides our own country, a strong appeal must be made for funds to the Continental nations and we are sure there will be many gentlemen who would respond to our earnest call. These and many other important questions may be conveniently discussed in the *Proposed Astrological Conference* for *October* every educated gentleman his best to bring about what we see, and

this desired movement. The strong prejudice of Government and some of the leaders of Indian Societies is much to be regretted, and in condemning off hand a science, which has stood the test of vast cycles of ages they forget that they themselves, will be judged before the tribunal of future generations on the culpable neglect they are now exhibiting. It is the duty of every educated man to examine carefully sciences of immense antiquity and where he is not in a position to do this himself with reference to departments of knowledge which are foreign to his profession or inclination he must not shirk the responsibility that rests upon his shoulders of affording all possible facilities, which might enable specialists to examine those sciences, and publish the results of their investigations. But astrology does not come under the category of useless sciences or foreign to any man's existence. He is bound by its rules, His body, mind, his successes and failures in life, and how he could improve his social and business positions are under the direct influences of the mighty planets wielded by the all glorious sun, and demonstrated by his all powerful rays both direct and reflected in every minute transaction of human existence. Neglecting such a science means great stupidity. The sick man who refuses to take medicines will be a milder lunatic, than the person who wilfully refuses to examine the sources of his own energies and how they can best be turned to advantage. Human existence is a continuous struggle to

overcome the effects of natural agencies. The effects of time and space are demonstrable, and there could be none of these without the planetary influences. All our wonderful machinery are illustrating our struggle we keep with the natural energies. Gravitation, cohesion, chemical combination and adhesion are overcome by means of still finer and more powerful physical agencies in Nature, and man has a tremendous store of energy in the shape of his mind which can be expanded and developed till it reaches the Highest and the Final Intelligence. Why then should any man be so senseless as to neglect sciences which reveal his inner workings and which enable him to take a clear peep into the hidden future. If the evils are the results of natural causes, then the remedies are also lying concealed in them for those who care to know and study them. If the Sun is the *fountain head* of all forms of physical, chemical and mental energies then the more we know about him and his all powerful rays the better will we be serving our own interests and the interests of our fellow creatures. Such studies require combination and we strongly appeal to the public to take up this cause and support it as best they could.

Electricity or Solar Energy.

BY

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The worthy Doctor thus writes to the Astrological Magazine on the im-

portant subject of electricity and his views are well considered and matured. He remarks thus.—

"That which is generally called electricity is only the effect, or manifestation of Energy.

Where or what is the source of this Power of Energy?

The Sun,—Solar Energy.

In what manner does this Energy operate to produce the phenomena of light or heat?

By its operation or chemical action on so-called matter, i.e. the aerial elements. Different rates of vibration produce different manifestations, heat, cold, light, so-called electrical effect, sound, color, smell, plant growth, blood, &c. Air breathed into the arteries (air carriers) unites with the mineral base of blood, the inorganic salts of food, and is thus precipitated, condensed and chemically changed into blood by the same law (Infinite Intelligence) that changes these elements into vegetables, fruits, nuts, flowers, grass, &c. The organic portion of food, oil, albumen, fibrin, &c. is consumed, chemically burned up in the stomach and intestinal tract to set free its stored up Energy for motive power to run the human laboratory or machine. So the process of inhaling air, raw material for blood, may go on. By this combustion the mineral or cell salts of iron, lime, potassium, magnesium, sodium and silica are set free and enter the blood vessels by transmosis and form the negative pole of the chemical formulae called blood. Thus blood is the product of Energy operating on matter, (which

may be Energy in concrete form. This proves the ancient statement true that "God made on one blood all nations that dwell on the earth." This is literally true for there is only one substance.

Then you do consider Solar Energy and electricity one and the same?

Yes. There is but one Energy, one source of power in the Universe and that is the Universe. This Energy is neither heat, light, darkness nor cold; but produces all these, and all other, phenomena by its Word, Will, Operation or Vibration.

There is absolutely no proof that the sun is hot. But there is abundant proof that it is a mighty center or dynamo of Energy, force or power, constantly radiating waves of energy throughout the solar system and the action of this force on the aerial envelope of the earth causes heat in different degrees according to the Divine, Creative Will.

Two clear days in August, the temperature one day 95°, the next day 75°. Cause,—the different rates of vibration of the waves of energy directed by Infinite Intelligence.

Therefore does it not seem very foolish to continually complain about the weather? How does electricity or Energy pass along a wire?

It does not pass at all. Place your hand upon a piece of timber or iron bar and have some one strike the other end a blow with a hammer and you will instantly feel a jar or vibration, but nothing,—no substance—passed from one end to the other. The molecules or particles that

compose the wood or metal vibrate each other and thus produce the same motion at the opposite end. This explains the Science of Telegraphy, the telephone, &c. The vibration set or started at one end of a wire sets every particle molecule or atom of the wire in vibration; thus characters or sounds may be recorded.

Wireless telegraphy is explained upon the same principle. There is universal substance everywhere in molecules between which is universal Energy (the body and spirit of the Universe) and thus vibrations can be conducted through so-called air and recorded, provided a receiver corresponding with the sender is prepared.

Is wireless telegraphy the last step in the science of communication? No. The brain of man (and woman) is both a transmitter and receiver and when the race awakens from its dream (hypnosis) of flesh it will find that the brain is the only instrument needed and that the medium for transmission of thought is everywhere present.

The universe is solid, there is no vacant space; the molecules of matter and the universal Energy between the molecules like blood circulating through or between the particles of flesh, bone, &c. in the human organism fills or is the universe.

Then electricity, Solar Energy, all force or power is the same and all we see, feel, taste or in any manner sense are its effects or operations? Yes. What then is the ultimate answer to all questions? The Operation of Wisdom."

The subject is a difficult one, and so far the views of Dr. Geo. W. Carey agree with those of the teachings of *Adwaita*. A series of simple lessons must be prepared before the complex Problem of oneness in many and variety from one can be understood. All the best Hindu sciences have beautifully illustrated this grand idea.

Reduction in M. O. and V. P. Commissions.

We have received a letter from the Post Master General of Madras giving the details of reduction in Money Order and Value Payable Commissions from the 1st of April 1902, and the public cannot be too thankful for this wise move in the right direction. Two departments, here as elsewhere, work to some perfection and they are (1) the Postal and (2) the Railway. In India there are constant complaints against the Railway work and generally the agency employed are far from being honest. But in the Postal Department the system is working as near perfection as any human institution can do. Only recently the card system was extended and now any body can send any kind of post card, provided he puts the quarter anna stamp and the dimensions do not exceed the recognised size. The poorer classes were at a great disadvantage and we often felt the injustice of charging two annas for V. P. parcels, whose recoverable value was only in annas and not in rupees. So also was the case with money order commission. A person who sent 35 Rs.

paid *six annas* while one who sent only one rupee, or a few annas even, had to pay *two annas* as commission. It should be remembered that smaller the amount of the M. O. the larger became the commission payable on it. This worked very hard upon the poorer classes of people and they had no other go. The practice of sending stamps enclosed in letter has special dangers and the postal clerks or peons have very clever knack in finding out these postal stamps enclosed in letters. Mr. A. U. Fanshawe Director General of the post office of India has done real good to the poorer classes by reducing the postal commission from 2 annas for ten rupees and under to one anna for five rupees and under. So that a poor man can now send five rupees to any part of India for one anna. A large number of money orders for small sums are daily sent by poorer classes to their friends and relations in distant parts of India and they suffered from the high rates more than the richer merchants did. On reference to P. M. G. we find that this concession extends to Burma and Ceylon. It would, we think, be of great service to the public and the poor book-sellers if V. P. commission be reduced from one anna to half an anna on all packets which do not realize more than two rupees. Above two rupees and under five rupees the rate of one anna will hold good. In all these cases the interests of the public who buy and sell cheap books whose cost is counted in annas, will have to be prominently noticed, and if such facilities as we have suggested are offered, the plan will be of immense value to the Government while there will be a corresponding advantage to the poorer book-sellers and buyers.

Sri Bharata dharma Mahamandai.

We have received a copy of the memorandum of association of the above society which has the object of reviving all religious and scientific institutions which are fit to be preserved in India and from whose preservation the greatest moral and temporal good may be expected by the millions of India and the intellectual nations of the world. In the soundness of philosophy, India stands unrivalled, and where the philosophy of a nation is found to be complete, its physics and chemistry cannot be certainly faulty. Sound moral vibrations can never be produced from unsound physical or chemical vibrations. If moral laws are superior to physical laws then sound physical laws alone can produce good moral conditions. We could not attend the meeting held in the latter part of March 1902 at Muttra and we must apologise for not being present at that august assembly, although several telegrams and invitations were sent to us by Pundit Madhavala Joshi and Thakur Gopal Singh and others. We have not yet received the accepted rules of the meeting, and we hope to refer to this in our future issue.

A combined movement is highly needed, and every lover of science and morals, must sympathise with such movements as have an object of reviving all worthy sciences whether here or elsewhere. His Holiness Gynanananda Nigamagaswamiji is taking a great deal of interest in these movements, and we wish hearty success to the revival of Aryan and noble sciences. The meeting, we are informed, was a success, and the association has sent its rules to the Government for registration. Unity of action will promote these enterprises and India really wants such institutions.

Stri Jathakam or Female Horoscopy

OF

KALYANA VARMA.

Translated (with full notes) by

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(Specially contributed to the *Astrological Magazine*.)

(Continued from page 53 of Vol. VI.)

The sub-division of Venus is also bad as usual.

10. If the thrimsamsa (in Cancer) be that of Mercury, then the female will be learned in sculpture and the fine arts; if that of Jupiter, she will possess many good qualities; and if that of Saturn, she will be the murderess of her husband. If the stronger of the two (*viz.*, the ascendant and the Moon-sign) be Simha or Leo, and the thrimsamsa be that of Mars, the female will be of masculine conduct and temperament; and if that of Venus, she will be an adulteress.

Mercury and Moon are special friends. The sub-division of Jupiter is good as usual, and Saturn and Moon being *special* enemies, the sub-division of Saturn in the sign of the Moon is very bad.

Mars and the Sun being friends, the sub-division of Mars in Leo is not very bad in its effects. The sub-division of Venus is bad as usual.

11. If the thrimsamsa (in Leo) be that of Mercury, then (too) she will be of masculine conduct and temperament; if that of Jupiter, she will be

the wife of a king; and if that of Saturn, she will be an out-caste. If the stronger of the two (the ascendant and the Moon-sign) be Dhanus (Sagittarius) or Meenam (Pisces), and the thrimsamsa be that of Mars, she will possess many good qualities; and if that of Venus, she will be an adulteress.

The Sun and Mercury are friends. Jupiter is a *special* friend of the Sun and has great strength in Leo. Saturn (the cold) and the Sun (the hot) are deadly enemies.

Mars and Jupiter are strong friends. The sub-division of Venus is bad as usual.

12. If the thrimsamsa (in Sagittarius and Pisces) be that of Mercury then the female will be learned in sculpture and other fine arts; if that of Jupiter, she will possess many good qualities; and if that of Saturn, she will have very feeble sexual passions. If the stronger of the two (the ascendant and the Moon) sign, be Makaram (Capricornus) and Kumbham (Aquarius), and the thrimsamsa be that of Mars, then the female will be a servant.

Mars and Jupiter are *good* friends. Jupiter's sub-division in his own sign is also good. Saturn is a male hermaphrodite and Jupiter is a chaste planet; hence the very feeble sexual passion of a female born in the sub-division of Saturn in the signs of Jupiter.

The sub-division of Mars in Saturn's signs are of the same effect as the sub-division of Saturn in the signs of Mars.

13. If the thrimamsa (in Capricornus and Aquarius be that of Venus, the woman will be barren; if that of Mercury, she will be of bad conduct; if that of Jupiter, she will be chaste; and if that of Saturn, she will cohabit with low men.

In applying these rules, we have first to calculate the strength of both the ascendant and the Moon-sign—and if the Lagna is the stronger of the two, then the rising thrimamsa indicates the female's character—if, on the contrary, the Moon-sign be strong then the thrimamsa division of that sign, occupied by the Moon, is the indicator of the female's conduct.

END OF CHAPTER I

World's Wars.

The countless revolutions of planets are producing incessant changes in the terrestrial affairs. The Sun and Moon have got a large share of influence and this is constantly modified by the reflected rays of other planets. These movements of planets were watched from time immemorial and various nations advanced in recording these sublunary influences according to the depth of their intellectual capacity and the surroundings which favoured or retarded their progress. Hindus differed from other nations in a remarkable way and said that residence in a place where there are no competent astrologers was against religious rules. Many nations pursued the scientific researches unconnected with religion or morals, but the Aryans of India set a higher value and examined the

principles of astrology with those of their *Vedas* and *Vedanthas*. Naturally therefore, they made the greatest progress and advanced so far in that science as to think that with a careful study of its principles and their application in due time, they could avert almost all the evils that humanity is subjected to and that great progress could also be made in the spiritual development. Whether monarchs or servants, whether merchants or cultivators they had to study astrology, or know the elementary principles, and utilise the proficiency of astrological adepts to the fullest extent possible.

Starting under these premises, the whole Indian nation became eminently astrological, and the science made wonderful progress with the universal recognition of its principles by Government as indispensable for human existence. The consequence was, the formulation of this science in four hundred thousand *sutras* or stanzas and every possible combination was sketched there for all conditions of human existence. Politics, agriculture, merchandise, education, travelling, speculation, marriages, buildings, and business of all sorts and varieties received their fair share of treatment and astrologers waxed strong in the land until they were rudely disturbed by the political convulsions. These political convulsions continued for a long time and shook the land and its sciences to the very foundation from one end to the other and stopped all further progress both in Astrology and other sciences. In many instances

the existing sciences were forgotten or lost and a reaction set in, which swept the whole land and subjected it to incomprehensible confusion and chaos. Many sciences, thus shaken to their very foundation, have not yet recovered their former greatness and we are specially thankful to the British Government for the peace it has introduced, and the opportunities it has afforded for the revival of ancient Indian sciences and arts.

Astrology contains references to influences which can be utilised for reading political prospects of the different nations and we have been utilising these sources of information in our national predictions all of which, we are happy to state, have been verified.

The Chinese complications are apparently concluded but the world will be suddenly awakened with the unpleasant news again in the future. The Boer War has been dragging its weary length, and will not be concluded, although newspapers often give messages which indicate a speedy termination of the present bloodshed and think that peace will be restored very soon.

The movements of Mars, Saturn, Jupiter and Rahu are unfavourable. The results of Solar Eclipses take unpleasant turns after the Sun passes. Aries, heavy winds and gales cause immense damage to many mercantile and military vessels, earthquakes will tell fiercely upon certain centres, the passions of men and their love for mammon will cause many a bloody

war and produce sharp political changes in the status of existing nations, fires, famines, plagues, cholera, and other epidemics will play great havoc among the unfortunate masses, and the world will experience great anxiety and greater troubles. Statesmen will be much blamed and some of them will get into disgrace. Barbarous nations will give much trouble and the vices of civilisation, drinking, whoring, invention of destructive weapons, and unhealthy competition and political hypocrisy and lying will spread far and wide to the detriment of real moral and spiritual progress. Men begin to lose moral control, their insincerity and greed will receive terrible stimulus and people will have too many misfortunes and deaths to allow them to live happily or peacefully. The solar disc will send some destructive gases and cause much damage to vegetable and animal life.

World's Prospects.

The world is passing through a severe crisis and a comprehensive view of its important events will be most essential for a right understanding of its affairs and the planetary conjunctions which are controlling its destinies under the orders, direct or indirect of the Supreme Intelligence. We have been definite in our predictions and plainly wrote in our previous Magazines that the state of affairs in the world will not improve. We predicted a great war in the South six months before the S. African troubles commenced and named October 1899, as the particular month

during which it would begin. The reason assigned was the great conjunction of 7 planets in the sign Scorpio or Vrischika. Everybody thought that the war would be closed in a few days and we had to contradict the opinions of the best military men on this subject by saying that the war would not be concluded as per their expectations. When Lord Roberts took the command in S. Africa, we plainly told the British Ministry that he would not be able to conclude the war. Lord Kitchener was very hopeful in the commencement and every sane man thought that with the overwhelming number of British troops the General had with him the war would be closed in a few days. We contradicted these delusions of the British optimists and told them clearly that the war would not be concluded so soon. The English Astrologers who made much of their national predictions, foretold the end of Boer War and we drew their attentions to the false calculations they made regarding planetary movements and the erroneous inferences they drew from these planetary positions as recorded in the Nautical Almanack. Governments would gladly accept silly proposals from any body but when sound sense comes from an astrologer or from a science which is not in the good graces of Government they readily are reminded that, "Astrology cannot be true and that it would be a heavy sin to listen to such advice." We predicted that plague and famine will continue and that the Chinese complications would not be solved. Facts are before the

world and we request our readers to compare our predictions with the events which have subsequently happened. Soon after the last Solar eclipse, we wrote plainly on the evil influences which would flow from want of Solar energy. The American affairs are not encouraging and there is a great deal of discontent which may assume the form of a grave crisis at any moment. The attitude of the French and the Russians against England is quite unsatisfactory and various troubles are expected all over the world. Famine and plague are making great havoc in India and England is now passing through a severe struggle to maintain her position as the paramount power in the world. The Parliamentary union on which the strength of the British nation always depended is now broken and the friction between the English and the Irish members is becoming more pronounced. Real men of merit and energy are wanting in the ranks of English Statesmen. The British reverses in the S. African campaigns are really deplorable and the Government should put forward all its resources to bring the war to an early close. Thirty-one months of warring with a small nation, which is driven out of its capital, is, to say the least, unexampled in the annals of English History. King Edward VII. should now take more interest in the affairs of his kingdom and close all outstanding difficulties before his Coronation. Rains will be scattered and unseasonable and famine will be staring many nations in their face. Macedonia is causing some anxiety.

The Mohamedan countries will have troubles this year, and kings, and Emperors will not be seated on beds of roses. The Spanish Peninsula will be a scene of trouble and so also Russia and France. Belgium will be in a state of excitement. England has troubles enough and to spare, and if it cannot crush the little band of Boers numbering as they say only 8000 in the field—the war will not redound much to the credit of the English nation. The British Government is committing a great mistake in storing Boer prisoners in India. The speeches of the world's statesmen are enchanting but many of them are not true at their heart and each politician tries his utmost to outwit the others in the field of diplomacy. The movements of Mars are again unfavourable to world's peace and plenty and people should be watching with great interest the fulfillment of our predictions, made on the strength of planetary combinations. The Democracy in American United States is thoroughly demoralised, and they are showing symptoms of early decay. Affairs in Russia appear to be in an unsatisfactory state and Belgium is presenting an unfortunate aspect. Small Pox is raging furiously in London and other large civilized centres and carrying off heavy members as its victims. South African surrenders, captures wounded and killed men are large in numbers and in India in Punjab, Calcutta and N. W. Provinces thousands are dying daily from plague. Cholera will soon make its appearance and the political horizon is rich with

internal excitement. England wants to pursue coercive measures in Ireland and this may lead to further complications.

France and Russia are united and they have a definite policy to stick up to. Money markets and lending firms in the world will have tight days before them and the Chinese affairs will lead to severe political storms. The so-called first rate Powers are suffering from political fever running as high as 105° and at an early date, the difficulties will assume a more tangible form. The greed of the civilized nations puts them to many false positions and leads them into unpleasant complications. Let the world be careful and let it understand well its duties.

The Divine Language of Celestial Correspondence

We have received a copy of the above entitled work from the able pen of Coulson Turnbull Ph. D. America. This book seems to have been the result of a long and deep study into the relation of terrestrial objects with those of the celestial spheres and is certainly well written and ingenious. It extends over 300 pages and is finely printed. It contains 34 Chapters with a short Introduction which is really sweet. We shall make a careful review of it shortly. The subject matter is well arranged, and throws a large flood of light on what, an intelligent man can do by keeping intimate communion with the celestial spheres. "Man," the learned author observes "sees and knows that all

the outer worlds are connected harmoniously with him. He finds that no organism, atom or man stands isolated from the whole. Every one stands reduced to the same creative power, all modes and forms of life have the same bond of connection through unseen relation. The science has the highest claim upon the metaphysical student, in fact, any one devoted to the study of life's mysteries and wonders. In this study he is led up rationally and harmoniously into the hidden beauties of creation the Verbum or Logos. He sees how the star vibrations mystically weave themselves into the *thought waves* of man and tell how and when these thoughts and therefore acts shall germinate." He considers that "immense intellectual power and profound scientific knowledge" will be revealed to any one who studies the venerable and profound writings of Greece, India and Egypt. The work is full of interest and we have to refer to it in greater detail later on.

Hazelrigg's Astrological Herald.

This little monthly for February and March as usual, contains good matter for reading, and many of the arguments employed by the Editor in proof of the astrological knowledge are sound and carry the reader into the realms of conviction. In an article under the heading of Astrology and Medicine, very nice quotations are collected showing how great a reader is the Editor. We must always give credit where it is due, no matter to what nation or sect the person belongs.

The quotation from *Paracelsus* is striking and it runs thus "The sympathy between planet and planet, so easy of observation, is a proof of the diffusion of collateral elements throughout the various channels of expression and of a constant stream of influences for ever interacting between those that stand thus related to each other. Every metal and every plant possesses certain qualities that may attract corresponding planetary influences, and if we know the influences of the stars, the conjunctions of the planets and the qualities of drugs we will know what remedy to be given to attract such influence as may act beneficially upon the patient."

We have often pointed out the seasonal influences on men, minerals and vegetables. It would be absurd to think that medicinal herbs gathered under different planetary conjunctions will present similar properties or virtues. Take a man in summer when he is directly under terrible heat, in winter when rains influence him, and in cold season when due and frost affect him. Does he present the same behaviour? His food changes, blood circulation and nervous energy change, his clothing is altered and his skin and health present distinctly different aspects. Are not then planetary influences necessary to be recorded, before we judge of a man or a mineral or a vegetable? Their virtues change as the planetary influences vary, and unless and until we establish a perfect science to reconcile these mutual influences medicine will always be defective and if

there are some cures there will more kills also arising from pure ignorance of astrological knowledge bearing upon the human system.

F. E. Ormsby's Forecasts.

A copy of the "Planets and People and F. E. Ormsby's Annual Prognosticator for 1902 is on our table. The writer seems to have bestowed considerable labour on the work and has ventured to make predictions for 1902 on all the important events. Old Moore's predictions are contradicted by this gentleman and it remains to be seen who will score the largest fame. In his general Forecast for 1902 we have the following remarks which may be of some interest to our readers. He says that "Neptune is the ruling planet for this year and we may look for a new line of thinking in that realm of business and finance. Money will be tight for sometime and new ventures will lag and discourage investors. This is to be an important year in mental activities. Machinery of all kinds will be in great demand than ever before, ship-pers will grow rich and closer ties of sympathy and goodwill, so desirable between nations, will be a marked feature of the net result." He predicts more than ordinary "labour troubles" in October and desires his readers to note this fact. He considers this year to be a liberalizing era for a general promulgation of many foreign cults in the American States.

He considers that "African and Phillipian struggles will continue without doubt until some equitable

adjustment is proposed by the dominating Powers." He further concludes his observations by remarking that the "year as a whole promises much Intellectually, Physically, Financially and Religiously. The world will improve as a whole to a greater extent than for many a decade. In these encouraging remarks and predictions he is decidedly opposed by Old Moore who has been predicting all sorts of dangers, diseases and troubles socially as well as politically.

Seasonal Influences on Crime.

That portion of the brain which contains braincells to generate crime is not subjected to uniform solar or lunar influences and criminologists have taken the trouble of collecting vital statistics on the increase and decrease of crime and find that theft is more frequently committed in winter than in other seasons. Forgeries are most prevalent in the last days of each quarter as also towards the end of each year. Murders are often committed in the months of January, June and August, and few in February, November and December. The most dangerous periods for infanticide are February and May and very few cases occur in September and December.

Poisoning is often practiced in May and in September these criminals are absolutely idle.

Threats of death are generally heard in August and few cases occur in February, May and November.

In the history of crime the influence of time is clearly visible. The Almanac of Crime shows a certain periodicity for its recurrence and the criminals, for reasons best known to themselves, are more active in certain seasons of the year and pas-

sive, in others. March and July make no appearance in the list of these crimes and we can easily see that the statistics furnished by criminologists of Europe and America are far from being satisfactory. These figures show besides very general results and confined to European countries and seem to be peculiar to European rogues. Even there there is a great variety of climate and food and the activity of the criminals cannot be continuous or uniform. Various other social, moral and political influences ought to be considered before inferences can be drawn from shaky evidences of this nature. The European mind generally has an unfortunate habit of jumping at once into conclusions on the flimsiest of grounds and to draw generalisations which are often faulty and misleading and which have to be changed with the widening of knowledge. There is no doubt whatever that time has a direct influence on criminals, and darkness favours them more than the light.

Correspondence.

We do not hold ourselves responsible for the opinions expressed by our correspondents. Correspondents are requested to write legibly on one side of the paper only.

THE BIOCHEMICAL SYSTEM.

SAN FRANCISCO CAL. U. S. A.

February, 8th 1902.

To

THE EDITOR OF THE ASTROLOGICAL MAGAZINE,

Madras, India.

Sir,

In response to your request I offer the following

Your Correspondent from Calcutta—name not given—in criticising my article on Biochemistry, says, "In a long and learned discussion I had with a health officer, he gave me to understand that disease is the presence of 'Something'. Biochemistry teaches the *cause* of that something", and that a *lack* of a proper balance of mineral salts, that form the chemical base of blood is the cause. For example—a deficiency in potassium sulphate, the salt—that diffuses and evenly distributes oil, will cause oil to become non-functional, accumulate on the mucus membrane, or in some gland—thus we find "Something" but the exudation or heteroplasm is not the *cause* of disease. It is simply the *result* of a deficiency in the Kali Sulphuricum molecules. If there is a deficiency in the cell salt Kali Muriaticum there will be a fibrinous exudation, or accumulation in some gland, or the fibrine may gather in quantity in the blood and interfere with the action of the heart by clogging the valves. The old pathology, that looks only at symptoms, or results, says, "embolus," Latin for little lumps, or balls. The fibrinous disturbance is *caused* by a *deficiency*, and so on through the entire twelve mineral salts of the blood.

The old school of medical thought deals entirely with results, effects on symptoms, and gives endless names to phenomena, or manifestation. Biochemistry deals entirely with causes of effects, or phenomena. No one can be sick while their blood is chemically balanced. It is useless to put authority against authority. The

eminent A. M. from Calcutta quotes the opinion of a certain health officer, name unknown as is the name of writer of the criticism on my article, in support of argument against the Biochemic pathology. We want truth for authority and not authority for truth. But as quoting is in order, I will quote from J. S. McIlhan member of the State Board of Health and Bureau of Vital Statistics of Washington.

In a letter to the writer, dated October 16, 1901, he says "I have your book the Biochemic System of Medicine," your article on Diabetes Mellitus is a stunner to the old "School. I graduated as an Allopath and for 15 years practised it, but some three years ago I began the use of Biochemic remedies and am devoted to the theory and practice of Biochemistry, believing it to be the true law for the cure of disease by supplying *deficiencies*." The italics are mine, and I submit the opinion of one member of a board of health against another.

There is a wide difference between the condition known as disease and inoculation with a virus. Of course an animal or human being can be killed by injecting a poison into the blood—no one doubts that. So death may be produced by bullet or knife all of which has nothing whatever to do with the cause of so called disease.

My critic speaks of blood after the vital principle has left it—Chemistry does not deal with life, but with its operation. Of course I am well aware

that the inorganic salts are not life, but they are the agents life uses to materialize the body. Blood contains the same organic matter (oil, albumen, fibrine, etc.) and the same minerals lime, potassium, sodium, silica, iron and magnesia after life leaves the body that it contained while life operated the body. The ashes of a body after cremation show the chemical constituents of blood.

* I have a list of 3000 of the most eminent physicians and surgeons in the world among whom are superintendents of small-pox hospitals in London, who believe that vaccination is the supreme folly of the ages.

Here is a scientific fact—The human body is made up of cells, these cells die every moment and *new ones are* formed every moment—thus the body is constantly being renewed. Query? How can vaccination have any permanent effect?

The cells that were, by some hocus pocus, supposed to have been rendered immune from the so-called contagion of small-pox one year ago *are not in the body today* but have been replaced with new cells over and over again.

Vaccination is a childish superstition, but it has wrought more havoc in the human race than war and famine, and he who defends it today shows he is entirely ignorant of biology, physiology and the true chemistry of life.

Faithfully yours.

GEORGE W. CAREY.

The Lunar Year Shubha Krutu.

Among the Hindus, there are nine *Manas* or measurements of time, and some of them are very important as having a direct bearing upon the movements of the Sun, Moon and Jupiter. These nine *Manas* are (1) *Brahman*, (2) *Daivam*, (3) *Pitryam*, (4) *Prajapatyam*, (5) *Gouram*, (6) *Souram*, (7) *Savanam*, (8) *Chandram* and (9) *Arsham*. *Gouram* refers to the measurement of time in accordance with the movement of *Guru* or Jupiter; *Souram* refers to the measurements made with reference to the movement of the Sun, and *Chandram* explains the value of time and its divisions based upon the lunar movements. We have all over India the two prevalent systems viz., *Souram* and *Chandram* or solar and lunar years, and as these planets play the most important part in the history of terrestrial creation, protection and destruction, their movements are carefully recorded and the measurements are named after them. The Lunar year *Shubhakrutu* commences on the 9th April 1902, and continues up to 30th March 1903. The solar year commences on the 13th April 1902 and continues up to 13th April 1903. This year there is not much difference between the time of the commencement of the lunar and the solar years. The Planetary Government are always considered with reference to lunar movements and they have been clearly sketched in our book entitled *Vikari and its Prospects* of next five years. (Vide P. 84 *Vikari*).

The Planetary Government for this year will be constituted as under—

1. King-Buda (Mercury) as the lunar year commenced on a Wednesday.
2. Prime Minister—The Sun-Ravi.
3. Commander-in-Chief—Saturn-Sani
4. Controller of Vegetation—Mercury
5. Controller of Grains and food stuffs—Moon-Chandra.
6. Controller of Trades and Mercantile activity—Saturn.
7. Controller of clouds and rains—Saturn.
8. Controller of juices and useful liquid stuffs—Rasadhipathi—Venus-Sakra.
9. Controller of Minerals etc., Nira-sadhipathi—Mars-Kuja.

It will be seen here that Saturn (*Sani*) has three appointments while Mercury has two. The Sun and Venus have each only one appointment while the most benefic planet Jupiter (*Guru*) has no voice at all in the administration during this year. Out of the 9 posts comprising the Planetary Government seven are under the control of evil planets, while one is under the Moon and the other under Venus. Mercury is a eunuch and is very unsteady in his nature. The Sun is the most powerful and assumes the ministerial duties, while Saturn his bitterest enemy controls all military movements. Kings will be thoroughly greedy and will behave more like mean merchants than royal personages. There will be much misunderstanding between the ministers and commanders-in-chief, and in this unfortunate struggle may arise a series

of national calamities which will eat into the very vitals of social prosperity. In the "*Vikari and its Prospects*" a book published by us early in 1899, we thus wrote about the results of this lunar year. We shall quote that passage for the information of the public and they will then see, how prophetic our words were 4 years ago about events which were yet to happen. We do not personally care whether we are given credit by the public and Government for our correct predictions. We are before the world with our writings and history present and future will judge of us and give us what is our due. We are only sorry to observe all round that *dirty prejudice* against astrology, confounds even the otherwise brightest intellects. We wonder whether cultivated intellects can get into greater perversity than shutting their eyes to all reasonable and well proved scientific facts. The present events have simply to be compared with what we wrote 4 years ago in a book which had a very wide circulation and copies of which are found today with the greatest men in India and the Continents. They began in the following manner—"Mercury is a weak and unsteady planet who would suit himself to the whims and temper of his stronger associates. Saturn has three appointments while the Sun holds the principal power as minister; cholera and epidemics spread in some countries. Some princes will be deposed by their more powerful ministers or they will be turned out; unequal distribution of rains, the prices in the markets will be quite unsteady. Tradesmen will suffer a great deal and some leading firms will become insolvent. Death rate will be greater among men and cattle. Wars will be many and severe and the military men will have the upper hand. People will have greater taxation and sufferings; misery prevails in many countries while happiness will be at a low

ebb. The earlier crops will fail while the later will grow better. Eight anna crop may be expected. Violent deaths among the upper classes, will be characteristic, sciences suffer, morals will be upset, lawlessness will prevail in some countries and there will be considerable damage to the public." (Vide pp. 84 and 85 *Vikari And its Prospects* 1899.) Copies of these books were forwarded to the Viceroy of India, Governors of Provinces and many other leading men and we simply draw their attention to the events which are now transpiring and compare them with what we wrote 4 years ago. There will also be severe winds, large fires, terrible earthquakes, and unholy wars. Death and disease will lay their hands on many a sacred home and the misery among the masses all over the world generally will be severe and sharp.

These are the results of the physical energies flowing from the planetary movements and conjunctions, and they could only be neutralised or averted by strong moral and religious vibrations. People ought to make a special note of these predictions, and collectively and individually consult their horoscopes and adopt such remedies as would place them above the reach of these physical influences coming from the great planets. Why should any man, if he is not insane,—decline to hold a bright lamp in the darkness of his futurity, and to avoid pitfalls when he can easily do so with the help of various sciences which deal with higher natural agencies.

The year *Shubhakrutu* is on the whole, an unfortunate one, and people will not be doing wrong if they take precautionary measures in due time and avert evils indicated by planetary movements and conjunctions. When the solar ray leaves the Sun it gives an impetus to all matter which is found between the solar disk and the

earth, and all terrestrial phenomena are therefore calculable in the light of this solar energy imparted to matter. Man has a ray in him which is higher and more potent than the solar ray and it is possible for man to develop this higher agency placed in himself and counteract the planetary influences with great chances of success. His existence is one struggle with natural powers. The Pancha Maha Bhootas are considered to be both his enemies and friends. The wind helps him as well as destroys him. The fire reduces him to ashes as well as cooks his meals and protects him from the cold. The water nourishes him as well as drowns him. The earth gives him energy as well as converts him into dust again. The sky gives various forms of energy and takes them back, when he will be ruined. All nature is found to be useful, to serve to the comforts of man, and all will be arrayed against him when he has no power to control them. Therefore, with the splendid ray of *Brahma* in him, he can easily find means to convert natural agencies to his own advantage. Fire engines show his skill in controlling that terrible agency. Sailing shows his powers of genius in counteracting the influence of water power. The various air pumps and machines display how man has contrived to turn that mighty agency to his comforts and convenience. From the earth, he has arranged to take the best fruits and flowers and they minister to him in his wants. Man's genius—the invisible and the mighty *Brahmakala*—has in fact developed knowledge and with this powerful weapon it has contrived to keep the natural agencies under its control. A knowledge of how to read these invisible forces, how to combine them to overcome their individual or collective energies, and how to finally rise superior to them, has been declared to be the

science of astrology, medicine, mantras, yoga and Vedantha, and it is clear therefore that it is in man's power to know the evils beforehand, and take such remedial measures as would overcome those evils. If he persists in drowning himself in a sea when help is available, he has to blame himself.

Some of Our Exchanges.

The Indian Mirror, Calcutta. The Advocate, Lucknow.—The Amrita Bazar Patrika, Calcutta. The Indian Nation, Calcutta. The Tribune, —Lahore. The Hindu Organ, Jaffna. The Sphinx—Boston. The Vivekapanda, Jaffna. The Prasnotara, Benares. Agreement—Brooklyn. The Chicago Legal News, Chicago. Star of the Magi, Chicago. The Flaming Sword, Chicago. The Progressive Thinker, Chicago. Siddhanta Deepika, Madras. The Sanskrit Journal, Pudukota. The Brahma Vadin, Madras. The Harbinger of Light, Melbourne. The Awakener of India, Madras. Waves, New York. The Planets and People, Chicago. Astrological Farmers' Calendar New York. Astrological Herald, New York. Wings of Truth, Westminster. Occult and Biological Journal Applegate. Journal of the Buddhist Text, Calcutta. Law Varathamani, Madras. Sesilekha, Madras. Anandha Prakasika, Madras. The Meta-Physical Magazine, New York. The Medico-Legal Journal, New York. Star Lore—London. Light—London. The "Clairvoyant" Montana. Modern Astrology—London. The Mahratta, Poona. The Indentors' Guide, Bangalore. Anubies, London. We also get many others. We are very thankful to the learned Editors of our exchanges for their kind exchange and frequent noticing of our journal. We wish them all a happy lunar New Year.

THE ASTROLOGICAL MAGAZINE.

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New York and London Tuberculosis Congress.

WE have been writing strongly on the indifferent attitude of the British Government towards our sciences and arts. If we cry loudly and create noise in this matter, we do so with a view to draw the attention of our rulers to the unpardonable negligence they are extending towards Native sciences and arts. The greater the want of food and drink in a child, the more imperious are its sensations of hunger and thirst, and the greater will be the cry and the noise kicked up by that child. This is but Nature's own device to draw the attention of the suckling mother to the wants

of the helpless children. We are similarly situated in our want of encouragement for our sciences and arts. We are utterly helpless to study or improve our Native sciences because we have no patronage from Government or from our Aristocracy who keenly watch the facial expressions of Government and adjust their support to such objects as are considered to be in the good graces of the ruling power. Therefore if we cry louder and louder it is for want of nourishment to cultivate and improve our Native sciences and arts. The present Viceroy Lord Curzon has done a great deal in other departments of service, is an

energetic gentleman, and possesses fine comprehensive mental powers. Prejudice stands in his way as it did in the way of so many of his illustrious predecessors in the matter of extending help to important and useful native sciences and even His Excellency has failed to put one single question as regards the merits of the Native sciences and the extent to which they may be found useful or helpful. It is useless to expect any patronage from the Kings who are seated high on their thrones in England and who have so many Colonies like India that they rarely remember it in doing their work.

The good Lady who sat on the British Throne for over 60 years, was not a gifted one in any literary sense? She was not like her illustrious predecessor Queen Elizabeth who took much pleasure in patronising personally the literary talents of her day. Queen Victoria never visited India, and had therefore to entirely trust to the onesided and prejudicial representations of her ministers about Indian intelligence or capacity. She never actively engaged herself in any scientific movements, and although thoroughly well-intentioned, and affectionate towards her subjects both in England and in all the Colonies of

her vast empire, she was not able to understand or to appreciate the intellectual strength and greatness of her Indian Colony. During this long reign, there were no real attempts made to investigate the greatness of Indian sciences. On the other hand there were discouragements offered whenever an attempt was made to revive Native sciences and arts both by officers who were prejudiced and by the scientists in England who thought that beyond the pale of their genius there could be none which deserved any official recognition. The affairs have now thoroughly changed. On the English throne sits now a King who had seen India personally, who had opportunities to meet with Indian intellects of no mean order and amidst whom he sojourned for several months. If King Edward VII follows the policy of negligence, practiced so long during his august mother's glorious reign, then, we have no hope and Indian sciences must perish for want of government encouragement.

We are not here seated to criticise, but to beg of the Rulers, and point out to them, that the neglect they have been showing so long might have injurious effects upon the Native sciences

and arts and should this indifference continue for some time more, many useful branches of knowledge, which were developed at a great mental cost by the highest men of genius in the olden times, will perish and thus there may result serious intellectual loss not only to India, but also to all the cultivated nations on the face of the earth.

Long before the Western nations opened their eyes to the arts of civilised life, the Hindus and other Eastern nations had attained to a high state of civilisation which was the admiration of the contemporary nations, and which has not yet been properly understood even to-day by the western intellects. Occasionally some industrial exhibitions are held in Calcutta, and other centres and native artists and workmen are invited. A few medals are fastened upon them for their skill, and a word or two by way of praise, is showered upon them by some of the unwilling Anglo-Indian Press. Few advances are made by Government for Native workmen. No direct encouragement is shown to them and, when labouring under the direst poverty, any man ventures to offer his services to the government they are rejected by some

irresponsible officers and he finds none to help him or his intelligence. This tells very much against the natural development of indigenous talent. In the case of arts there is at least a farce of encouragement and some workmen have been managing to keep alive the skill their ancestors possessed from time immemorial although they are not able to turn it to much account. What about the Native sciences? There is astronomy, astrology, magic, botany, medicine, law, hygiene and music. It cannot be doubted that the Hindus and other Eastern nations had made really great advances in these sciences at a very early stage of world's existence and that when the Greeks came to India under Alexander the Great they found themselves outflanked by the Hindus in the march of civilised arts and well cultivated sciences. The Greeks much admired the skill of the Hindu medical practitioners and eulogised their mathematical and astronomical precision. The people owe duties to Government and the loyalty of the Hindus and Mohamedans in India has been thoroughly acquiesced in by the highest British authorities.

The British Government have given us peace and liberty and the

results of their good government have been too many and too substantial to be under-estimated or lost sight of by the Indian millions. But still they have failed to do certain of their duties to the Native sciences and Native arts. Among the Arabs and Persians civilised arts had made wonderful progress. Their medicine excites admiration even today and their chemistry and astronomy are respectable heritages on which any enlightened nation can take pride. What have the Government done to improve the different branches of Native sciences? Among the Hindus and Mohomedans in India, there are excellent Vydyas and Hakims and some of the cures they have effected are wonderful. Their treatment of diseases is not unscientific, and they have great insight into the mystery of human life. The *unani* medicines are well known for their great efficacy and when administered by competent Mohomedan doctors (*Hakims*) they never fail in effecting radical cures in, what are called, incurable diseases by the European medical profession.

Valuable vegetable and mineral remedies were well known to the Hindus, and the Mohomedans and are still to be found in the possession of Native Hakims and

Vydyas. Have the Government ever condescended to question their knowledge and offered them any terms for curing these hopeless cases? Have they ever invited these medical men of India to cooperate in diagnosing the fell epidemics which are devastating many fair and thriving towns and areas? Has any Viceroy or Governor ever took into his head to consider the claims of native medicine and native remedies? Have any plague or cholera cases been entrusted to the high native medical men, as a matter of trial? If not why? This question sounds very reasonable if the government is willing to hear our suggestions. If curing and protecting the people are the objects of Government, and no sane man can say anything to the contrary, why should not the Government put Native Hakims in the field, when epidemics are raging? why should they not give these Native medical men certain cases and tell them plainly that their credit as well as the credit of their native sciences will depend upon the percentage of cases they are able to cure successfully? Why should the Rulers run away with the prejudicial and suicidal idea that all sound knowledge is the exclusive heritage of their European

brethren and that the Natives are nonentities and quacks who have no place in the intellectual market? If during the terrible prevalence of plague or cholera they had entrusted some cases to the European doctors and some to the competent Native Pundits and if they had marked great disparagement in the percentage of cures between these two sets of medical men and found the Native doctors, not up to the mark; then there might have been some apology for government for neglecting these native medical sciences. If our rulers themselves are blind to our merits, or pretend to ignore all knowledge in our midst or are not willing to recognise merit wherever it may be found we certainly can have no support from other Scientific Societies or Institutions of the world which are foreign and which have no real knowledge of our intellectual development and which had no opportunities of testing our scientific capacity. There was a large collection of the best medical and legal men in New York in June last under the auspices of the Medico-Legal Society, and none of the Hindu or Mohomedan doctors were invited to attend the "Congress of Tuberculosis" or consumption and partake in their discussions. We can excuse the Americans for not inviting Native medical men, because they know very little of us and they have few means of testing our intellectual greatness beyond the vague rumours that Hindus and other Eastern nations were very highly civilised at the dawn of recorded history. The Americans are separated by thousands of miles from India and the Hindus have no direct knowledge of the Americans. Even the American gentlemen made a grand mistake in not issuing special invitations to some of the Native doctors, and allowing them fair opportunities of displaying their medical skill in the practice and theory of medicine. In the case of our rulers this charge cannot hold water and the Government cannot say that they did not know our attainments or the vast intellectual treasures which can be unearthed in the Indian soil. Many Europeans have seen the skill of the Native Hakims in the treatment of various diseases and they had a sacred duty on them, to give us an opportunity to examine our own sciences, and if they were useless or we were incompetent, to take the risk of being neglected or rejected as worthless quacks. Last July there was a grand gathering of 3,000 men in the

"London Congress of Tuberculosis" held under the direct patronage of King Edward VII. Of these 3,000 men invited from different parts of the world not one was a Mahomedan or a Hindu of any medical attainments. His Majesty issued no invitations special or general to anybody in India although he ought to have known that the 300 millions of his Indian subjects might have contained some intelligent men who would have done justice to the invitation and who would certainly not have cut a sorry figure in the exposition of the nature and spread of consumption as a disease. We can ascribe no other reason for this glaring omission on the part of H. M. the King and his advisers than simple prejudice or onesided misrepresentation. The matter concerned was not political or religious or social, but thoroughly scientific and this congress was held in the interests of humanity and not of any particular Englishman or American. H. E. the Viceroy, of India, who must have been appraised of this important scientific gathering in London, ought to have suggested to the King the advisability of making this Congress thoroughly cosmopolitan and representative in its nature. He should have issued

circulars calling upon the different local Governments to submit the names of all practicing native medical men, who were not in Government employ and who were famous for their treatment of diseases in their respective areas. In what way would the "London Tuberculosis Congress" have suffered by issuing such invitations and admitting the best men from India into its scientific deliberations and discussions? It is very well known that the Hindu possesses a very keen analytical head, and high intelligence and his powers of observation and retention of facts once observed are almost unmatched. The "Medical Congress" on the other hand would have been immensely benefitted by the knowledge the highest civilised ancient nations possessed about consumption, its diagnosing and its contagious character which had been recorded in their medical works and which ought to have been compared with the modern theories. *Madhava Nidana* or the diagnosing of all diseases, composed by the intellectual giant Madhava-charya or Vidyaranya, the commentator of the Vedas, is a splendid work which throws a vast flood of information on these consumptive diseases—like *Pitha Kshaya*, *Khasakshaya*, *Raktha Kshaya* and so forth.

Even now it is not too late to amend matters. The nature of arguments advanced in the learned "Congress" shows the most unsatisfactory views entertained by the European and American medical men and gives large hopes to the Native to place before them principles of diagnosing disease which are yet to be learnt by the modern medical men and whose methods are quite foreign to them. The astrological bearing of the disease of consumption has quite a charming aspect, and the Medical Congress would certainly not have committed any sinful or heinous act, if they had sent for the best astrological experts, and asked them under what particular combinations of planets are men liable to catch this dreadful disease, in what kind of cases, could the cures be easily effected and in what cases would it prove specially fatal. If the "Congress" is for examining the views of eminent men of all nations and to further the cause of scientific progress what harm could befall that august body if they collected all the available information on this important subject. There is no compromise of their dignity in testing astrologers and if the experts offered them explanations which were unreasonable or unsound then

they could have been rejected at once as useless. Why should any scientific body be bigoted and presumptuous? One who carefully reads the arguments advanced on the different aspects of consumption before the New York and London Medical Congress of Tuberculosis will be surprised to find as great a divergence of views as could be held on the most ill understood and ill digested subject of the day. As regards the views held by some of the eminent medical men about modern medicine and its development a few quotations from their own forcible pens will not be out of place, and will show to the world, what honest and sincere men feel about the much vaunted medical science for which millions of pounds are annually spent by governments, and in examining which the best intellects of the age are seriously engaged. The remarks are very strongly worded, but they are the real opinions of men who have had the best practice in medicine and who felt what they wrote.

Prof. Jameson, of Edinburgh, Scotland, an Allopathic authority of reputation, exclaimed: "Nine times out of ten our miscalled remedies are absolutely injurious to our patients."

astrology fixes an auspicious time when the currents prevailing there will be attractive, when they will produce health and happiness in the man and his domestic circles and when the life currents in him will not be disturbed or neutralised. There is always a difference between a good shot and a bad one. On any given occasion the good shot might fail but the bad one might succeed. But should this be the guiding principle of every sensible man, even a blind man might cause the fall of a mango by throwing stones at random against the fruit bearing tree, but he cannot be held as a guide for wisemen. From the beginning to the end astrology first concerns itself at knowing the evil and then trying to bring the best influences to avert or modify the existing evil currents which repel all success and prosperity.

Social Progress must be Normal.

We have seen that progress in Nature ought not to be meddled with unnecessarily because our meddling with the laws of Nature means, working against their undercurrents. Nature always wants certain time and influence to ripen its fruits and if man in his greed, wants to facilitate the fruiting, he produces a result no doubt, but not the raciness of nature.

al development. So also is human progress. It cannot be retarded nor accelerated abnormally without great injury to the developing organism. In nature it requires *lives* and *cycles*, but under the present conditions of human society the period has been shortened into decades and generations. Many of the modern so called philanthropists try to make it hours and a few lecture courses. Of course as can be expected, usually he does not succeed, but when he apparently succeeds for a short time he produces a mushroom growth of no permanent value to the community, and of positive detriment to the beneficiaries. A few quotations from some eminent men will not be out of place here and they will well illustrate what we try to explain. Sir William Hamilton pointed out that cognition and Correlation do not go hand in hand, and if they do, the results would be disastrous.

John Stuart Mill noticed that knowledge does not necessarily mean ethics or good conduct. Wicked luxurious societies are usually intellectual and many virtuous people are ignorant and unassuming. "To raise the intellectual levels of the submerged tenth, give them new wants, without the power to gratify them, and without the self control to acquiesce in the nonability. It shows discord and breeds discontent. Every anarchist and rogue is a man whose intellectuality has been abnormally or morbidly developed. Prison statistics show a large percentage of criminals to be men and women who spring

from intellectually and who have been cursed with a mental training which could not properly reach their social and moral natures.

Modern Philanthropy involves enormous and ridiculous waste of funds. The Protestant Mission in Bulgaria have cost England and America 1000,000 dollars and have converted three Bulgarians, of whom two turned out to be thieves. The Protestant Missions in China cost 2000,000 dollars and converted 70,000 people to Christianity, according to their own account. In other words the missions pay nearly 30 dollars for each convert. In China the cost of labour is very cheap and able-bodied men can be secured for 20 dollars a year, the missions pay more for the theologic welfare of the man than for his work. In the slums of New York there are one thousand men working and it is really doubtful whether they can ever hope to raise the moral tone of even ten of the people in the midst of whom they are blindly and against nature working. Their scholars change so little in morals and manners that it looks greatly like "Loves Labour Lost." In their great haste to produce immediate moral results many of them adopt means which are highly questionable in the light of morals themselves. It may be considered as pessimism by many when such views are boldly advanced, but it appears to be almost certain that the social organism like that of any organism in nature, requires its own time to develop and that individual efforts

and statutory enactments can do little or nothing towards making any permanent or exclusive amelioration in either its numbers or in its social conditions.

Can death be averted.

This is a deep and perplexing subject and any number of volumes written upon this will not make it clear to the ordinary minds. World is full of undiscovered wonders and the greater the expansion of our intellects, greater will be the possibilities which present themselves to our view and by the help of which many of the evils which threaten mankind may be averted or modified. Theories on electricity, magnetism, and ethereal forces have been quietly but steadily upsetting the old order of things and introducing new ones in their places. The present intellectual man is not a proto type of what his ancestors were hundreds or thousands of years ago. Rainy season looks as if it is ever going to rain. Hot season manifests a similar desire to keep the summer always and so does the winter. But there are some invisible forces which are marching off all these seasons at definite periods so that they may recur again in their stated times. If heat produces rain, and rain produces heat, then can we not say that by a more developed knowledge we can analyse the causes which work to produce these conversions. Chemistry, although in its infancy, has shown the possibility of conversion of objects from one class into another and from one nature to another of a different kind

and thereby attaching no religious meaning whatever to such contracts. This radical difference in the conception of marital contracts and relations among the Europeans and Hindus at the very outset of the union of man and woman has a remarkable bearing upon the future mental and moral conditions of their existence and its dissolution, has none of the horrors attached to it which a marriage in the Hindu Society possesses. Then again if we carefully examine into the details of courtship, betrothal and responsibilities of the relations, who arrange the marriage as well as those of the parties themselves we find remarkable differences in the procedure and consummation of these marriages. We shall trace the progress of these marriages both from a scientific and a social view and the conditions, astrological as well as physical, under which the marrying couple are brought together in the very commencement of marital relationship. The Hindus have four principal castes *viz* Brahma, Kshetrya, Vaisya and Sudra. In the first sect or division no marriage or rather betrothal ceremony is allowed to take place after the puberty of the girl, and even betrothal after the girl reaches an age of ten years is considered to be prohibited by the Dharma Sastras. Among the Kshetryas,—there are a limited number of these now who are pure in blood and descent—they can marry when the girl is young or when she has attained her puberty and they had *Swayamvara* or self-election. Among the Vaisyas the customs of the Brahmans prevail to a large extent while among the Sudras they can marry their daughters when they are young or when they have attained their age. In all these cases, no marriage could be celebrated without many religious rites which are based upon Shastras, but which have a great divergence among the various classes of people. Among the first and third classes second marriages for the woman are strictly prohibited while among the 2nd Class they were always viewed with disfavour. Among the 4th class second marriages are prohibited but a sort of union may be allowed for young women who have lost their husbands with other men under a term called *kuta*. This is not viewed with favour among the higher sects of the Sudras but prevails to some extent among the lower sub-divisions of the Sudra caste. Even in such cases, the women who join other men are deprived of their religious privileges attached to married women and they cannot partake in any of the marriage or nuptial ceremonies held in their or their relations houses. This, therefore, clearly shows that the society does not recognise it as a marriage at all but a sort of honorable concubinage, which is looked with disfavour by religion but which the loose society tolerates for various reasons. Among the Europeans no ceremonial is attached to those occasions, and if church going is insisted in marriages, it is with a view to record evidence to the civil contract rather than to have any religious invocations on the couple to be married.

In some societies even this is not wanted and if a man and woman live together for a certain number of years, their union is legalised, as marriage, they will be called husband and wife, and their children will have none of the contempt attached to the illegitimate issues by a concubine. Among the Hindus this cannot happen. As the first showers have a great influence upon the vegetation and animals of a country where they fall so also will the first sexual contact with a man or woman will have serious influences upon their lives as well as the lives of those who will be called into existence by their frequent acts of reproduction. It would be highly unscientific to suppose that a man and woman can have sexual correspondence whenever she or he likes to have it. The physical and mental conditions must be carefully considered. The influences of planets, as discovered to us in the shape of sound, heat, light magnetism and electricity cannot be denied and ought not to be neglected. Does any sane man say that sexual connection in winter will have the same results in the uniting couple as when they join in summer. Will it produce the same influences when they are sickly, and unite? Can it have the same effects when they hold sexual correspondence, after good food and good health? The influences of day and night are not the same and cannot be the same on minerals, vegetables and animals of a country? Cold season has its peculiar magnetic currents on reproductive organs and so also light and dark-

ness. Suppose a man meets a very handsome woman in pitchy dark he feels no special passion for her and only sees an object without any special feelings of love for her complexion, grace or symmetry of her limbs. But if the same woman presented herself during a pleasant evening his feelings will be different from what they were when she appeared in perfect darkness and there will be still further difference in his passion when she appears in twilight or in beautiful candle light. She leaves different impressions as she is well-dressed or ill-dressed and as she appears to advantage or disadvantage.

(To be continued.)

Results of the Lunar Eclipse.

We had a very fine Lunar Eclipse on the night of 21st April 1902, Tuesday. It commenced roughly at about 10' after 10 P. M. and the Moon's disc cleared at about 2 o'clock in the morning. As a rule the effects of solar eclipses are more far-reaching than those of the Moon, because the rays of the Sun are more powerful than those of the Moon and contain larger vitalising energies, than those found in the reflected lunar ray. The Sun is the fountain-head of all sources of energy and without his light and heat nothing can exist even for a second. This has been repeatedly proved by scientific researches and experiments. The *mind* of a man is not so very important, as his *soul* and while the Moon represents the mind, the Sun represents the all important soul. Moon is said to influence the

terrestrial phenomena more than the Sun but it is a grand mistake. The value of the solar ray is unascertainable on account of the wonderful collection of mysterious energies, which it contains and with which it can produce every variety of phenomena terrestrial as well as celestial. The eclipse of the Moon took place in Libra (*Thula*) which is a movable sign, having the aspect of the Sun, Mars, and Mercury in the 7th, and of Saturn in the 10th house. Moon is with Rahu, being eclipsed by him, and this has followed the recent solar eclipse when the Sun was shaded by the very same Rahu. Kethu of course

	Sun. Mars. Mercury. Kethu.		
Venus.			
	Night, Lunar Eclipse 21-4-1902, Tuesday.		
Saturn. Jupiter.			
		Moon. Rahu.	

is in the 7th. It was a Tuesday night that we had the eclipse and that week-day is governed by Mars or Mangala. Moon is also moving close to the house of debilitation. All these circumstances portend future unsteadiness in the world's political horizon, in trade, in morals, and in the peace and prosperity of the nations. All the planets will be seen to be congregated in four houses while eight of the Zodiacal houses are empty. Countries indicated by Aries, Libra, Capricorn

will be much affected as also vegetation and watery surfaces. The Sun's influence is felt deeper than that of the Moon, and therefore more effective. This decrease in the supply of lunar energy on the full-moon day for about 4 hours has a most tangible effect upon the world's phenomena, and men cannot say that they will remain unaffected when the vitalising influences of the Sun and the Moon are decreased, and absorbed by other disturbing agencies, whether they are visible or invisible. The Moon is called *Oshadhisa* or lord of vegetation. Any diminution in his energy means certainly deterioration in the energy of the vegetable kingdom. Men's minds will be more affected this year than before, epidemics rage furiously from one end of the world to the other; prices in the market will be very unsteady and many firms will be ruined. Water disturbances will cause much destruction to property and kings and statesmen will be thoroughly fickle-minded, unnecessary friction will result in the good feelings of the sovereigns, and superior classes will suffer more than the inferior. Wars will be long and bloody and rains will be scattered and disappointing. On the whole the affairs will not be satisfactory, and various governments will have much cause for leisurely repentance. All persons must be careful and religiousness and morals alone will be of avail in troublous times. The eclipse was a splendid one. The disk was not darkened, but could be seen well in eclipsed grandeur.

Correspondence.

We do not hold ourselves responsible for the opinions expressed by our correspondents. Correspondents are requested to write legibly on one side of the paper only.

To

THE EDITOR OF THE ASTROLOGICAL MAGAZINE,
Madras, India.

Sir,

I shall feel obliged by your solving the following questions which have been sent me by a European friend, but which I have been unable to answer.

(i) *The revolution of the poles is the extension of the change in the obliquity of the Ecliptic.* Modern science claims that this change is a matter of a few degrees. It is said that the secret sciences of the Hindus taught that it was a part of a constant rotation of the poles with all the natural changes that must accompany such a motion. They are said to have taught that the motion is 4° in 25868 years while others make the whole, one revolution take place in 2,592,000 years or a little less than 4° in the Zodiacal year.

(ii) Do the 4 Yugas take 1,296,000 years?

(iii) Does the Zodiacal year begin in Cancer, Leo, or Aries and is it not 25,920 years instead of 25,868 years?

HOWEAH, } Yours truly,
3rd March 1902. } IGNORANUS.

We shall be very glad if any of our learned contributors or readers take this up and send the necessary solutions.

ED. AS. MAGAZINE.

NOTES.

The British clergy are greatly deploring the Boer war.

French and English coasts suffered a great deal by heavy winds.

Fires have destroyed recently millions of lbs. worth of property.

Brain power makes machines. Machine power does not make brains.

The town nearest the North Pole is Matochkin Shar and is within 16 degrees of it.

There is great disunion among the American Senators. This portends evil to America.

"Agreement" is a little paper which contains some thoughtful articles on Christian principles.

The Earth's atmosphere is considered to be necessary for the earth as the skin of man is to his body.

Gold needs no advocates to support its value. False advocates require much gold to support their views.

The Viceroy of India has a clever knack of serving the British interests as illustrated in his Hyderabad Policy.

Capital and labour are now thoroughly antagonistic and those strikes will one day take very serious forms.

The greatest scientists of the day are just now opening their eyes to the A. B. C. of the ancient Aryan wisdom.

Even in the Scandinavian Peninsula there seem to be political troubles. Are these marks of advanced civilisation?

They have opened a *Godless* and *Devilless* club in New York. Next we shall have to record a Club manless and womanless.

Mexico had very ancient civilisation, and Americans are now running the gauntlet to place the first seeds of enlightenment on its soil.

Experts who have large experience make fewer mistakes. They can see many truths which are invisible to the uneducated and untrained eye.

Human heart is the most dutiful of organs in performing its duties. It commences to work with birth and ceases to do it when the person dies.

The *Seances* of Mrs. Piper are attracting a great deal of inquiry and the *Medico-Legal* journal has interesting articles on the psychological aspect of it.

M. Flammarian has been denouncing spiritualism recently. He appears to be fickle-minded or unsteady in his views. He is still a great scientist and can blow hot and cold.

Mysore is a small Native State in S. India whose ruler is a minor. Many changes are expected in next October when the King will be dubbed with the royalty of his province.

The complicated system of Hindu religion and Hindu science, can only be understood by deep study and proper initiation. Without the proper key it becomes unintelligible and confusing.

There are some silly people, who think that they have discovered contradictions in the writings of great men, but who never try to discover their own ignorance to understand them.

Japan is running ahead of other nations, and even induced great Britain to join her in alliance. China has greater potentialities, and it will soon come up in the march of humanity.

One of the biggest trees in the world is the famous Tub Tree of Mexico in its extreme South East corner. It belongs to the weeping willow species, is *fifty two feet* in diameter and *250 feet* in height.

It is alleged that there are about 8000 Boers still in the field. What can these handful of men do against 300,000 British troops? The English generals seem to be far behind the mark or there must be something rotten somewhere?

Many critical articles appear in the "Progressive Thinker" and some of the arguments based on common sense and directed against the Biblical fallacies are apparently unassailable. Missionaries may find much food there for contemplation.

If England wants unconditional surrender of the Boers what is there to consult. They must lay down arms and submit or fight till they are exterminated. The peace negotiations are a mystery which politicians alone can comprehend and digest.

There are some fools who think that knowledge which is incomprehensible to them, does not exist, and that which they cannot explain is inexplicable.

cable. Can any sane man put forward the proposition that all knowledge and wisdom are his exclusive property?

Professor McDonald's *Astrological Farmers Calender and Weather Guide* for 1902 is nicely got up, and contains a large variety of Astrological information with movements of planets good and evil days and useful hints for farmers.

The "Advocate" of Lucknow of the 20th April has a very suggestive article on the plague now raging in India. The learned Editor puts forward the pros and cons in a fair minded way and commends himself to all honest readers.

"Waves" for March is on our Table, and shows intelligence and research in the lady Editor. A small article on the "Efforts of Astrologers" is well worth a perusal. This is the third number and we hope it will have a long and useful career.

Russia and France are hand in hand and Germany is against England. Why should the first two Powers make a naval demonstration in the Mediterranean? To show perhaps to England that they when combined, can more than match her naval supremacy.

Word and letter quibbling about Baconian—Shakespeare controversy is being pushed to the last extremes. Shakespeare was an actor on whom Lord Bacon fastened his works. We quite fail to see the necessity for this unnecessary quibbling and illogical inferences.

Special Commissions in India take evidence from those who are officially connected, and who therefore do not

like to give out generally what they feel. These records furnish one sided views and are usually unsuccessful in achieving objects for which they are called into existence.

The War Office London announces that arrangements have been made to embark over 10,000 men including Yeomanry, also 200 remounts to S. Africa in fourteen vessels before the end of May. Are these indicative of "prospects of peace favourable" statements made in the English Press.

A terrible fire took place in Barbican, London on the 22nd April and consumed property worth about two millions sterling. Fire has been a frequent visitor in England as also rain and wind. The damage done to English vessels and food seems to be enormous. These are the effects of planetary influences?

The spiritists say that science is the knowledge of Nature's laws and its functions. Spirit is nature manifesting in these laws or functions—to test the higher by the lesser is effort misapplied the reverse of cause and effect. Science can be enlightened and instructed by spirit but spirit can never be composed by science.

The American Courts seem to hold "that a theatre ticket is a personal license to the individual to whom it is sold and consequently is not transferable or assignable without the consent of the licensor". What do our Indian High Court Judges say about this? Would our legal luminaries heat their heads a little.

The Lunar Year PLAVA.

Showing the Positions of Planets during the Month of

MARCH 1902.

PAST YEARS FROM THE CREATION OF THE WORLD 1,955,885,002 SOLAR YEARS.

Vikramarka Saka. 1958.
[Salivahana Saka. 1823.]

Kaliyuga 5002.
Tusli 1311.

[illegible]

14	3	1	6	41	Friday.	Dharani.	26	Aries & Taurus.	Oottra.1 30	Srava. 3 15	Free frm. Retrog.	.....
15	4	2	6	38	Satur.	Krithika.	23	Taurus.	.....	.....	.....	.....
16	5	3	7	32	Sun.	Rohini.	17	Taurus & Gemini.	Dhanis. 4 30	.....	.....	.....
17	6	4	8	26	Mon.	Mrigasira.	13	Gemini.	Oottra.1 8	.....	.....	.....
18	7	5	9	20	Tues.	Auridra.	9	Gemini & Cancer.	.....	.....	.....	.....
19	8	6	10	15	Wed.	Poonarvas.	6	Cancer.	Oottra.2 10	Sata. 1 7	.....	.....
20	9	7	11	11	Thurs.	Pooshiami.	4	Cancer.	Oottra.2 4	.....	Dhan. 2 10	.....
21	10	8	12	8	Friday.	Aslasha, Makha.	0-5 59	Cancer & Leo.	.....	Sata. 2 21	.....	.....
22	11	9	13	6	Satur.	Poobha.	60	Leo.	.....	.....	.....	Mesayayanam.
23	12	10	14	5	Sun.	Poobha.	2	Leo. & Virgo.	Oottra.3 51	.....	.....	.....
24	13	11	0	5	Mon.	Oothara.	4	Virgo.	Oottra.3 8	Sata. 3. 2	Dhanis 3 34	Sakra enters Kumbha.
25	14	12	1	6	Tues.	Hastha.	7	Virgo. & Libra.	.....	.....	.....	.....
26	15	13	2	9	Wed.	Chitta.	11	Libra.	.....	Sata. 4 25	.....	.....
27	16	14	3	13	Thurs.	Swathi.	16	Libra.	Oottra.4 12	.....	.....	.....
28	17	15	4	18	Friday.	Visakha.	22	Libra. & Scorpio.	Oottra.4 22	Poorva.1 50	.....	.....
29	18	16	5	23	Satur.	Anuradha	29	Scorpio.	.....	.....	Dhan. 4 17	.....
30	19	17	6	28	Sun.	Jaisia.	35	Scorpio & Saggit.	Poorva.2 21	.....	.....	.....
31	20	18	7	33	Mon.	Moola.	41	Saggit.	Rahvati 1 34	.....	Srava. 4 20	w2 Asw. 4 5

The half educated Hindu begins to criticise his ancient works, till he finds a passage of praise upon them in the works of a dabbling Sanskritist. He changes his behaviour and thinks that the Rishies are not such great fools as they have been represented to be. The safer position for him would be to learn Sanskrit patiently and then take up the barking spirit of a critic.

Persons who do not know what and who they are, and whose knowledge extends to a few books of Western culture, assume big airs and analyse the *Dasavatars* or Incarnations of Divinity on earth. Man should never pretend to pass remarks upon those subjects which he has not studied properly and that under a competent guru.

The "Chicago Legal News" quotes an interesting suit for "Alienation of Husband's Affections". Fannie B. Baker vs Elizabeth D. Robinson involved the right of a wife to recover damages for the alienation of her husband's affections. This is the first of its kind and the right of the wife to maintain an action under such circumstances was sustained by the Court of Appeal.

Cannot some of the good and pious missionaries preach toleration and obedience to the Belgians, Russians and the Spanish to turn their other cheeks when their first cheeks are struck by the authorities and capitalists. Indian populace is meek and submissive and possesses certainly better virtues than many of their preachers from the West.

The efficiency of river bathing consists in the richness of peculiar magnetic currents which the river water is able to absorb from the surrounding

banks during its lengthy course. Where these are positive and concentrated, the river becomes supremely sacred. There is no sort of superstition here and those who laugh at these ideas are, and must be less than ordinary intellects.

A High caste Hindu of orthodox habits abhors to kiss any object which is kissed by others. He may not know the why, although his forefathers knew it and prohibited him. Does the English Lancet slavishly imitate this idea, when it says that kissing the Bible by Christians when swearing, is filthy and leads to unhygienic results. It knows the reason and fears the spread of plague germs and contagious microbes.

The "Maharatta" pays a good complement to Hon. Sir Charles Ollivant Judicial Member of the Bombay Council. It observes that "Sir Charles displayed throughout his career a wise control over his tongue, a remarkable calmness of temper and great considerateness in dealing with people both in his private and official capacity." It is not often that Anglo Indians command the real respect of the Natives like this.

Recently special contrivances have been made for weighing the thoughts of men. Mind therefore will be weighed and becomes certainly so much of fine matter. When the old Rishis said that mind and passions are objects which could be seen with more developed senses, the European scientists laughed outright and paraded their gross ignorance. What if they slavishly explain stale matters known to the ancients and forgotten by the modern Hindus?

A copy of the Almanack for Shubha-krutu or 1902 and 1903 has been sent to us by Brahmasri Siddanta Shiva Sankara Sastry of Madras. This almanack gives a large fund of necessary information for daily references and astrological students will find this a very useful guide in their studies. The work is dedicated to Sri Sringeri Jagadguru, and is published under the auspices of H. Holiness. We wish Siva Sankara Siddanti every success in his attempts to publish a cheap as well as a trustworthy almanack.

Lord Kelvin, considered to be England's greatest scientist to-day has now been able to differentiate between matter of two kinds, namely, one that is visible and is subjected to the laws of gravitation, and another invisible and which is beyond the sphere of terrestrial gravitation. If this is correct then the whole lot of scientific literature published up to date requires an early second edition thoroughly recast. This will be a sad commentary on the boast of indisputable scientific discoveries.

The poor old scientists are now perfectly ruined. The atom which was considered by them as indivisible has now been proved by scientific experiments as one compound having 1000 separate bodies all held together by magnetic or electric currents. In the near future our poor universities will be filled with professors, whose braincells will be finer and who would be able to prove to the old senseless scientists that what they thought was an indivisible atom can now be separated into 1,000 minute divisions.

M. Flammarion, one of the greatest names in European astronomy to-day, says that the study of astronomy gives longevity and that the list of astronomers he quotes, contains

names of gentlemen who all died at a very advanced age. He contends that contemplation on sublime and elevated objects always leads to the purification of nervous and blood vessels and the person, if sincere, will get a long life. This is, we hope, not a bait held out to people to study astronomy. This great man simply confirms the old precepts

The first copy of the "Clairvoyant" published in Montano has just reached us and promises to entertain the reader by things occult. The articles on "Mental impressions" and "Magnetism" are well conceived and ably written. Each question now a days could be threshed out in various ways, and each person shows the individuality he brings to bear upon the matter. Truth is not lying on the surface and we have to dig deep to get at its real position. We wish our contemporary all success.

The "Sanskrit Journal" published at Pudukota, India, is doing a great deal of good, to the cause of Sanskrit literature and the Editor gives very choice gems from the noble language, which it represents. The January February and March numbers contain fine touches from the world renowned Kalidasa, whose power of observation in nature, and expression of thought stand unrivalled in the field of dramatic literature. Shakespeare would have done equally well had he a beautiful tongue like what Kalidas had. The public ought to encourage such a Sanskrit Journal.

We have much pleasure in acknowledging with thanks the receipt of 3 copies of Almanacks from Nagella Subramanya Josiar Al; for the year Shubha Krutu. One of the copies is printed on fine

rose colored paper and the type is distinct unlike many dirty almanacks which are sold cheap in the bazar. Subramanya Joisar's father and grand father seem to have been astronomers of considerable fame. We wish the young astronomer every success and hope he will be largely patronised. The almanacks seem to have few errors, a virtue generally absent in this class of publications.

Mr. J. Dillon made quite a speech on 14th March last at Greenock and referred thus to Lord Rosebury's recent statement, that the Irish were disloyal and not entitled to self-Government. Mr. John Dillon observed "why in the name of God should they be loyal? The Irish could never be expected to be loyal to a Government which is not responsible to the Irish people. The existing Government had no claim to their allegiance and if the Irish to-morrow were able to overthrow it by physical force they would do so." These are the kind of words which are being uttered by M. P's and still the Government is silent.

Mr. B. V. Jogayya garu Sheristadar District and Sessions Court Vizag has kindly forwarded to us Deena-Rakshaka Satagam, Sringeri Bhushan and Diamond jubilee Address he composed on several occasions. Mr. Joyayyu seems to be highly descended and his father and grandfather did meritorious military service under the British. His style is chaste and a deep current of devotion and godliness runs through his melodious stan-

sas. If men are judged by their works Mr. Jagayyu may well be congratulated on the philosophic mines he has so often tapped in the course of his extensive reading. We wish him every success.

We have received a copy of the *Alankara Muktarali* or the treatise on Sanskrit Metaphors etc. published under the patronage of Sri Raja Venkata Vijaya Gopala Raja, a kind-hearted, and obliging Zemindar in Vizianagaram. The work is well got up and ably arranged, and the Sanskrit commentaries are very elaborately given. A careful perusal of Sanskrit prosody and Alankaras will reveal to the scientific mind how deeply the ancients had studied the sound vibrations, and what a fund of information they concealed in the rules they laid down for composition in Sanskrit which language is composed by *Akshara* or indestructible energies.

Mme Dieulafoy the Parisian woman lawyer recently was granted a special privilege of wearing male attire for her discovery of the ruins of the temple of Darius part of which was removed to Louvre in Paris. This eminent archeologist has not been slow to avail herself of the privilege. There are no compromises in the habiliments of men and women in the dress of Mme. Dieulafoy. This is the first honor of this kind conferred by any Government upon women workers in the cause of science and she has also been rewarded with medal of the Legion of Honor. She wears a silk hat on her walks abroad and has got a masculine countenance although her cheeks are rosy.

The "*Pie Tea Packet*" will be a great curse to India and form an important factor in the starvation of Indian Millions. Why should the Indians forget their simple habits? run into luxuries they cannot pay for and get into the grip of grim poverty? Instead of wasting their energies on tea plantations, many of the Tea Planters would do well to grow fruit gardens and cultivate ordinary grains which would give the poorer Indians a better chance of having a second meal. Many of the enterprising firms ought to know that they will be introducing starvation and disease into the poorer Indian families rather than hygiene and health.

India has the special privilege of fostering plague during the last four years. Plague is encouraged to prolong its existence in India by the mistrust the rulers and the ruled have towards each other, in the matter of plague treatment. Plague has shown a steady increase. In 1900, there were reported 89,689 deaths, in 1901 there were reported 272,845 deaths; since January 1902 up to the end of April last there were 225,664 deaths reported. These figures do not include many deaths from plague which have not been reported. Cannot the Government see that plague is not properly understood, that unnecessary restrictions are soon removed and that people are allowed to go in their own way, enforcing only such hygienic measures as are generally agreeable.

Mmede Thebesis a French lady of rank moving in the best and most fashionable society of Europe, and is considered by her people as the best palmist. Her readings of the hand are, it is said, wonderful. She foretold the murder of Marquis de Moris within a year of that event. She discerned in the hand of Queen Marguerite the assassination of her husband King Lambert of Italy. She has predicted the following by reading the hand of young Don. Alfonso, who shortly ascends the throne of Spain. The King will have an artistic temperament, impressionable, energetic, kindhearted, and impulsive. He will strive for military glory and overcome all opposition. His reign will be one of movement. First there will be unsettled conditions, storms will be frequent, disorders will increase, and culminate in a whirlwind of conflict and confusion. There will be severe social earthquakes. The young King's early reign will be influenced by unfortunate feminine interference.

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PROF. R. E. DUTTON, Ph. D.,
Lincoln, Nebraska, U. S. A.

My Impressions in Northern India

BY

B. SURYANARAYAN ROW, B.A.,
M. R. A. S., M. M. L. S., &c.

(Continued from p. 46 of Vol. VI.)

I left the readers at Kurukshetra, the large battle field, on which was fought one of the bloodiest wars known in the history of the world, and in which perished the mightiest princes of India and the surrounding countries, with their large armies and followers. Being mostly familiar with the incidents of Mahabharata both by personal study and discussion with the learned pundits who came in contact with me, the readers can easily imagine the flood of philosophic ideas which ran before my mental vision and the variety of feelings which rapidly succeeded one another through my brain centres. There I was standing on the same plain where stood the invincible heroes of the Mahabharata, and more than all this, I was treading the ground which was sanctified by the divine electrical ether of the incarnation of Maha Vishnu—in the person of Sri Krishna, and from whose lips flowed the grand truths of Eternal Wisdom, recorded by Maharishi Veda Vysa, and bequeathed to posterity as the immortal Bhagavad Gita. The disciple was no less a personage than Arjuna the greatest warrior of his age and the most advanced in his past good Karma. The battle field of Kurukshetra extended about 50 miles in each direction and the armies 18 Akshohanies or about 30 lacs of troops must have been quartered apparently at suitable distances from each other. There were five rivers running on this field before the battle, but three of them seem to have been covered up by the parties to facilitate the movements of their cavalry and chariots. There are now only two small rivers one of which is the

famous *Saraswati* the mysterious third which joins the great confluence of the Ganges and the Jamna at Allahabad and which gives rise to the sacred name of Thrivani Sangama. The water of this stream is golden colored and possesses a fragrance which I have never noticed in the water of any other river that I have seen. Karna the famous warrior and the eldest brother of the Pandus and noted for his sincere liberality constructed a large tank for water supply to the troops gathered during the battle and it now goes under his memorable name. It is about a mile in length and half a mile in breadth and is fully covered with beautiful lotus flowers all over its surface. I next visited the place where Sri Krishna gave his *Visvarupa Sandarshana* to his admiring Arjuna (Appearing in Divine Effulgence) and enabled him to see spiritual wonders with his *gnanachakshush* (spiritual eyes). There is a large tank near this place and I bathed in it and felt feelings of pleasure which I cannot describe. After meditating for sometime on the wonderful places where the finest magnetic currents are concentrated, I came back to Babu Bahal Singh whose guest I was and our party drank the fragrant water of the Saraswathi for 3 days with indescribable delight. This stream runs visibly for about 20 miles from there and then disappears underground joining the confluence at Allahabad. It is alleged that the water of these three rivers have distinct colours in the summer at the Allahabad Confluence and I dare say that there is no exaggeration in this matter. The Ganges water is white, that of the Jamna is dark and that of the Saraswathi yellow. The blending of these colors, and the special electrical currents which are liberated by the rushing of these rivers into each other, at a certain place have mysterious religious and moral efficacy which can be felt by all

those persons who have a little practice in that direction. Leaving Kurukshetra with most delightful feelings, I next halted at Cawnpur a large and rising city on the right bank of the Ganges. About half a dozen splendid lectures were delivered here before crowded halls and one thing that specially struck me was the scrupulous punctuality with which the lectures were commenced and the admirable time the audience and the promoters of the meetings observed. In the whole of my travels, in the North as well as in the South of India I never observed such perfect regularity in attendance or keeping time, in the arrangement or delivery of lectures. Of course my lectures were highly appreciated, an astrological class was opened and the gentlemen were found to be very polite, affable and educated. Cawnpur has many industrial institutions and the cotton and woollen mills are doing brisk work. There is much work in leather and hides and the town promises to have a very bright future. My thanks are specially due to Pundit Prithvi Natti, Pleader, Drs. Hemachandra, Retired Surgeon, and Mr. N. Ganguly and Pundits Kanhaiya Lal M.A., B.L., Munsiff, Jewari Lal B.A., Dy. Collector and Madhu Row Kher B.A., Dy. Collector for their kindness when I remained there. Rai Indra Narain, Sub-Judge, Pundit Bajpai B.A. and Dr. Mukerji have left very lively impressions as my students in Astrology, and showed along with Dr. Ganguly, a great deal of originality and spirit in their devotion to the science of Astrology.

• Spending a pleasant fortnight, I left Cawnpur and entered Benares again. Two lectures were delivered, and visits were paid to H. H. The Maharaja of Ramnagar (Benares). H. H. promised some remuneration, and presents which have not yet reached me although I was given to

understand that they would reach me early. I saw twice or thrice Gopal Mandir Baba and his promised remuneration has not come as also that of Lala Keshava Lal a rich Banker, who took me to his splendid garden house, and related a story of the sudden death of his father there through the agency of some devil. From Benares I came to Buxar, a small town on the right bank of the Ganges. The southern bank of the Ganges is very high and precipitous and there are some flights of steps which lead into the holy river and which are very convenient for bathing purposes. A depressed Nullah is shown as the place where the Rakshasi-Tataki was slain and drawn by the brothers Rama and Lakshmana. There is a strong fort and the battle of Buxar A. D. 1764 gave the English decided advantage as a conquering nation. From Buxar we directed our journey to Patna the ancient Patali-putra or Patali Pura, where a very powerful dynasty reigned for a long time. Babu Narain Das B.A., B.L., High Court Vakil, accommodated me most comfortably in a house which abutted into the river Ganges and from which could be taken a splendid view of this river. Even now Patna is a large but irregularly built city and as I was present on Navaratri and Vijia Dasami days I saw a lot of fun and a large number of processions wherein more than two dozens of important "Kalis" were paraded with all the paraphernalia which is peculiar to the Hindu dieties. The scenic effect was grand and picturesque, and we witnessed the whole series of processions from the upstairs of a rich local zemindar. Boating on the river Ganges gives an impressive view of the city, but it is not so grand as that which could be obtained of the city or the ghats at Benares or Muttra.

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English Date.	Mahomedan Date.	Solar days.	Lunar days.	Ghatikas.	Week days.	CHANDRA (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.
						Constella- tions.	Rasis (Signs).										
1	21	19	8	37	Tues.	Poorvash.	47	Saggi.	.....	.....	Poorva. 3 25	.....	.....	.....	.....	.....	Commencement of April 1902.
2	22	20	9	40	Wed.	Ootharash.	51	Saggi. & Capri.	Raivati 2 58	Raivati 1 5	Poorva. 4 0-2	.....	Sata. 1 40	.....	.....	.....	.....
3	23	21	10	42	Thurs.	Pravanam.	55	Capri.	.....	.....	.....	.....	.....	.....	.....	.....	.....
4	24	22	11	43	Friday.	Dhanista.	57	Capri. & Aqua.	.....	.....	Oottra. 1 0-25	.....	.....	.....	.....	.....	.....
5	25	23	12	42	Satur.	Sathabish.	53	Aqua.	.....	.....	.....	.....	.....	.....	.....	.....	.....
6	26	24	13	41	Sun.	Poorvab.	57	Aqua. & Pisces.	Raivati 3 22	.....	.....	.....	.....	.....	.....	.....	.....
7	27	25	14	38	Mon.	Ootharab.	56	Pisces.	.....	Raivati 2 14	Oottra. 2 15	.....	Sata. 2 52	.....	.....	.....	.....
8	28	26	15	34	Tues.	Ravathi.	53	Pisces. & Aries.	.....	.....	.....	.....	.....	.....	.....	.....	.....
9	29	27	1	20	Wed.	Aswani.	50	Aries.	Raivati 4 4	Raivati 3 10	Oottra. 3 10	.....	.....	.....	.....	.....	.....
10	1	28	2	24	Thurs.	Bharani.	46	Aries.	.....	.....	Oottra. 4 57	.....	.....	.....	.....	.....	.....
11	2	29	3	18	Friday.	Krithika.	43	Taurus.	.....	.....	.....	.....	.....	.....	.....	.....	.....
12	3	30	4	12	Satur.	Rohini.	39	Taurus.	.....	Raivati 4 12	Raivati 1 16	.....	.....	.....	.....	.....	.....
13	4	1	5	5	Sun.	Mrigasira.	34	Gemini.	Aswini 1 8	.....	.....	.....	Sata. 3 5	.....	.....	.....	.....

14	5	2	7	54	Mon.	Auridra.	30	Gemini.	.....	.....	Raivati 2 10	.....	.....	.....	.....	.....	.....
15	6	3	8	49	Tues.	Poonarvas.	27	Gemini & Cancer.	.....	Aswini 1 36	.....	.....	.....	.....	.....	.....	.....
16	7	4	9	45	Wed.	Pooshiami.	24	Cancer.	Aswini 2 32	.....	.....	.....	.....	.....	.....	.....	.....
17	8	5	10	41	Thurs.	Aslasha.	22	Cancer. & Leo.	.....	.....	Raivati 3 36	.....	Sata. 4 12	.....	.....	.....	.....
18	9	6	11	39	Friday.	Makha.	21	Leo.	.....	.....	Raivati 4 20	.....	.....	.....	.....	.....	.....
19	10	7	12	38	Satur.	Poobha.	22	Leo. & Virgo.	.....	.....	Aswini 1 57	.....	.....	.....	.....	.....	.....
20	11	8	13	33	Sun.	Oothara.	23	Virgo.	Aswini 3 32	Aswini 2 13	.....	.....	Poorva. 1 16	.....	.....	.....	.....
21	12	9	14	40	Mon.	Hastha.	26	Virgo. & Libra.	.....	.....	Aswini 2 52	.....	.....	.....	.....	.....	.....
22	13	10	0	42	Tues.	Chitta.	30	Libra.	.....	.....	.....	.....	.....	.....	.....	.....	.....
23	14	11	1	46	Wed.	Swathi.	35	Libra.	Aswini 4 24	.....	Aswini 3 46	.....	Poorva. 2 21	.....	.....	.....	.....
24	15	12	2	50	Thurs.	Visakha.	41	Libra. & Scorpio.	.....	Aswini 3 50	.....	.....	.....	.....	.....	.....	.....
25	16	13	3	56	Friday.	Anuradha.	47	Scorpio.	.....	.....	Aswini 4 42	.....	.....	.....	.....	.....	.....
26	17	14	4	60	Satur.	Jaista.	54	Scorpio. & Saggi.	.....	.....	.....	.....	Poorvas 3 30	.....	.....	.....	.....
27	18	15	4	1	Sun.	Moola.	60	Saggi.	.....	.....	.....	.....	.....	.....	.....	.....	.....
28	19	16	5	6	Mon.	Poorvash.	60	Saggi.	.....	.....	.....	.....	.....	.....	.....	.....	.....
29	20	17	6	19	Tues.	Poorvash.	5	Saggi. & Capri.	.....	Aswini 4 28	.....	.....	.....	.....	.....	.....	.....
30	21	18	7	13	Wed.	Ootharash.	10	Capri.									

Full Moon day.
Vrisabhaayanam.

Uhanis. 1. Poorvas 4

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May 1902.

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Chemical Analyses of Life.

In all ages and climes intellectual men made great attempts to solve the problem of "what is life and whether man could produce it." Many failed while very few succeeded. Progression and retrogression are themselves, laws of Nature which hold their sway in the physical as well as in the intellectual field alternately. The Aryan Maharishis pursued the methods of Yoga and Gnana to achieve this end, and succeeded. They are keeping the secrets of the creation of life and they give them out to the deserving few. Present-day scientists are making their experiments and they may solve the "problem of life." If life is the combined result of certain causes then a

knowledge of those causes will lead men to the doors of life. The Maharishis soared higher, and moved in subtler spheres of Natural forces. Prof. Jacques Loeb of America has been making many experiments and announces that he has nearly hit upon the conditions for producing the *Physical life*. The last term means he is still far off from the doors of intellectual life. He is the head of the Biological department at Chicago University and has reproduced the manifestations of physical life in certain chemical actions and has demonstrated that the source of nerve and muscle stimulus is electrical.

"There will soon be announced," says Dr. Loeb "an

account of the discovery that enzymes (the elemental forces of life), which do not nominally exist in the human frame may be actually created.

Can life be created at the will of man? Can a scientist show how to avoid death? Is there a reasonable way of lengthening life?

These are questions which every one asks. Formerly the answer would have been, "Impossible!" but now Prof. Loeb thinks, "*it is probable*".

He has taken unfertilized sea urchin eggs and by means of chemical solutions has been able to develop these so that they look like living organisms developed in the ordinary manner. The result is a matter of scientific history, and what is called "artificial parthenogenesis" is a fact no longer to be questioned.

The learned Professor has determined that the living organism is protoplasm in a liquid state; that death comes when the protoplasm passes into a more or less solid condition, and that life itself depends on the electrical charges of the protoplasmal particles.

Poisons act on the nerves in just this manner; the colloidal

substance of which the nerves are composed began to solidify under the action of poison.

It is no longer necessary to administer medicines blindly. The exact effect of every drug and every chemical, can be ascertained without difficulty.

The body, in illness or health, must be in a certain chemical state, which will be shown by the new methods of diagnosis. Prof. Loeb remarks that "he wished to understand life, to take it in his hands and then play with it as he chose."

"The present theory of life" is that an electric charge keeps our protoplasm in a liquid condition so as to prevent coagulation. Life depends on the liquid condition of certain parts of our protoplasm; death comes with the coagulation of these parts, and the forces which make the manifestations of life possible are first of all the electric charges of the particles of this protoplasm."

Man's stomach is a dynamo and his nerves are the connecting media, the telegraph wires, for communication between the different parts of the body and the storage battery in his cranium.

His heart is a pump which beats regularly by electrical

charges produced by chemical changes in the body. His lungs are a set of bellows, which suck in oxygen and expel carbonic acid gas. The cranial storage battery is the seat of a mechanical intelligence, which directs the actions of its surface extremities and maintains an electrical equilibrium in the body.

Man therefore has an air and liquid pump, a storage battery and a set of wires, all operated by electricity created by chemical changes in his internal mechanism.

The simplest form of life is the single-celled organism such as the sea urchin. With this Dr. Loeb carried on most of his important experiments at Woods Hall, Mass., and in the Marine Observatory in Naples, Italy. Dr. Loeb further declares that "for a long time I puzzled over the forces which rule in the realm of the animate and then I came to the conclusion that these forces were the same as those which ruled the inanimate."

The greatest difficulty of the present day biologists is to explain the chemical character of life. Much of the phenomena of life can be reproduced in the chemist's laboratory, but, only at such a high temperature that

actual life is impossible. No one could explain why the functions of the body could be carried on at the low temperature at which they now operate in the human body. "Oxidation, a fundamental principle of life, takes place at a low temperature in the body. The air is inhaled by the lungs and oxygen is taken up by the blood in a very simple manner, but if the chemist attempts to reproduce this he requires a tremendous heat."

Heretofore the scientists have been in the habit of attributing this difference in temperatures at which the same chemical changes are brought about in the body and without it, to some mysterious principle or element of life. They called this element the enzyme, a term, which covers up their present ignorance.

Dr. Loeb has produced many of Nature's processes. He made platinum in solution or in a very finely powdered form digest fat in the same way as it is digested by the stomach and glands. The action of bacteria in putrefaction was reproduced by the powdered platinum, and many other living functions were accomplished.

He has very cleverly imitated much of the most secret life

phenomena at the same temperature as that of the body.

"Our living matter has at least one common quality with solutions of platinum," namely, that they are colloidal solutions or liquid substances. Perhaps one of the most important features of the physical construction of living matter is, that half of our living matter must be in a liquid state, of colloid solution with the same forces as are in the platinum colloids.

"Experiments have shown the effect of an electrical current in water cells bearing negative charges, move toward the positive electrode. When they come in contact with it they lose their charges of electricity and die.

"The same thing happens practically with platinum solutions. The negative charged particles move toward the positive pole, and when they come in contact with it the platinum sinks to the bottom of the jar.

"It is because of the electric charges that particles of heavy specific gravity like platinum can remain in solution. The particles of any solution treated in this way move toward the poles, and when the electrically charged particles reach their opposite poles they give up their charges

and the process of coagulation sets in. This in the living world is called death.

Life depends upon the electrical condition of protoplasm. Death is the process of coagulation. The chief forces which render these manifestations of life depend upon, the electrical condition of protoplasm and that the force which makes life possible is primarily the electric charge.

"At present it would be too much to think that from the electrical point of view all manifestations of life could be explained." Various causes might bring on coagulation and death might ensue. These theories give much gloss when they are so many theories but when they are subjected to actual tests something new comes up, upsets the whole previous experience and the scientist is thrown entirely overboard. Besides the physical life there is the "moral, social, religious and intellectual life." The conditions in all these cases must be different. The manifestation of simple physical life will be of no use, as that is more or less a process of chemical action. If Dr Loeb has discovered the secret of life and has to prolong it, then he is

sure to make a patent of it and sell it to an Emperor, who could pay the largest ransom for his life. Even here there will be keen competition which is the curse of the present civilisation. Suppose the greatest dacoit or the rogue offers a large sum and our worthy Doctor gives him the patent, then society would certainly have little to thank him in spite of his chemical solutions for lengthening man's life. The love of life is very great in man and the worthy professor will live for ages to come. But what he will do all this long time nobody knows. We hope his statements are not newspaper telegrams.

Max Muller Memorial.

(Continued from p. 402 of Vol. V.)

Hence Yoga was highly recommended and greatly practised in India. Did Max Muller know anything of the Yoga? if so where did he learn it, and when did he practice it? and with what results? Patanjaly's first Yoga Sutra runs thus—*Yogas chitta Vritti Nirodaha*. It roughly means thus "for the mind to be free from all these wordly concerns and diversions through the various sense-agencies Yoga is absolutely needed." Did Max Muller possess a mind that was given this mould at the commencement of his studies? and that could enable him to grasp the Divine ideas contained in the Vedas and the Vedantha? Sciences tell us that

for becoming proficient in any branch of knowledge, persons must have peculiar mental moulds which may be called genius for such sciences or faculty. In music a man, without that musical faculty may make any advance he likes, but he will never be able to please others or please himself. He may become an expert in the art by constant practice, but not having that musical inborn faculty his study will be one of labour or necessity, but not of love and he will never make a name. So also we have capacities for mathematics, logic, painting and many sincere devotees exhibited wonderful patience and love for their sublime subjects. They commenced with love and admiration for their work and they spent their lives in the company of the best men in their line. Max Muller commenced his sanskrit studies in the driest atmosphere he could have for acquiring sanskrit proficiency. He commenced with the same spirit of contempt and prejudice that his other Western brethren show to sanskrit and its sciences. He drew his inferences before he studied his premises. He thought that the Indians were an agricultural nation, and all their vedic Hymns were necessarily addressed to elements, and mythological deities. His long studies, woke him from his unreasonable conclusions. He had not the courage to come forward, although he was asked to do so several times, and admit his incapacity, and the warped judgment he possessed in the matter of sanskrit sciences. He was suffering from linguistic Jaundice and his literary

vision was not clear to the merits of a language most difficult, most exhaustive, most confusing and at the same time the most sublime on the face of the Earth. He translated *Rig Veda* and we shall not grudge to give him his due credit for the labour he must have bestowed upon this worthy undertaking. The question is could any man translate religious philosophy, which requires extensive, sanskrit reading and sincere personal devotion, and which Max Muller did not possess in the slightest degree. His English ability gives glitter to his so called sanskrit proficiency, but it is only a false glitter, which wears off after a little use. A translator is always at a great disadvantage with reference to his original and specially so are the English translators for want of suitable expressions in the English language to express the Vedic and the Vedantic ideas. When a man's proficiency consisted in languages which never pretended to believe in the possibility of the existence of Yoga or Sankhya Philosophies or to understand the purposes for which these grand systems of human intellectual developments were called into existence, how could he ever grasp the difficult problems of life now and life after death, explained in a language in which, by his very education, early prejudices, exclusive habits and associations, he could not have made more than an elementary acquaintance? We admit his literary services to the orientalists and they may have a very great regard for him but has he really done worth anything for India, and her religious sciences?

and does he command the same respect among the Hindu learned Pundits who are not in the pay of Government or private Colleges and who are not trained to answer B. A. and M. A. questions of their European Professors? Most of these do not mix with the Western nations out of noble ideals of self devotion to God and contempt for all worldly riches and titles. Men who approach these real Pundits of India for instruction must always take humility with them as a pass port. By no other means could they be gained over. There is no use of laughing at facts. If we cannot analyse a fact, it would be better for us to leave it till somebody can do it for us. It may be stated that although he did not know the Vedas, he had access to the splendid commentaries of Bhatta Bhaskara and Vidyaranya, and that he was greatly helped in his work of translation by the collaborations of his associate orientalists, and the notes he obtained from the native pundits, whom he seems to have employed for this purpose both in Benares and in Nuddea or Nawa Dwipa. All Divine Knowledge must be admitted to be above mercenary motives and cannot be controlled by filthy lucre or glittering titles. If we give credit to philonthropists as being above temptations of serving their self interest and mercenary motives we certainly must give greater credit to the divine man for the possession of these noble virtues to a greater extent. In the history of Yoga or Vedantha never have we had any instance of a sale of that divine knowledge for worldly concerns.

Many of the kings who were mighty in their kingdoms went to the forest of Nimesaranya to learn Divine Truths from the ascetics gathered there. The very idea of selling knowledge is repulsive and contradictory. Nobody likes to sell permanent pleasure for transient one of an inferior order. If he does so, then the possession of sound sense cannot be attributed to him. If the Divine knowledge is really attractive then it will be worth more than all our terrestrial pleasures and happiness, and it can only be then called Divine. But if the books pretending to teach divinity fall short of their ideals and cannot make their devotees, to reject advantages, then they have not explained the divinity in all its grandeur and therefore are not worth the trouble of reading them. Yogas have always remained such and gloried in their knowledge. But Monarchs have in vain tried to get pleasures Divine and never got them till they renounced their temporal advantages and attractions. How then can men impart to others knowledge which they never attained to themselves, and this will become terribly true, when we remember the mercenary motives which prompted them to sell that knowledge which they considered as Divine but which was never Divine for the reason that a mercenary mind cannot grasp a Divine Precept. Here then lay the weakness of Pundits who supported Max Muller and on whose authority and scholarship the learned Professor had to depend for his interpretations. The learned commentator of the Vedas, Madhavacharya

(Sayana) or Vidyaranya, lays down the principle that to understand the Vedas through his commentaries the disciple has to approach them through the proper Guru and after proper initiations. More important than this, he says, will be the *Karma* (actions) of the disciple and his development of Satwika character. If Vedas simply were so many epics or dramas, and if they were simply directed to explain terrestrial phenomena attempts made by clever linguists, and grammarians might have had chances of success and we may admire their quibbling capacity.

The understanding of Vedas means, practicing certain rigid religious precepts before, a person could learn them properly. Suppose a gentleman wants to give his hearers—mostly inexperienced young men—clear lessons on morality and point out to them, the blessings and happiness of practising strict moral rules and would he be able to speak of moral happiness when he himself is an utter stranger to them and had never experienced it in his life. Precepts are meant for personal experience and practice. In the absence of these they become simple book sentences which have hardly any power to convert the reader. In the world's history men have willingly followed only those whose lives were strictly moral and whose practices conformed to their precepts. How could then a thoroughly materialistic mind which was never given to contemplation on the lines sketched out in the Vedas, understand those Vedas which are based upon such principles and contemplation.

A man who does not know the swaras of Indian Music and who never practiced it in his life would be the worst man to be entrusted with the task of writing essays upon their delicacies and excellences. When he does not literally understand the letters, how can he understand the nobility of spirit which is embodied in them. Hindu religion is most complex and thoroughly perplexing to a Western mind.

(To be continued.)

Astrology and Consumption.

Astrology is the science of planetary influences upon the earth and all that the earth contains. This science, grand as it is, seems to have been the result of the deep mental concentration which distinguished the ancient Maharishis and which is generally termed as their *Thapas Shakti*. They examined the objective world and not being satisfied with the researches here, they penetrated into the subjective phenomena and were able to achieve a success which dazzled the greatest contemporaries then, and which is the subject of the greatest admiration today. They knew the influences of the body and mind. They knew that the body was inferior in power to the mind. They knew that the body as the least powerful could be controlled by the mind. They knew that the *mind* of man is the result of various energies, moulded into one central organisation, and in its turn controlled and guided by a higher agency the Ego or the Self. They knew that this self

could be developed to a remarkable degree, and finally ascend a scale, which could not be described by the ordinary speech and which led them to far greater bliss than anything they could think of in this world. Body and mind could act and re-act upon one another. They tried to solve all the difficulties and doubts which attended an analyses of the relationship of mind to the body. The earth contained minerals, vegetables and animals. These were visible and demonstrable. But they knew that all these were being constantly worked upon by the invisible and yet certain agencies which were found in the space between the planets and the earth. All life, all energy, and all forms and colors came from these invisible atmospheres. Diseases therefore had to be traced firstly to man's surrounding physical conditions and secondly to the influences of planetary rays upon the matter which is found in the inter-planetary spaces. These spaces contain nothing which could be seen with the naked eye. But still this space was found to be the great storehouse from which all the visible and tangible phenomena drew their food and vitality. The principal energies which are visible or perceptible to the senses are sound, heat, light, magnetism and electricity and ether and all these forces are brought by or seem to come through planetary influences in the shape of their rays. It is now whispered in the scientific circles that the *atom* of the present day chemists, is divisible into 1,000 parts or component substances and they are electrified and

called electrons. The atoms of the present sciences have thus become to be compounds of the most difficult order. It is no joke to separate a compound which contains one thousand substances and it becomes extremely difficult to compound a substance which must have one thousand different substances to make it up. The processes of composition and decomposition in such a case will necessarily be confusing and would require great patience and extraordinary intelligence. An atom of the present day may be registered as an *electrical compound*. The molecules join together because the *electrons* which compose it neutralize each other, what is technically known as gravitation is exhibited because, the attraction between the opposite charges of the electrons slightly exceed the repulsion. Therefore *gravitation* is really a form of electric attraction. The size of the *electron* is described to be infinitely small. "The bacillus which now occupies a world of space in the minds of many physicians, though visible only by means of the highest microscope, is as much larger than the electron as the earth is larger than the bacillus." Our readers will be able to conceive how small an electron is and what wonderful revelations the sciences have still for us and how minute electrons appear to be and what invisible and subtle energies are sweeping them. Man is an electrical compound, and various matters are combined in him to give him the shape, the weight, the color, the appearance, the energy and finally the mental vitality which distinguishes

him from all other created objects. His inner machinery is very wonderful, and in his head are placed *brain-cells* of a very superior order, the equal of which cannot be found in any animal creation. His mind possesses most comprehensive powers and it may be finally raised to a level, wherein it can even see the Supreme Intelligence, and become one with IT. The outer and the grosser results are traceable to the planetary influences. Diseases may be for the mind or for the body. Those of the body, can be subordinated to a large extent to the power of the will while those of the mind can never be subordinated to the power of the body. Mind power seems to be the most potent yet discovered. Consumption is a disease which can be predicted even before the birth of a child by the astrological adepts. They examine the planetary influences even in the parents, and can tell them when they would beget consumptive children. The periods and sub-periods of evil planets like those of Sani, Ravi, Kuja, Rahu, Ketu, and weak Moon and badly associated Mercury, bring on diseases of a peculiar nature, and here what the astrologer does is, to find out which rays of the planets are weak, where and how they fall on the person and by what remedies they may be averted or neutralised. We shall be very glad to hear, if any medical man can tell the public when a person will get consumption, whether that can be cured, and whether it will kill a person, before consumption sets in. Some are medically examined, found to be perfectly fit, and in a few days

they die from any one of the many diseases. Here medical science is helpless as it is utterly ignorant of the conditions of planetary rays which influence the child now, and which would influence it afterwards. About longevity medicine is practically useless as no doctor is able to say how long a man will live. We shall give the planetary combinations for consumption cases in our next issue and it will be made clear there that the causes for the spread of disease are far higher and more subtle than those which have been described by medical men. So long as these worthy gentlemen are surrounded by the walls of prejudice so long we emphatically assert will they be thoroughly unsuccessful in their attempts to analyse this fell disease or find suitable remedies which would give infallible cures. Mental as well as physical influences ought to be taken into consideration and when we analyse them, we analyse simply the influences of planets which affect the terrestrial atmosphere and bring on the host of diseases to which man is unfortunately submitted.

(To be Continued)

What is Ether.

Nobody knows what it is, and yet everybody speaks as if he knows everything connected with it. Ether is invisible, imponderable and so on, says the scientific man. Through it Nature works all her forces. Without it, will Nature sit quiet and refuse to work at all? If it is invisible how, can you say it exists? if it is imponde-

nable, how can it be a subtle fluid, matter or whatever you like to call it and then how can physical phenomena be connected with it? Physical visible phenomena, must be moved by some energies. Many of these are invisible because they are the results of conjunction of substances, and can only be seen under certain physical conditions. Why should the modern scientist stick to it as the bird sticks to birdlime? If he does not know anything about it, then the less he expatiates upon his ignorance the better it would be for him. The *Tribune* New York, begins its remarks about ether thus "I don't think that anybody understands very well about ether. It is a substance which is every where, it is in the air and above the air and it reaches to the Sun and to the stars, and it is through all other things in the earth and the water and all solid bodies. When we move about, and when the earth and the planets move they pass through it, as if it were a kind of jelly. No, of course we do not understand it, but it is the only way that men of science can account for a good many things. There is certainly a good deal of guess work about it."

The language is mild and polite and this will do to serve the vanity of scientific *ethereal men*.

Everything connected with ether is guess work, and they have not established one fact on which they could stand up boldly and say that this fact will undisputably prove the existence of ether and every thing connected with it. And still, modern science is sense and its devotees are perfectly logical and soundmen? If it is a "*substance*" it must have weight, color, and dimensions?

Phrenology or Mind Science.

By PROFESSOR A. J. ABBOTT, PH. D.,

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(Specially Contributed to the
Astrological Magazine.)

(Continued from page 375 of Vol. V.)

Phrenology, as a science, lends little support to the Darwinian theory of human evolution from lower orders of animals, but it takes cognisance of all the brain variations, and the various nervous systems throughout the whole animal kingdom, and extracts therefrom all that is useful for illustrative purposes in the elucidation of Phrenological science; and, I venture to say, that the more expansive the researches in the domain of animal physiology, the greater will be the misgivings regarding the Darwinian hypothesis. The late Professor Max Muller, in his preface to his splendid book, "*Science of Thought*," puts this in a nutshell, and admits all that can be scientifically admitted in that direction, without compromising himself or deprecating the conclusions of others. His words are,—"I am not a Darwinian, not because I am afraid to follow Darwin, but because I go far beyond Darwin. I believe that I am correct in stating that at present all the most competent judges consider the descent of man from any other kind of animal *Not Proven*. But while Darwin would have been satisfied with having established the descent of man from some kind of animal, I have never doubted, nor do I doubt that man has been, is, and

always will be, an animal *i. e.*, a living being, only not a dumb animal, but an animal with a proprium of language, and all that is implied by "language." This, then, is the matured conclusion not only of Max Muller, but, upon his authority, of "the most competent judges" also, and his veracity cannot be impeached. Darwin was undoubtedly a great naturalist, an earnest and honest man and a deep and profound thinker, but all his conclusions were materialistic and purely natural, therefore he did not take cognisance of the spiritual attributes, and could not account for the origin of intellectuality of the human mind—the great distinctive features by which man is, and ever has been, so far removed from the brute creation. I do not even think he is right when he says,—“there can hardly be a doubt that we are descended from barbarians.” That weight of evidence is, I believed rather that mankind have during the history of the world, in many instances *degenerated* into barbarians, and I therefore object to his general declaration that “they are our ancestors,” though he modifies his views with the comforting thought, that “He who has been a savage in his native land will not feel much shame if forced to acknowledge that the blood of some more humble creature flows in his veins,” or that, “Man still bears in his bodily frame the indelible stamp of his lowly origin.” This is purely conjectural. I think Professor Max Muller further voices the opinion of the best and most ad-

vanced thinkers when he says,—“The difference between man and all the lower animals is so wide it cannot be measured—an enormous gulf, a divergence immeasurable and practically infinite. Man alone enjoys articulate language; he alone comprehends himself; he alone has the power of abstraction; and he alone believes in God.” And these differences may be almost indefinitely multiplied when we contemplate the wonderful complexity of the human mind;—that mysterious force or entity which inheres the intelligent personality of man, and manifests itself by logical deduction, sequence of ideas, intuition and perception, and all that *thought* implies or *experience* predicates. When Sir Charles Bell, in his book “*The Anatomy of Expression*,” shewed that even in the particular matter of facial expression there was nothing in common between man and the brute, Darwin, upon Bell’s statement—“that man is endowed with certain muscles solely for the purpose of expressing his emotions,” had to confess that this view was obviously opposed to the belief that man is descended from some other form.”

The Mind is the distinguishing feature of man, which gives him absolute pre-eminence above the brute creation; is that which indicates his higher destiny; intimates to him the sublime objects for which he is created, and the goal to which he travels. No trace of such aspirations and anticipations can be found in the brute creation, but throughout the human family, whether barbarian or

civilized, we find the religious sentiment universally diffused, even as Pope expresses it,—

“Father of all; in every age,
In every clime adored;
By saint, by savage, and by sage,
Jehovah, Jove, or Lord.”

Dr. William Kent of the United States, in “*Substantial Christian Philosophy*,” p. 137 says “The brute lacks the portion of brain that is necessary to the very existence of the moral faculty, and therefore can have no moral powers, no moral sense of right or wrong, no ability to discern spiritual and eternal things, no conception of the Divine Being, or His character and government, no conception and no knowledge of or longings for a future life of conscious activity; all of which are realized by the human mind, even in a very superior degree.” Now, to my thinking, the highest order of ape or monkey has not so much ability as the ant or the bee for construction, the canary or the thrush for music, the parrot or magpie for imitation of speech, or the dog and horse for faithful service; therefore, as far as the ability is concerned, there is more in favor of insects, birds, and other animals than monkeys and apes, and I would rather claim relationship with them, on account of their superior ability, than be committed to the speculative theory of hereditary and ancestral descent from brute beasts, however their bodily organization may resemble “the human form divine.” Dr. Henry Calderwood, in “*Mind and Brain*,”

p. 447, says,—“Mind cannot be explained under conditions applicable to matter. The immateriality of the rational nature is clearly implied in the forms of activity which are peculiar to it. It is the immaterial rational life of man which constitutes his greatness. It is the intellectual power of man which detects the rational element in nature, and elaborates a system of the universe. He does more. Contemplating his own nature, and cherishing rational expectation as to a great futurity, he anticipates the continuance of his life, as he distinguishes between a perishable and an imperishable existence; he holds in his own being a two-fold continuity.” For what, I would ask, are such beings called into existence; such high capabilities bestowed upon them; such divine aspirations implanted within them; To be exhausted in brute existence; to be wasted in a brief animal life; to be devoted to folly, death and corruption; a spectacle of fallen and perverted grandeur; to afford the universe a spectacle of majestic desolation? Or to fulfill a high immortal destiny, and, by the cultivation of the wonderful faculties and endowments, and directing the mysterious forces and abilities of the Mind, so to prepare for the glorious future to which the Supreme Mind has predestinated the human family.

(To be continued.)

Jataka Parijata,

ENGLISH TRANSLATION

BY

V. SUBRAMANYA SASTRY, B.A.

(Continued from page 12 of Vol. VI.)

Sloka.—43.

Mars’ friends are the Sun, the Moon and Jupiter. Mercury is his enemy. Venus and Saturn are neutrals

to him. The Sun and Venus are friends of Mercury. Saturn, Jupiter and Mars are his neutrals and the Moon is his enemy.

Sloka.—44.

The Sun, Mars and the Moon are the friends of Jupiter. His enemies are Venus and Mercury. Saturn is neutral to him. Saturn and Mercury are the friends of Venus. His enemies are the Sun and the Moon. Jupiter and Mars are his neutrals.

Sloka.—45.

The enemies of Saturn are the Sun, the Moon, and Mars. Jupiter is neutral towards him. Venus and Mercury are his friends. The planets are to be deemed exceedingly friendly or inimical by their being friendly or inimical both naturally and for the time being. Thus planets are divided into 5 classes: viz. (1) Mithra (2) Athi Mithra (3) Sathru (4) Athi-Sathru and (5) Sama.

Sloka.—46.

If there is friendliness both naturally and temporarily on the part of a planet, he is a great friend. Those that are enemies both ways are deadly foes invariably. That planet is but a friend which has the character of being friendly and neutral from the two points of view, while the one which has the character of being neutral and inimical is an enemy. A planet that is inimical in the one case and friendly in the other is to be taken as neutral.

Sloka.—47.

Sages say that the Sun is steadfast; the Moon is wandering (unsteady); Mars is violent; Mercury has a mixture of diverse qualities; Jupiter is gentle; Venus is light or easy and Saturn is harsh.

Sloka.—48.

The lords of moveable, immoveable and dual signs occupying respectively the 11th, 9th and the 7th houses from them will prove exceedingly troublesome planets if they happen to own at the same time the houses occupied by Rahu or Mandi.

Sloka.—49.

A person ought to divine about his own self, father, influence, health, vigour and fortunes from the Sun. It is the Moon that determines the character of one's heart, understanding, Royal favour, mother and affluence. It is through Mars that a person can ascertain his own courage, disease, characteristic qualities, younger brothers, lands, foes and blood (paternal) relations. It is Mercury that influences one's learning, relatives in general, discrimination, maternal uncles, friends, speech and action.

Sloka.—50.

One ought to conjecture about one's own genius, wealth, physical development, sons and knowledge by referring to Jupiter. Information regarding one's wife, vehicles, ornaments, love affairs and pleasures is to be sought through Venus. It is Saturn that settles a person's period of life, livelihood; the cause of death, his

adversity and prosperity. One ought to guess about one's paternal grandfather through Rahu and about the maternal grandfather through Ketu.

Sloka.—51.

The karakas of the bhavas beginning with the Lagna or the rising sign are (1) The Sun (2) Jupiter (3) Mars (4) the Moon and Mercury (5) Jupiter (6) Saturn and Mars (7) Venus (8) Saturn (9) The Sun and Jupiter (10) Jupiter, the Sun, Mercury and Saturn (11) Jupiter and (12) Saturn.

Sloka.—52.

Venus, Mercury and Jupiter when they occupy respectively the 7th, 4th and the 5th houses from the Lagna are indeed harmful in all horoscopes. Saturn in the 8th house from the Lagna gives invariably what is agreeable.

Sloka.—53.

Possessed of energy, of a square-built body, black-red in mien, of eyes bright as wine, of a bilious nature, lovely with his limited quantity of hair, the Sun consists chiefly of the quality of goodness.

Why Medicine is Defective.

Phases of mind are various and inexplicable, and a logical head showing great acumen in certain branches of knowledges fails to analyse its own stupidity in other branches. People, eminent lawyers, full of relevant and irrelevant ideas have called gambling a science, while they have classed the science of the influence of planets, as humbug and deceitful. Anything

but astrology will be a science in their estimation. Long and persistent insanity of their brains in this particular department has blinded them to the influences of planets which they are feeling every moment and without which they themselves say that they could not exist even for a second. Ancient as well as modern medicine has achieved wonderful success and effected remarkable cures. But the domain of man's inner world is full of wonders, and the greatest minds have failed to analyse their own internal organism and its mysterious workings. Diseases are due to some changes in the normal conditions of life. Many are hereditary. Some are acquired by changes in climatic conditions, and many have their seeds in the mental excitements about future events which they are likely to experience, or imagine they are going to accomplish. As the Karma (actions or deeds) of man is divided into *Sanchita* (hereditary or acquired in the previous states of existence), *Prarabha* (that which is being done now) and *Agami* (that which a man intends to do in future) so also diseases may be classified as the results of three states of existence which have to be taken into account. A man inherits sickness from his parents, grand-parents or great grand-parents, and the results of this heredity will be produced in a particular form or mould. Then again he is moving and doing some work. In so doing, he will be either in union or disunion with the laws of nature to which he is subjected. If his behaviour is consistent with the delicate forces of Nature under which he is working, then they do not upset him, but will help him in keeping sound health. But where they are violated by food, clothing, behaviour or thoughts, then they clash with the internal machinery and this jarring produces disorders which go under the name of diseases.

That which is not *ease* consistent with natural laws and their work will be *dis-ease* or want of comfort. These complaints are also called *disorders* or an upsetting of the order of natural energies or forces. This will be called *Prarabha Karma* and these distempers will certainly demand different kinds of treatment from what they would require in the case of diseases coming from the sources of heridity. A man getting bad blood from his parents will have conditions physical and mental different from a person who gets his pure blood corrupted by his own erratic actions and behaviour.

Then there is the third kind of diseases, which will be results of mental or bodily excitements, which are based upon future events. We shall take concrete examples and illustrate our points. First we have a couple living in adultery, and getting diseases. They beget children by sexual union. Both parents are suffering from venereal complaints, and the offspring of such an union must inherit a tinge of the venereal at the time of their birth. These children have diseases which are hereditary as the blood is corrupt at the time of their birth.

In the second case we shall suppose that the parents are pure and beget healthy children. These offspring of healthy parents get into corrupt ways when they grow to age, and acquire diseases. Treatment in these two cases ought not to be similar. In the third example we shall take a pure man. By fair or foul persuasion he will be compelled to join a bad company who are concerting means to commit heinous offences. He joins such company, and although the offences are to be committed a year or two hence, their thoughts have to be moulded, they have to watch, the excitements connected with the nature

of the offences, and various other causes keep him ever active and thus pre-dispose him to the attacks of diseases. In all these three cases although diseases set into the body, they are the products of three different states of mind whose influence on the diseases cannot be underrated. If such men get fever then each of them has to be given separate treatment for successful cure. Then again the disorders of diet, of temper, of climatic conditions, the age of the patient, his previous history and surroundings of all these, and many more circumstances have to be taken into consideration in the treatment. Medicine has not made any provision for the psychological influence and these, as physiology knows, are far superior to any of its own effects. The physique may influence the mind, but the mind can control the physique. A knowledge therefore of these various causes and effects becomes most essential in the diagnosing of diseases and the treatment which has to be accorded to them.

My Impressions in Northern India

BY

B. SURYANARAYAN ROW, B.A.,

M. R. A. S., M. M. L. S., &c.

(Continued from p. 105 of Vol VI.)

The highest Hindu nobleman placed his splendid boat with velvet cushions at my disposal and I had a very pleasant boating excursion on the Ganges enjoying the scenery greatly. Most of the local grandees were absent on account of the Durgapuja Holidays, and I hastened my journey from there to Burdwan. It is the residence of a Raja, the Maharaja of Burdwan. The town is very shabbily built and kept in a dirty

condition. The Maharaja was absent. Strangers find great difficulty for want of accommodation and the Professor of a local college to whom I introduced myself, introduced me in turn to the Tutor to the Maharaja, a Bengali Brahmin who put on all the appearance of universal knowledge and who condescended to give a few laconic answers to my questions. The question of accommodation although moved several times before him, never reached his ears and at last I got him to say that accommodation will be given to me when the Maharaja returned, which contingency he did not know when it would happen. There are no public Inns or Dharmsalas where for money or love strangers could be lodged. and some of the travellers, I was told were often lodged in private prostitutes houses under the name of Dharmsalas. The Maharaja's palace is an ordinary building and the heat was terribly killing. Those whom I met appeared to be conceited and not only were they wanting in politeness, but they presented a strange contrast to the hospitable countenance of the N. W. India. I left Burdwan to the care of Burdwanese and the Tutor who considered himself as a great Personage and went to Calcutta, the largest, the most mercantile and the most advanced city in India. Every one knows it as the capital of India and the seat of H. E. the Viceroy. I stayed 25 days in Calcutta and delivered about 7 or 8 lectures. Not knowing anybody personally in Calcutta, and not caring much for taking any letters of introduction in all my travels, I wrote to Bahu Narendranath Sen M.A., Editor of the *Indian Mirror*, and I was most hospitably accommodated by him in a spacious building in Cornwallis' Street. I am expected to speak largely about Calcutta and I shall do so in my next letter.

Recent Volcanic Eruptions.

All mountains are volcanic in their formation and assume a terrific form when natural conditions present themselves favourably. There is a tremendous pressure of atmosphere on the vast bodies of water called, the seas the bays, the gulfs and the oceans and to these must be added also the vast expanses of water called the lakes. The atmospheric pressure on these watery surfaces is not uniform, and at times, through the varying conditions of solar pressure in the shape of light, heat, sound, magnetism and electricity, these vast expanses of water are subjected to terrific pressure which must have a corresponding effect on some part of the earth. The crust of the earth floating on the water is not of uniform thickness, and this again is subjected to the pressure of various overlying and underlying physical agencies. The pent-up gases and those which are generated in the underground, have great explosive capacity, and sometimes the combination of two or more gases suddenly gives rise to tremendous explosions. As there are internal fires, they are subjected to great pressure and the activity they display when they have an opportunity is almost indescribable and ruinous. These pent-up fires, gases, and chemical agencies are suddenly set into play by the solar energy, and where this suffers any change, it is almost certain to make its dependent planet the earth also to suffer. In November last we had a splendid solar eclipse and we at once drew the attention of the public and the scientists to its importance in the production of national catastrophes. We have not become false prophets. Our fears have been more than realized, and we only hope that the recent lunar eclipse will not add much fuel to the already burning agency of the solar fire. Many of our readers are

already acquainted with the details of the terrific volcanic eruptions which occurred in St Peirre and Vincent and the destruction they have wrought over a diameter of 150 miles. Rivers have been dried, 50,000 people have become homeless, thousands of persons were buried under the lava, and many towns, plantations homesteads, and villages, were entirely covered up by the hot debris. The accounts of distress of people are simply horrible and all the inventions of modern science and its discoveries did not give the slightest assistance when the molten rocks and fires were charging the surrounding atmosphere. Why then should the various Governments employ astronomers, chemists, meteorologists, and geologists, if these people are not able to give the slightest clue to the calamity that had to happen so quickly. If these scientists are blinking and do not know what to say beforehand, then why should the astrologers be rejected from the fat berths of the state, when they are able to say something of these catastrophes before they happen. In the three long contributions we wrote to the "*Indian Mirror*" Calcutta under the heading "The Solar Eclipses and its future Results, we particularly said that the diminution in the solar energy consequent on the solar eclipse, will cause great events to follow, and we predicted the continuation of wars, earthquakes volcanic eruptions, fatal storms, spread of plague, famine and cholera and the darkening of the political atmosphere. We would simply request our readers to compare our predictions in November last with the subsequent events which have transpired in the world and give us credit or discredit as we deserve. We are astrologers or we pretend to be such and make predictions on the strength of astrological sciences. The Governments as well as the so called scientists, thought that noticing such articles or even questioning

about such facts, in an *astrological journal* would be unpardonable sin, and they thought that it would be better to get the calamities than to take hints from the science of astrology even when it is decidedly to their advantage and to the advantage of the public who trust to their warnings. Can bigotry, vanity and shortsightedness go further than this? We strongly draw the attention of our readers to these facts. When we wrote articles about the "Future results of the solar eclipse," why should not the Governments or scientists have asked us as to the sources of information or knowledge on which we based our conclusions. This is something like the Spanish etiquette where the Emperor Charles preferred to die from thirst than take with his own hands a glass of water which was close to him and within his reach. Human idiosyncrasies take different forms and the prejudice against astrology is one of those unpardonable mental aberrations for which the only remedy we could suggest is the variation in the planetary rays. Our wonderful scientists are always on the watch, and as soon as a catastrophe happens, they begin to draw largely on their brains and go in large numbers—commissions—to analyse the causes. Not one of them ever came forward with a word about earthquakes, storms, wars or plagues, and still they flock to the important places, at the cost of their respective Governments or scientific Institutions, to examine the causes after the events. Doctors can easily learn this kind of business to their great advantage. Say nothing about the illness or death of a man, and when he dies visit the place, examine the corpse and ascribe *scientific reasons* for the death of the man and have handsome bills cashed for this kind of labour. What a useful part the medical profession would play if they only

follow the methods of some of the scientific men with reference to terrestrial or celestial phenomena. The disastrous results of solar and lunar eclipses will not end here, and could we invite our "scientific brethren" to come forward now at least with some of their future predictions, by telescopic, microscopic, spectroscopic and all the "pics" they can command, and enlighten the public beforehand with the list of calamities which they may be prepared to meet. If we use harsh language, we use it because it is the language of truth and it is unpalatable. We are not ungentlemanly to send on them the shower of abuse which some of them are ever ready to throw on our heads. We can stand that storm of abuse, because it is the out-pouring of personal jealousy and not of scientific research. What has become of the earth's astronomical observatories and Governments' meteorological reporters? Are they now sleeping in the shade and cooling their brains? Did any one of them say that a terrific volcanic eruption would follow? Are earth's magnetic conditions, similar before and after storms, earthquakes, and volcanic eruptions? If not, what conditions presage the approaching of these calamities, and what conditions would follow them? Some of these will be very interesting questions and we earnestly request many of our worthy scientists and astronomers royal to favour us with their views on these matters. If they speak to an astrologer they would not be condemned to hell, and they would certainly not compromise their *scientific dignity* if they collected *sense* wherever it may come from. Four eclipses in the course of the last lunar year have upset a great deal of the magnetic equilibrium of the earth, and these catastrophes are the indispensable results of changes wrought in the atmosphere, oceans, and the earth by the planetary rays.

NOTES.

Cash in hand never the apex of mercantile aspiration.

That religion which is supported by regular pay to its advocates falls to the ground, when the money prop is taken away.

"The Power of the King of a successful nation" says the Flaming Sword, "resides in the fact that he is embodiment of national policy of the energies of firm and fixed purposes which determine the character and conduct of administration."

Professor Pearson late of the chair of English literature in the North Western University declares that "Christianity is yet in its early morning. The shadows of Paganism still linger about it and obscure its brightness and the clouds of mythology still invest it in gaudy unsubstantial colors."

A copy of the price list of Ayurvedic Medicines prepared by S. S. Krishnaswami Yogiswarar Muttialpet Madras is before us and it contains some very useful medicines, which are guaranteed by the learned Native Doctor as good as they are described to be. He has secured some excellent medicines from the Tanjore Palace, and their efficacy is beyond doubt.

The misery and terror at Martinique and Saint Vincent are unspeakable.

The whole face of the country is constantly changing.

Rivers are drying and others overflowing.

Great scarcity of food prevails, and 50,000 people are homeless in Martinique.

The northern side of Saint Vincent is ablaze and unapproachable.

Defending the Poor—Judge Marcus A. Kavanagh of America propounds a very good law when he says that the accused when poor and cannot defend themselves in serious criminal cases ought to be defended by the leaders of the bar or able counsel, and not by those who have very few briefs to attend to. These leisurely gentlemen have little practical experience and therefore will be quite unfit to defend the accused in heinous offences.

At the Royal Academy Banquet at which the Prince and Princess of Wales were present, Lord Selborne responding to the toast of the Navy said, the Transport Department had conveyed half a million men, one quarter million tons of stores exclusive of forage and 400,000 horses and mules to South Africa, and had employed nearly six hundred British ships. This unrivalled feat had been the work of the splendid Mercantile Marine, the continued enjoyment and possession of which was indispensable to the prosperity and even the existence of the country.

The Lunar Year SHUBHAKRUTU.
"THE ASTROLOGICAL MAGAZINE ALMANAC"

Showing the Positions of Planets during the Month of

Kaliyuga 5003.
Fusli 1311.]

Showing the Positions of Trainers of
MAY 1902

Vikramarka Saka. 1959.
[Salivahana Saka. 1824.

[illegible]

Inayo Hi Yeijiro, a cabinet maker, living in Uji Yamata-machi, Miye-ken, says the *Japan Herald*, had a baby by his wife, Osute, during May, 1883. As the child was at that time a girl, she was entered in official registry as a female, and a feminine name was given to her. But with the lapse of time, her physical condition underwent a gradual change, and at the present time when she is twenty years old, the whilom damsel is a sprightly young man! The parents were agreeably surprised at this extraordinary change, and the fact was recently reported to the registry office. Nature can make and unmake what is apparently impossible. We have distinctly been saying that, man can make the sex of his children and wrote several articles on this important subject.

Five thousand refugees have gathered in the hills around St. Pierre and are being gradually removed. It is feared that destruction is far wider than St. Pierre alone.

It is stated that three large communities besides St. Pierre were annihilated.

The cloud of ashes, dust and smoke extends 150 miles to the windward.

The eruption is causing twilight. Eye witnesses say that the volcano suddenly exploded and a tempest of steam and mud was poured on St. Pierre, immediately followed by a whirlwind of fire and a shower of rocks lasting a quarter of an hour.

The whole town was instantly ablaze.

Hot mud and cinders continue falling throughout the Martinique.

The Governor of Barbadoes cables that reports resembling artillery were audible at Barbadoes, proceeding from St. Vincent. Darkness, thunder and showers of dust followed covering Barbadoes inches.

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Lincoln, Nebraska, U. S. A.

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THE

ASTROLOGICAL MAGAZINE.

EDITED BY

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Corresponding Member of the Medico-Legal Society, New York.

Diplomed Biochemist.

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The New Science of Radiology.

Dr. Alfred Russel Wallace F. R. S. is a scientist of great fame and has been making many observations with a view to further discoveries in the land of the unknown.

Referring to the naturally evolved Bequerel and Uranian rays, and the artificially evolved Cathode and Rontgen rays, the new science of Radiology "deals with a class of phenomena fixed midway between the molecular and ethereal worlds." The decision as to the real nature of these radiations is not at present unanimous, but the weight of opinion, headed by no less an authority than Professor Thomson, holds them to be "a minute atomic

discharge of emanation from the molecular body," and that in many inorganic substances and all organic bodies there is a constant interchange amongst the atomic particles composing the molecules of which the substance is formed, protoplasmic matter possessing the highest radio-activity. Professor Lenard has quite recently discovered that when an ultra-violet light is allowed to shine on objects charged with electricity, "they lose their electricity and Rontgen rays are generated in the air."

The argument goes on to show that the various "allotropic, isomeric, and polymeric transformations carry with them the evolution of a corresponding invisible

atomic body, enveloping and permeating the molecular body, and of such a nature that it remains undestroyed through the action of these forces which dissolve the molecular body."

This is in entire accord with the revelations of the most gifted seers. It is shown that the growth of the primordial protoplasm in the embryo consists in molecular nutriment derived from the capillaries of the matrix, and that the atomic and molecular growth of the Homo and Ego are synchronous, and under ordinary circumstances they balance each other, excessive stimulation of either tending to loss of equilibrium, and when this occurs to any considerable extent the atomic body disintegrates and the molecular or etheric body becomes a denizen of the etherial world.

All matter in its different forms of aggregation, is possessed of radio-activity to a greater or less degree and it therefore follows that the Ego would have a correspondent in its invisible atomic condition. Of all the molecular, morphological and functional differentiations manifested in the Homo—there is some analogy to the grey and white nerve matter

of the denser physical structures through which it would manifest itself in consciousness and thought.

In dealing with the question of consciousness a parallel is suggested between the effect of etherial undulations, which cause the subjective phenomena of light, and the reactionary reception by the Homo of etherial motion from the Ego in producing the phenomena of consciousness.

In a brief summary of the scientific argument Dr. Wallace has shown that the hypotheses based on acknowledged and well-established physical analogies, which were found to be in complete accord with the processes of biological and psychological phenomena, and that where each science threatened to merge into the inexplicable by means of his hypothesis he was enabled to pick up the threads and establish the missing connective links between inorganic, organic, psychical and ultra-psychical phenomena. In doing this the operations of nature exhibit an infinite series of connected changes, of which human life is merely a passing phenomenon, or histological event, leading

through what men call decay and death, to form more closely connected with the basic and etherial element." Experiments and researches when continued on an intelligent scale, must finally lead to the discovery of the subtle medium through which men pass into the higher states of existence. Soul or Ego now will be considered as made up of an etherial kind of matter too delicate and invisible to be perceived but too true to be neglected or omitted in the scientific experiments. In this way, the modern scientists are coming to recognise facts which were well familiar to the ancient wise men and which have been bequeathed to succeeding generations in various but unmistakable ways.

Phrenology or Mind Science. by

PROFESSOR A. J. ABBOTT PH. D. M. R. P. S.

MELBOURNE AUSTRALIA.

*Specially contributed to the
Astrological Magazine.*

(Continued from P. 123 of vol VI.)

The distinctive human faculties of causation and imagination will fail to harmonize the possession by man of such magnificent endowments with a mere animal existence which in this life cannot anticipate a continued progression and advancement

in a future state. Talk about a "missing link" being required to complete the chain of evolution from monkey to man! It requires an infinite number of links to establish a reasonable connection, and then, What? Hypothesis-Theory! The very powers of devotion, reason, perception and imagination which encompass the ideal, sublime and infinite, are therefore such distinguishable characteristics of the human species, that their possession alone should form an insuperable barrier for ever to the acceptance of the Darwinian supposition, while the hypothesis of "spontaneous generation" at the back of it, so carefully elaborated by Herbert Spencer and others must equally fail to satisfy the demands of the Scientific Phrenologist. I may conclude this portion of my subject by quoting Dr. Barrow, (Barrow's works, vol. 2. p. 104)--"To think a gross body may be ground and pounded into rationality, a rough body may be turned into a faculty of discerning things; that a cluster of atoms only, as *Democritus* forsooth conceived, that a well mixed combination of elements, as *Empedocles* fancied, that a harmonious contemperation of humours, as *Galen* dreaming upon his drugs, would persuade us, should without more to do become the subject of so rare capacities and endowments, the author of works so wonderful; capable of wisdom and virtue, of knowledge so vast and desires so wonderful: apt to contemplate truth; able to recollect things past and foresee things future; to search into deep

caverns and disclose the mysteries of nature; to invent so many arts and sciences; to contrive such projects of policy and achieve such feats of prowess; briefly, should become capable to design, undertake and perform all those admirable effects of human art and invention, wit and industry: how can we, without great indignation and regret entertain such suppositions? "Here is food for serious reflection and substantial imagination which, to adequately conceive would almost make us realize the words of the poet, *Ben Jonson*,—

"My brain, methinks, is like an hour glass,

Wherein my imaginations run like sands,

Filling up; but then are turned and turned

So that I know not what to stay upon."

Our worthy professor is a lucid writer and his ideas are expressed in such sinaple yet forcible style that those who have the fortune to read them will agree with us in our appreciation of the writers merits. There are many persons who have an intelligent face, and every hero and heroine of classical or modern fame, has had his or her full share of description in this department by their respective writers. Dull faces, normal and abnormal developments of heads, and many peculiarities of facial expressions are noted by person and the excellence, ability, or roguery, strength or debility of the

persons are most faithfully revealed by their countenances. Mind is invisible to the ordinarily developed senses, but by superior mental development we can read the minds of others through their gross physical appearances. Mental science is therefore, of paramount importance in every age and clime and our worthy phrenologist Dr. Abbott has been doing a great service to the public by his clear exposition of this absorbing and useful subject.

The First woman justice of the Peace.

Esther Morris, the first woman justice of the peace in Wyoming, observes the *Chicago Legal News*, recently died at Cheyenne, Wyo. aged eighty-eight years, and noted as the "mother" of woman suffrage in Wyoming, and as the first woman Justice of the Peace. She inaugurated the movement which gave Wyoming women the right to vote for President.

As Justice of the Peace, to which post she was elected in 1869, Mrs. Morris was a terror to wrongdoers, and no tie of friendship was strong enough to induce her to depart from the justice of a case, either in a civil suit or a trial for infraction of the peace. During the year in which she held office she tried about fifty cases, and it is said no decision of hers was ever reversed in a higher court on appeal.

Once when her husband was to come before her the court room was

crowded in anticipation of a departure by Justice Morris from her high ideas of justice. She heard the case with great thoroughness, asking questions impartially, and herself drew out from unwilling witnesses much that was detrimental to her husband's side of the case. When her decision was announced it imposed upon Mr. Morris the heaviest penalty the justice had power to inflict, and the decision was accompanied by a dissertation from the bench on the wrong committed.

It will be seen that according to the astrological analyses, if at the birth 5th and 10th houses are well occupied and beneficially aspected men or women become just and impartial. Consideration of friendship or relationship will have no weight with them and they will be known for their integrity and strictness of principles. If on the other hand weak or evil planets in debilitation occupy these houses the persons become unscrupulous and will have no fear to violate their principles provided such violations give them temptations for self aggrandisement.

Have Omens any Scientific Basis. Can they be trusted?

(Continued from p. 38 of Vol. VI.)

We referred in the preceding article about the three known states of matter and pointed out there that it may have many more states which higher development in senses might reveal to man. Even in these three states of matter, we can see that finer can be

reduced to grosser and grosser can be developed into finer. All these conversions are taking place under the mysterious solar influences. Take water for example. With less heat you find it in a solid icy state; with a little more heat applied to it you can turn it into water or liquid state, and with the application of greater heat you can get it into a vapoury or gaseous state. Suppose you can invent cold of an enormous reach say 3000° degrees centigrade on the minus side, and 5000° degrees of heat on the plus side, can any scientific man safely say that the results produced by these extreme conditions of cold and heat would be in a particular way, and that their effects could now be gaged with any show of certainty. This presumption, if advanced by the boldest of the scientists, would of course, be utterly untenable. If gaseous states of matter can be subjected to enormous quantities of heat, they may take still finer forms, without being visible to the ordinary eye and in such finer states of existence, they may possess tremendous powers of destruction or protection. Mind may thus finally be resolved into the finest state of matter under great pressures of intellectual conditions, and although these are not visible to the senses, their existences can be perfectly understood by keen intellectual development. The *flora* and *fauna* of a country are essentially characterised by the variety and frequency of the magnetic and electric conditions obtainable there and in-

dividuals are moulded largely by climatic environments. Mind is therefore found in the most astounding variety among the nations of the earth, and it changes in man as the physical conditions change. All these are invisible causes, but the results are plainly perceptible and can be determined correctly or incorrectly with the depth or shallowness of one's familiarity with the secret laws of nature and how they join or neutralise each other. It is the mind of the Cannibal that advances the argument for eating the flesh of man. His logic is faultless, but we know we cannot follow it. He argues "that, if man is the pink of God's creation then his flesh must be the choicest flesh for dinner." He must be right. From this sort of mind we go to the other extreme, where the *yogi* or the advanced philanthropist says that he would not hurt the most insignificant insect. It would be absurd to deny the influences of invisible laws of Nature. What are invisible to some become visible to others, because the mental conditions are always different and the training they have will effect a great deal of change. Some of the higher animals show remarkable knowledge of future events, by the acts they perform in obedience to the laws of what man is pleased to call *instinct* in them. Can we deny that there is close relationship between the three grand kingdoms of Nature? They are inter-dependent and have well established mutual influences. Some of these are ascertainable with our present state of knowledge and some

are not, because, we think there could be no connection and our sense are not yet fully developed. Franklin discovered that the laws of celestial magnetic currents had much to do with those of the terrestrial origin. Between the flashing of a lightning and the death or birth of a vegetable, there may be much connection. *Omens* are explainable on these laws of Nature which are invisible, but whose force and existence cannot be denied by the thoughtful man. Many of these omens are peculiar to each nation, and what is good to one may become positively bad to another. All things do not attract equal quantities or qualities of magnetic or electric currents. Each object in this respect, is found to vary according to its origin, present situation and surroundings. Like man, objects also in the world change their natures according to conditions of existence. When one nation does not or is not capable of understanding the subtle mental workings of another nation it tries to call the other *superstitions* out of pure envy or ignorance. The other retorts, of course, the compliment paid by the first and tries to find fault with its *superstitions*. Hindus observe a large number of omens, and have been known to be very sensitive on these matters. A man wants to go to office, and finds that a cat crosses his threshold from right to left.

There is no significance in this simple act of a domestic animal. He goes to office, and finds that day that he is received with a shower of un-

pleasant abuse or remarks. He broods over his misfortune and not being able to assign any official reason for his superior's wildness towards him he comes home and forgets it by other engagements. If he meets that cat crossing the threshold often and as often he has unpleasant recollections in his office, he at once says that the appearance of a cat at the time of starting on business leads to unpleasantness or loss in his business. Scientists are pleased to call this gross superstition. They have facts before them, but prejudice strongly blinds and them, instead of being—as wise men—anxious to know what secret forces might be working to give this warning to a man by the cat, they go like fools to denounce the man, his experience and all those who try to find out the secret workings of Natural laws. A man dreams that he lost a dear friend of his in a distant land, and finds it to be true when he awakens by news which reaches him. Here instead of calling the man a fool who relates his personal experiences, we think those who denounce him, without knowing the causes for this strange phenomena, deserve to be called by that worthy appellation. If they do not know, or if their sciences do not enable them to know what they are, they must simply say that they require an explanation as they find no explanations in their own sciences.

(To be continued.)

Astrology And Marriage.

(Continued from P. 93 of Vol. VI.)

We pointed out clearly that the ap-

pearance of a woman has a great deal to do with the first impressions which man entertains for her.

Her bodily organs do the same with the varying conditions of her life, and the influence of time and season upon her person cannot be overlooked. So many little things add to or take away from a woman's beauty that it would require a great psychologist to detail all these minute influences upon the mind of the person who comes in contact with her. Suppose a man meets with a graceful woman on the night of a new moon day in utter darkness. His feelings towards her would be of a certain type.

If he meets the same man under the canopy of a pleasant moon-lit sky, will he have the same kind of feelings? We can relate thousands of facts on these lines to show the influences of time and space. Seasonal influences are entirely due to the Sun, Moon and other planets, and they cannot be denied unless they are done so by those brains whose arrangement is not of the normal kind. The ancient Maharishis have laid very strict principles with regard to the meeting of the two sexes for the first time and have restricted their indulgence very considerably afterwards. Till the female attains her age, she can have no private meetings with her lord, and even after the celebration of the nuptials, they are not allowed to have unseasonable sexual indulgence. In the honeymoon of the Western system, nothing beyond the incapacity or sickness or peevishness of the par-

combination of these various planetary influences, in certain given proportion. All these forms of energy undergo marked changes before they combine to produce a result, and they also show distinct behaviour when the result is decomposed again. It is possible to notice these changes before and after the result, and it is these changes or indications, which are called portents and which precede or succeed remarkable national events or the deaths of the greatest men. From the earliest recorded history we have an indication of these portents noticed by competent men, and we have no business to disbelieve them simply because we cannot find a sensible explanation according to the principles of sciences propounded by us and not by them. Appearances of comets are often regarded as the precursors of important events or deaths and there is nothing irrational in these heavenly appearances just before or after great events. Normal conditions produce ordinary results and there is nothing to be noticed there for the ordinary mind. Abnormal events or phenomena certainly require higher or lesser agencies to produce them and here the keensighted in Nature can easily discern indications of the coming events by developed senses. "Coming

Events" cast their shadows before and where they are great, they are sure to cast their shadows more powerfully than in ordinary cases. Terrestrial Magnetism or attraction is not uniformly distributed as the earth's level is not. There are great differences. Huge hollows and high mountains are certainly due to some invisible terrestrial and celestial causes. The power of attraction of minerals, vegetables and animals, is indeed most wonderful and unaccountable with our present knowledge. All men do not attract their species equally, neither do all the animals nor all the vegetables. Their power of absorption of energies from the atmosphere is simply astonishing and defies all laws which are known to us. In a forest we see side by side the grandest tree with the most stunted shrub. In a town we see a grand palace by the side of a dirty hut. In the enclosure of the palace itself we see different portions, erected in different styles and during the control of various princes, these buildings undergo great vicissitudes. There must certainly be some reason, some planetary influences for all this. One man, born and bred up in the most abject poverty and surroundings, becomes the leader of men, establishes empires, and alters the pages of national history."

Slave kings Hyder Ali, Sivaji, Bonaparte, Washington are some of the examples, other persons born in the midst of power and plenty lose all they have and become veritable paupers. There must surely be some causes for these attractions and repulsions. Electrical currents play an important part in the history of man, and where he has a strong mind and determinate character he easily attracts thousands and millions of people, becomes their leader and upsets the previous order of things. Here therefore it stands to reason when we say that the birth of such greatmen, attracts a tremendous quantity of electrical and magnetic currents from the atmosphere and thus causes some changes in its surroundings and when the density of electricity in the atmosphere is thus lessened by the power of attraction in the great person then by the rule of expansion other electrical bodies which are in and around rush in, and make their appearance. The same may happen when the person dies. There will be a special discharge of electric and magnetic currents from the great man when he dies thousands of people are attracted by these discharges of invisible currents and it is possible that this concentrated form of mental energy may, when set afloat or liberated from its gross

enclosures attract specially certain comets or appearances in the surrounding atmosphere. The power of will seems to be the expressed energy of various natural agencies, and thus collectively will be more valuable than any one of those forces individually. Besides the combination of several energies may itself produce a splendid *resultant*, which may be the concentrated essence of all natural power. It is admitted on all hands that the will power is the greatest form of condensed energy man has come in contact with in his search after knowledge and if this be admitted then we have no reason to slight the tremendous power of the world's great men in science, in arts, in commerce, in literature, in politics or in religion to attract various forms of energy, any peculiar combination of which might give rise to the appearance of celestial or terrestrial phenomena or the attraction of comets of a particular build or nature. We have seen what tremendous influence some strong minds wield upon those of their associates, and this clearly demonstrates, that the invisible energies are more powerful than the visible ones. In recent times remarkable illustration of these celestial appearances certainly require a scientific explanation, and we have our readers to draw their own infe-

The Lunar Year SHUBHAKRUTU.
"THE ASTROLOGICAL MAGAZINE ALMANAC"

Showing the Positions of Planets during the Month of

Kaliyuga 5003.
Fusii 1311.]

JUNE 1902.

PAST YEARS FROM THE CREATION OF THE WORLD 1,955,885,003 SOLAR YEARS.

Vikramarka Saka. 1959.
[Salivahana Saka. 1824.]

[illegible]

rences. The President of the united states, America although not a *crowned head* literally must be admitted to be one of the world's greatest men. In our opinion he is greater than many of the Emperors who succeed by virtue of their birth and thus inherit special concentrated electrical energies from their parents who were in power. But the American President has to entirely depend upon his own merits and the indescribable mental energy he possesses personally to ascend to the top of the official ladder. For he has to be elected and therefore has to fight his way all alone and through sheer personal character and mental determination. Three Presidents of the united states have been assassinated, and in each of the cases, Encke's comet heralded their death before hand. President Lincoln was murdered on the 15th April 1865. Encke's comet appeared three months earlier before his death and was visible for two months after his death.

President Garfield died on 19th September 1881 and Encke's comet appeared on August 20th of 1881 and was perfectly visible to the naked eye. President McKinley was shot on 6th September 1901 and died 8 days later. Encke's comet appeared just a month before his death, and was visible for several weeks to the naked eye.

Queen Victoria died on the 22nd January 1901 and a new star in Perseus was observed to be extremely close to Her Majesty's ascendant. A peculiar celestial appearance was also observed in the Isle of Wight a few days before the Queen died. Under these circumstances we cannot make Shakespeare a false prophet when he exclaims—

"When beggars die there are no comets seen,

"The Heavens themselves blaze forth the death of princes"?

NOTES.

Some American ladies have written to us, expressing their appreciation of Hindu Philosophy and their desire to come and settle down in this religious soil for their salvation. American ladies seem to be more sincere in their search after what is divine, than their sterner sex.

Terrestrial magnetism is largely disturbed through the atmospheric changes and where the Jovian magnetic currents are perturbed, the solar body gets into convulsions, and largely reacts upon the terrestrial agencies. We can have no better proof of the planetary influences on the earth than this. Can man, a

handful of dust from the earth, say that he is not influenced by terrestrial disturbances?

The "Harbinger of Light" from Australia contains very select articles on the spirit Manifestations. That which cannot be explained now need not be despised as impossible.

Miss Albuss a lady from America is working energetically for Buddhist revival in Calcutta and she is a very intelligent and sincere lady.

Religion, to be great, must be practised in simplicity. Show of religion leads to spiritual damnation. Like tastes religions need not be despised. They are individually selected suitable to human comprehension.

Chromopathy or color cure is attracting a great deal of attention. Colors are blended in the solar ray and they are decomposed and composed under the solar agency. Knowledge in this direction will be of immense use to mankind.

Causes for the chronic poverty in India are not apparent on the surface. Those who really wish to know them must go beyond the curtains of official reports and statistics.

After conquest India has no business to seek equality with her conquerors. Has there ever been any nation which treated its conquered with equality? If not, why should the English be found fault with.

Neglect of simplicity of home life and imitation of vicious Western customs and habits, are the real causes under which India at present is now suffering. Let honest men put these questions to themselves and see how far they will be found correct.

Famine will be a special feature this year, and many countries will come under its full or partial sway.

What a lot of mischief can the Mahabhootas do in the course of a few minutes? Can sciences presage their courses?

India, they say, is progressing. Then there is no need for any reforms.

The tug of war between the executive and the judicial in India gives rise to much fun, and shows that men are men wherever they may be and that high surroundings often shield them from the clutches of law.

High position alters the state of man, but always for worse, unless it was fitted on thoroughly good nature.

Titles come to those who know how to flatter their superiors. Titles granted for simple merit are rare as real gems.

Some of the coronation invitations seem to be issued according to the length of the contribution sums of parties on other occasions.

The First Annual Report of the Gandhara Mahavidyalaya, Lahore, speaks well of the energy Professor Pundit Vishnu Digambar has shown in his endeavours to establish a Hindu School of Music in Lahore. We had the pleasure of personally inspecting this desirable Institution and found the teaching staff not only up to the mark but strictly moral. The report is interestingly written and if the progress we have witnessed in the first year continues, there will be a very bright future to this Institution. The public have done something but the Government ought to do much and give it a permanent basis by a suitable grant every year.

Unseen Faces or Photographs of Spirits, it appears, are taken now and a "pamphlet" containing these, says the *Harbinger of Light*, has been received from Los Angeles, California. The Photographs are distinct and are taken by experts of dead

persons who departed some years ago. We wish we had a copy of *Spirit Photographs*.

The American courts have held that "Failure of a Municipality to attempt to enforce its ordinance limiting the speed at which bicycles may be ridden on its streets" renders it liable for injuries to a pedestrian knocked down by a bicycle, which is being ridden at an immoderate rate of speed. This is certainly good law.

Twentieth century has commenced under the auspices of excellent drinking and rampant roguery. People who are expecting good times will be considerably disappointed. Artificial existence is ousting the natural and dissimulation reigns supreme. Are these then the true signs of the march of advanced civilisation?

Plague had a powerful circuit in India and is now relaxing its hold upon the victims. It will reappear again and will not leave India for some years to come.

The appearances of comets before the deaths of eminent men, has attracted a great deal of attention and it ought to be examined. Shakespeare with his wonderful sagacity refers to this in his dramas.

Subscriptions are strictly payable in advance. Gentlemen who give rupees one hundred and upwards will be styled Patrons to the Astrological Magazine, and it will be supplied free to all Patrons. Non-receipt of issues must be complained of within the end of the month in which the Magazine is issued. Change of address must be duly notified. Subscribers who do not pay in advance will be charged at 6 Rs. a year. No subscriptions will be accepted for less than one year. Subscriptions not paid in advance will be recovered by V. P. P.

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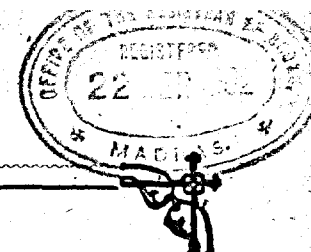
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The Solar Movements.

We have often maintained that all the terrestrial phenomena are caused by the movements of the important seven planets the Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn, that the Sun is the principal planet who gives energy to the other planets, that the other planets shine by the "borrowed light from the Sun," that in this act of reflection and refraction have to be found the secret forces necessary for the manifestation and variety of the objects in nature, that their development and decay are directly and indirectly caused by the decomposition of

the solar ray and that the influences of all these planets are capable of calculation and demonstration. Exaltations and debilitations or the congregation of the bright and obscure rays characterise all these planets, that the modified solar rays can again be purified and that a grand science of Astrology was based upon a thorough knowledge of these planetary influences and the results which accrued therefrom. Man derives his energy from the *Panchamabhoogas*, the Akasa, the Vayoo, the Agni, the Appu and the Prithvi, or the sky, the air, the fire, the water and the earth. These are not simple elements as incorrectly represented by the oriental

dabblers in Sanskrit but highly complicated compounds, a study of which forms the highest knowledge in Vedas and the Vedanta Philosophies. The ancients appreciated the value of collective and individual treatment of the different forms of energies the *Samasti* and the *Vyasti* or the unity and the variety.

So far as their Philosophy and sciences go, they have treated carefully and elaborately, the workings of the solar energies in all their phases of existence and influence and the results flowing therefrom form an important branch of knowledge among the Aryan writers. The Sun has been recognised to be the lord of all planets which affect terrestrial concerns and he has been represented as the means to get emancipation from the gross physical surroundings of man. One has to pass through him to gain *moksha*. Man has three forms of existence the *sthula* (gross) the *sookshma* (fine) and the *Linga* (the spiritual) and the influences of the Sun have been traced through all these forms of existence. In a simple sentence "I shut my eyes" three different statements are involved. The Ego or self "I" the "eyes," and the act of "shutting". The Ego wills that

a certain act be done. The will or mind therefore looks as if it is separate and is placed under the control of the Ego or self. The gross or Physical organ is the external *charmachakshush* or the skin and flesh eye. The external eye is under the control of the mind on the external construction, development and working of the eye. Nobody can deny the influence of the solar light and that of the light of the other planets which reflect the solar energy. By opening and taking the physical light of the Sun by the physical eye, an effect is produced upon the mind which is invisible and which therefore takes an invisible energy from the solar light and is effected by it. Then a still finer and indescribable energy filters, as it were, from these two sources and enters into and affects the Self or the Ego the spiritual or the elevated side of man. Mind is affected through the body and Ego is affected by the mind and *vice versa*. In all these cases therefore we can clearly see that the wonderful solar ray contains, various forms of energy which readily work upon certain portions of human body, and produce results pleasurable or painful in a most amazing variety. A man stands in a

hot sun. The body feels first; then the mind, then some internal spirit which issues orders to remove the body at once if possible to a much cooler and more pleasurable situation. The influence of the solar ray is felt therefore in three different quarters and in three different ways. Even if the body feels the heat and the mind does not relish its effects, the Ego might order it and thus the person may stay in the hottest sun in spite of the most painful sensations of pain. The study of these different phases of human existence, is most instructive and fascinating, and forms the ground work for all the grand philosophical systems for which the ancient India has always been noted.

These sensations and feelings, therefore, produced by the solar energy, must vary with the variation of the solar rays themselves. The sun is called the *Dwadasa-Atma* or twelve-souled in a year as he moves on from house to house in the twelve signs of the Zodiac. In Aries he produces certain visible and invisible results which greatly differ from those which he produces while moving in the next zodiacal sign of Taurus, Gemini and so forth.

Although he is the lord of all

the other planets, which have direct influences on the earth and its phenomena it cannot be denied that he himself also feels the reflected influences of the other planets on his disk. These are not simple facts which can be understood by a cursory perusal of solar sciences. They require deep study and strong devotion. Other planets also keep revolving round the Sun and their own axes and their conjunction with the Sun or their aspects on him have a direct modifying influence on the solar rays. Thus if the Sun is in Aries, he is exalted and his rays are very powerful and the person who is exposed to such an influence would be an exalted soul. But suppose in that house, there remains Saturn also. He is a dark planet, he will be debilitated in Aries, and he will modify the rays of the exalted Sun. Then again we take the Sun when he will be with Mars in Kanya or Thula and he powerfully aspects the Sun and his rays, whatever they might be, and this aspecting will be considered a source of weakness to the solar influences. If Jupiter has a beneficial aspect the evil results are largely modified. In this way the planets go on continually moving and a science has been framed which deals with these

questions of planetary rays and their reciprocal influences upon each other.

Making predictions on the strength of these calculations of planetary influences becomes extremely difficult from the complicated nature of the subject and the inability of man to grasp the grand problems involved in the influences of the solar and planetary rays. There are two systems of calculations both of which have strong support from the astronomical science. The *Sayana* and the *Nirayana*. In the former 21 degrees and some minutes will have to be added to get the correct positions of the planets, and in the latter, the positions of the planets are found out without the additions of these degrees. The Nautical and other Europeanised almanacks have adopted the *sayana* while those who follow the *Surya* and other *Siddhantas* give generally the *Nirayana* system and place the planets far behind. The advantages are well balanced and one who knows the two well, will find no difficulty in dealing with the question.

Medicine a Minor Branch of Astrology.

Consistent as the world is in many respects, it is still unsettled in its

views upon many subjects and its prejudices are sometimes carried so far as to be altogether impenetrable to any amount of sound logic or argument. Men sometimes deny facts about which they have not the faintest idea. They denounce statements for which they have not the slightest basis, and often they are dogmatic and inconsistent to a degree inexplicable. These different phases of the mind are very remarkable instances of what bigotry and prejudice can do in the realms of logic and we can easily multiply instances where men have betrayed the grossest superstition side by side with the greatest intelligence and culture. Where men are fed mostly upon flesh and fish they become more brutish in their instincts and dogmas than those persons who are brought upon vegetables, fruits, milk and cereals.

Humanity has admitted the influence of planets on terrestrial phenomena in all ages and climes and the present day sciences and their discoveries and inventions simply confirm what has been known to the world long long ago. These planetary influences cause, day and night, heat and cold, protection and destruction, and in fact all the growth of all the objects in nature must be attributed to these planetary influences, which are ever changing but permanent, ever resuscitating but destructive and a knowledge of which will always lead to contemplation of higher agencies, till finally we come to the Highest Intelligence

which may be called by any name but which is mysterious, Self existing and all Powerful.

Man then is the sum total of planetary influences plus an invisible ray from Brahma and his health is one of the many results through these planetary influences which he may enjoy as any one of the other advantages flowing from the same sources.

Man may have wealth or health or intellectuality, or morality, or any one of those advantages which are coveted by mankind as giving them special enjoyment or delight. In the possession of a beautiful wife a man may take his stand and give room for the envy of others. He may himself be exceedingly fair. He may be specially witty and humorous. He may be educated and intelligent. He may have excellent and promising children. He may have most agreeable relations or friends. He may have suitable power which would raise the envy of ordinary mortals or he may have two or more of these advantages together. In all these cases the causes for these special privilege or privileges, have to be looked for in the direct planetary influences which are moulding him from hour to hour, from day to day, from month to month, from year to year, from decade to decade, and from generation to generation. In all the stages of man's existence, the hand of Time is unmistakably felt, and all the departments of knowledge are but thoroughly subservient to the

influences of Time and Space. Astrology ranks therefore greater than the greatest of these branches of knowledge and if it yields at all its place to any section of knowledge, it is to that of the knowledge relating to Divinity and the emancipation of the soul from the grosser materials which enclose it and retard its onward and real progress. Medicine is one of the minor branches of knowledge with which we have to deal. It does not deal with morality or sociality. It can have no reference to god or his wonderful manifestations in nature. It has no concern directly with logic or mathematics. All that it pretends to do is to prescribe cures for the diseases which may be traced to physical changes and disturbances in the human body through his environments. Medicine therefore falls far too low to be named in the same breath as astrology.

The science of the starry influences deals with all the branches of human knowledge, and notes with triumph the changes effected in the different stages of human existence. Medicine, to be really useful, must readily submit itself to the principles of astrology and be guided by it as an army should be by its general. Fevers may be due to the presence of foreign matter in the body. They may be the result of mental excitements. They may come in the wake of disappointments and dangers. They may be due to sexual irregularities in thought or body.

They may be traced to causes which may have their origin in the heredity of man. In fact so many causes produce fevers in man, that modern medicine, which is purely empiric, falls almost to insignificance in its diagnosis and treatment for a simple want of information as regards the causes, which have produced the maladies. Does a Doctor take into consideration the mental condition of his patient before he prescribes his medicine. Can we say that a fever which intervenes after a sharp disappointment will be similar to that which is produced by an overloaded stomach. Can it be said that a fever which results from a good drenching in the rain will be similar to one which comes as the consequence of want of proper nourishment to the body. Is it reasonable to think that a fever will betray no difference when produced by excessive sexual union or by an uncongenial climate. In all these and many more cases which can be quoted in large numbers the medical men will not be able to say much about the true causes which have produced the disorders in the human system. Modern medicine betrays the greatest ignorance in its study and diagnosing of the various kinds of human blood, and their peculiar predispositions to catch the various forms of diseases.

Bloody marks on any apparel worn by murdered persons are analysed by the Government Chemical Examiners in all the countries but they cannot say definitely whether the blood is human or animal. The word

Mammalian is too generic a term to give any definite idea and in this ignorant stage of medical knowledge the supporters of medicine ought not certainly to revile at others who are much more advanced in their knowledge than themselves and whose intelligence runs in various branches with greater facility. How will a person be justified in calling medicine an important science when as Professor J. Rhodes Buchanan the great American Medical Editor justly observes in the following convincing manner—This worthy Doctor says—“of all known sciences none have been more unstable, confused and contradictory in its doctrines than practical medicine. Not only is it changing from age to age and even from year to year, but on the very same day if we pass from nation to nation, from city to city, or from one medical school to another located in a neighbouring street, we find the most contradictory doctrines taught with dogmatic confidence, at the same hour, and the votaries of each expressing no little contempt for the others.”

In our “April” leader of the *Astrological Magazine* we have clearly shown that the medicine of to-day in Europe and America has yet to make its way to the rank of an exact science and that persons who hold medicine as a science, can hardly have any excuse to denounce astrology as a science. Considering the tremendous disadvantages under which the votaries of the science of the planetary influences are labouring, it is really a great credit for

them to have acquitted themselves as best as they have done. The medical profession promulgates theories and practices, among themselves which are directly conflicting and contradictory and the following of which often lands them and their unfortunate patients in no enviable positions. *Prejudice* is a disease of the brain, and is really a strong malady from which most of the medical and scientific men are suffering, and for which it would be better if they invented a medicine which could cure them without producing injurious results. These are the men who dart their lances against *astrology* and think that the adepts in astrology can be blinded and butchered by a terrible cannonade of abuse which they can open upon the astrological adepts and take their strong-holds by surprise. Men are not as great fools as they were some few decades ago on matters scientific. Common sense suddenly revolts against the absurdities of science, and as many of the scientific theories, have been exploded, people have almost lost their confidence in them.

Important Lessons in Astrology.

LESSON XIV.

(Continued from page 41 of Vol. VI.)

In the previous issue we called the Sun *Dwadasatma* or the “twelve souled”. The Zodiac as we pointed out already, is divided into 360 degrees and into 12 signs of rough-

ly 30 degrees each. Those who have scientific instruments ought to personally make these observations. When the sun moves in a sign for a month or so, he is found to produce nearly similar phenomena and the Examination of his rays will reveal matters of a similar kind. But if we watch the entry of the Sun from one sign of the Zodiac to another, there will be found a marked change both in the degree of heat in his ray, and also in the analyses of the component parts of the solar ray. Solar rays cannot be uniform or homogenous. If they were so, then the results through solar radiation and attraction must be similar and unchangeable. They are not so. There will be a marked change in their composition and effects, when the Sun leaves one sign and enters into another. Thermometer and barometer will reveal changes with the movements of the Sun.

Seasons begin with solar movements and the brilliancy of the lunar rays as well as those of the other planets will undergo remarkable changes, with the movements of the Sun. In the months of *Aswija* and *Kartika*, the lunar rays are more brilliant than during the other ten lunar months, and a change in these planetary rays means certainly great modifications in the terrestrial and celestial Phenomena. While the Sun moves in *Aries* the special house for his exaltation, an examination of his rays reveals the fact that they are more life-giving and energetic than those rays which he sheds when he is

moving in Libra or Thula. Here he is said to be debilitated, and his rays there produce misery, degradation, dark thoughts and general disappointment. In this way, the twelve different dispositions he seems to manifest when he occupies the 12 signs of the Zodiac are very remarkable and he is therefore named *twelve souled* because his rays and other invisible energies undergo marked changes. Whenever there are changes in the Atma of the Sun, the time becomes unpropitious for beginning good work. Generally 20 ghatikas or 8 English hours before and after the entry of the sun into another Zodiacal sign, are considered to be bad and many writers are of opinion that 72 hours—36 hours before and 36 hours after the solar entry are to be avoided in commencing auspicious or profitable work. Some more authors again are of opinion that 3 days before and after the Sankramana should be rejected as being unfit for doing any beneficial work. This unfavourableness in the *sankramana* may be considered to be due to the disturbances, or convolutions in the solar body itself as they counteract and nullify the good electrical and magnetic currents which are needed to push on the good undertaking through all obstacles and make it successful.

Thus there are 12 sankramanas in a year and those days on which the Sun moves on from house to house have been declared to be unfit for starting all good works. During the time of the transit of the solar body from house to house fresh currents

are generated which exercise evil influences.

These Sankramanas represent the evil influences of the solar movements and therefore have to be carefully avoided. The moods of the planets have to be consulted as we have to do with the moods of our superiors under whom we work. A business undertaken when there is a storm or cyclone raging certainly will meet with greater opposition than when the weather is smooth and agreeable.

From the solar movements we have now to jump on to the lunar movements. Moon represents mental energy while the Sun represents the Atmaic or soul energy. Nations have always differentiated between Soul and mind and body and these differences should not be lost sight of. Moon of course has his Phases and movements different from those of the Sun. While the Sun roughly moves one month in each of the Zodiacal Signs the moon moves in the whole Zodiac or 12 signs in about 27 days or roughly 24 days in each sign. The movements of the Moon are marked by the extent of the constellations which is marked regularly in our Hindu Almanacks and which can easily be procured for a few coppers.

The Lunar Phases are almost regular but at the same time they show marked differences. The Moon begins to wane and goes on to continue to do so for about 14 days and becomes full Moon, then again he begins to lose lustre gradually and in the course of a similar period loses all lustre and become what is called the New

moon. He will be hardly visible on the new Moon day and that day is called the Amavasya. The Moon is called the *Amrita kirana* or the planet which has the vivifying rays.

But on the Amavasya day he loses these rays or almost all of them and retains only one ray to keep him alive as it were. Amavasya therefore makes him *Amrita kirana* or the planet whose rays have a killing effect upon the objects of life. Astrological writers say that *Amavasya* and the days before and after it ought to be avoided for all good purposes. The reason is clear. The next important planet Chandra or the Moon has lost all the sources of his strength and becomes what is called the *Kshina chandra* or rayless moon. As such he will be useless and malefic and will throw influences which would obstruct all auspicious work and finally land it in failure and disgrace.

Therefore these days are considered to be bad ones and they must be avoided for commencing any profitable work. The waning Moon is more injurious than the waxing, and hence Sukla or bright half of the lunar month is called the white or pure white the other half is called the dark or the Krishna Paksha.

One good principle appears to be that all auspicious work must be commenced when there are excellent magnetic currents. Otherwise the undertaking suffers.

Everyday Astrology and its Advantages in Life.

If we take the science of Astrology we have an ocean of knowledge which it would be extremely difficult to cross in the course of ordinary lives, so also every branch of knowledge, whether men call it a science or not. If every one wished to be a real Professor in medicine or music or morals it would indeed be a difficult task, and we shall have really very few advanced scholars. In a forest it is as necessary to have the tallest of trees as to have the shrubbery and other humble plants. If persons waited till they became masters in astrology it would indeed be a very good thing, but very little use can be made of such professors because they will be few and far between. Can astrology be a useful science in our daily life, and can the evil influences of planets be minimised? These are questions which would require clear and simple answers.

Astrology indicates the results of past karma, and also deals with the present and the future karma.

We have to give the divisions of Astrology to enable our readers to readily grasp the facts we are going to state here. The Mathematical portion of Astrology is necessary for every branch of Astrology and this needs no further commentaries. We have *Prasna* or horary (question) Astrology which deals with the questions which may be put to an Astrologer, and by

calculations recommended in various methods he would be able to divine the thoughts the person has and tell him in what way the business would terminate. We shall take an instance. A man's house is broken into and some property is carried away. At once he goes to a reputed astrologer and puts him a question. After making the calculations the Astrologer, if he is really a clever man tells him the age, the sex, the number, the condition and the direction the thieves have taken and whether the property lost will be recovered, and if so in what time and under what circumstances. Like the magisterial and the police departments which prevent first and detect offences afterwards, astrology gives precautions and favourable times for doing any work so that the results, if unfavourable, may be averted or partly modified. It also lays down certain principles by which the evils which will be results of previous Karmaic actions may be averted or minimised.

First we must know the evil and then we must try to mend it if possible. Both these purposes are admirably served by a knowledge in astrology. It is true if we had in all the villages and hamlets the best of medical men, diseases could be combated with greater chances of success than what we have now. Still hospital assistants and apothecaries are of some value and although their knowledge in medicine is limited and they cannot consequently treat their patients as cleverly as their more learned brethren can do in the

centres of intellectual life, still, they do extend some relief to the persons who come under their care and no sensible man can despise their services to humanity humble as they may be. Man is subjected to various misfortunes which are the direct results of his actions which are out of season and therefore against the forces of nature. Time is all important, all potent, all present and all useful. A knowledge of the workings of this wonderful time then becomes very important, and the more we study about it and its invisible influences the greater will be the chances of health and wealth and greater will man enjoy the fruits of the earth and a good position in the life after death. People laugh at the injunctions of astrology which lays down that certain classes of men should take a shave on certain occasions. The stupid argument is brought, that a new-moon day does not prevent the barber from using his razor, or the razor from cutting the hair of the person to be shaved. We may as well use an argument which has as much strength and logic about it as the above. One may ask whether *morality* can prevent a man from enjoying his own mother or sister or daughter, and whether these new-moon and full-moon days could be obstacles in the consummation of such degrading acts. The logic is irresistible and the shallow brains take a morbid laugh at such wisecracks who propound the moral or astrological principles. Let us now examine whether astrology can be of practical use in our daily transactions.

Shaving or shifting to another house or travelling to another place are simple acts which apparently appear harmless and for which no real astrology need be consulted. We are making a mistake.

Hairs are the growth—the results of solar rays working in the human body. They represent certain amount of energy and surely no physiologist can neglect their appearance to mark a certain stage of development both among men and also among women. A girl attains her age and this is decidedly shown by the appearance of hairs on her sexual organ and hence she is said to attain *puberty* or the appearance of pubes.

In the case of boys we witness the same phenomenon, with an addition of hairs appearing on his face and chin. Can science neglect the appearance and non-appearance of such phenomenon?

If it does, then it would be a foolish thing and common sense and experience revolt against such absurd sciences. In the Soudamini kalas treating of *Vidyutsakti*, in man, the following places are mentioned where the *Sakti* constantly exhibits itself, and where therefore, the greatest care should be taken to protect it from going away in contact with other substances. The comb raises the hair and the hair attracts the comb. The razor has a similar influence. The following places in man are said to manifest electrical currents and all these currents are not of the same kind or variety.

Hairs in the body, specially those of the head, the nails of the hands and the feet, the navel and the sexual organs, the other openings like the mouth, the nostrils, the ears and, the eyes, the teeth, and the bone joints. The cracking of the last has always been considered as offering an insult and the idea is founded on a scientific basis, indicating the discharge of disagreeable magnetic currents on the person insulted. Yawning is similarly explained, and it is highly impolite and insulting to yawn before a superior person. Paring of the nails constantly is a nasty habit which has a scientific basis and a lot of energy is thus wasted which could have been otherwise conserved with great advantage.

(To be continued.)

Jataka Parijata,

ENGLISH TRANSLATION

BY

V. SUBRAMANYA SASTRI, B. A.,

(Specially contributed to the

Astrological Magazine.)

(Continued from page 121 of Vol. VI)

ADHYAYA II.

Sloka.—54.

The Moon has phlegm and wind in his composition, is given to rambling. His speech is soft; he is discriminating. He has fine eyes; his limbs are firm and exceedingly lovely. He is always sensible, with a figure slim but round.

Sloka.—55.

Mars has fierce eyes, a youthful appearance and a generous disposition. He has bile in his composition. He is exceedingly fickle. He has a slender waist. His limbs are fine and of a reddish hue. He is energetic and lustful; and his tendencies are towards the quality of Tamas or darkness.

Sloka.—56.

Budha has a person green as the blade of Durva or panic grass. He has a distinct articulation. He is spare and thin. He is the sovereign of those who are endowed with the quality of Rajas or passion. He is exceedingly fond of fun. He delights in damage. He has plenty of bile, phlegm and wind in his composition; he has a wealth of ready energy and is a sage.

Sloka.—57.

Jupiter possesses a big-bellied body his colour is yellow. He is of a phlegmatic temperament. He possesses all virtues; is endowed with an aptitude for every science. His eyes and hair are brown. He possesses the quality of goodness or purity. He is exceedingly intelligent. His person is graced with marks of royalty not to be despised.

Sloka.—58.

Venus has black curled hair. He is dark-brown and handsome. His limbs are very symmetrical and lovely. He has soft eyes and an amorous disposition. He has much wind and

phlegm in his composition and is endowed with Rajas or the quality of passion. He has an amplitude of grace, ease, vigour and all kinds of excellence.

Sloka.—59.

Saturn has stiff hair and limbs; he is lean. His body is dark as Durva grass. His composition has phlegm and wind in it. He has large teeth and eyes of a fine reddish brown. He is intent on dark designs and disposed to inactivity.

Sloka.—60.

In planetary war, Saturn is overpowered by the Sun; Mars by Saturn; Jupiter by Mars; the Moon by Jupiter; Venus by the Moon; Mercury by Venus; and the Moon by Mercury.

Sloka.—61.

The Sun is invariably strong in the following positions:—His exaltation, his own house, his Drekkana, his Hora, his week day, his Navamsa, his northern passage, the middle of day, the time of his entering a sign, the initial portion of the Navamsa of a friendly planet, and the tenth house.

Sloka.—62.

The Moon has strength in Cancer, Taurus, his week day, his Drekkana, his Hora, his Navamsa, the end of a sign; when aspected by benefic planets, at night, in the 4th house, in his passage to the South of the equator. The Moon with all the digits complete is strong in all positions

except the Riksha Sandhis (*i.e.* the last quarters of Aslesha, Jyeshtha and Revati). The same when aspected by all the planets brings to men a royal destiny.

Sloka.—63.

Mars has abundant strength in his own week day, in his Navamsa, in his Drekkana, in the signs Meena, Vrischika, Kumbha, Makara and Meshu, during night time, in his retrograde movements, when he is in the Southern quarter, and also in the initial portion of a sign. He gives prosperity when he is in the 10th house from the Lagna and also when he is in Kataka.

Sloka.—64.

Mercury is mighty in Kanya and Mithuna, in his week day, in his own Varga, in Dhanus without the Sun, by day as well as by night, in his northern passage (that portion of the Ecliptic which lies to the north of the Equator) and in the middle of a sign. He invariably promotes fame, strength and prosperity if he be in the rising sign.

Sloka.—65.

Jupiter is powerful in Meena, Vrischik, Dhanus and Kataka, in his own Varga and week day, at midday, in his passage to the north of the equator, in the middle of a sign, in Kumbha, as also in his depression sign. He gives much wealth when in the rising sign, in the 4th as well as in the 10th house from the Lagna.

Sloka.—66.

Venus is auspicious in his exaltation Sign, in his Varga, in his weekday

when in the middle of a sign, in the 6th, 12th, 3rd and the 4th houses from the Lagna, in the afternoon, in his conjunction with the Moon, in his retrograde motion and when he is in advance of the Sun.

Sloka.—67.

Saturn is predominant in Thula, Makara, Kumbha in the 7th house from the Lagna, in his passage to the South of the Equator, in his own Drekkana, week day and Dasa, in the concluding portion of a sign, in planetary war, in the dark half of a month, and in all the 12 signs when retrograde.

Sloka.—68.

In Mesha, Vrischika, Kumbha, Kanya, Vrischabha, Kataka and in the 10th house from the Lagna, Rahu has strength. Ketu dominates over the concluding portion of Kanya, Vrischabha, Dhanus, the night time generally and over a birth occurring at a period of any striking phenomenon such as an eclipse.

Sloka.—69.

Those planets which possess the strength described above become unavailing when they happen to be in the initial portion of a Bhâva or house as ascertained by Bhâvasputa (correct calculations). Accordingly, none of the effects already described in so far as they relate to Bhâvas, Yogas and the various fortunes of a person's life can be expected to hold good in this case. [N. B. This interpretation is only tentative.]

Sloka.—70.

Planets in the six signs before the Sun are called *Prone*. Those in the six behind the Sun are *supine* and are productive of happiness and wealth.

King Edward's Superstition.

"For years stories have been told by his intimates of the present King of England's extensive belief in superstition." Observes an American Paper. It has been often related that among the great collection of jewels, there were many. King Edward had never worn because he thought they were Omens of evil. The King has manifested in various other ways his belief in mysterious factors for good or bad luck. Of the many Prophecies of seers and astrologers, which he has been told there are several that are known to have made a lasting impression upon his Majesty King Edward. One of these was the prediction made long before the death of Queen Victoria that Albert Edward would live to reign as King but would die before he had been crowned. His closest associates say that this prediction has always caused the King much concern. The King's Physicians have attributed several of his slight indispositions to worry, melancholy and fear that this prediction would come true.

Another incident remarked upon by the king as foreboding evil, is that two of the four attempts to carry off the Kings crowns in days gone by were successful. For this

reason the bejewelled coronet has been more carefully guarded than any other piece of regalia pertaining to the coronation ceremonies. About half a century ago an old German Hermit made the prediction that early in this century there would be a great economic change in almost every civilised nation and especially in England. He claimed to foresee the overthrow of the present form of Government for which a republic would be substituted. The old German also predicted that the last ruler of England would be the best and that is regarded as justified by the reign of Queen Victoria. She was to be succeeded by a President who would be a member of the Royal Family. The utterances by this recluse interested King Edward, then Prince of Wales, very much, and he is known to have often discussed them. A Portrait of the King fell from the wall of Windsor Castle in the week before the date fixed for his coronation. This incident caused much superstitious discussion in West-End Drawing Rooms. We know as a matter of fact that the coronation did not take place as arranged on the 26th June.

Coming events cast their shadows before and there is much presentiment in the minds of intelligent persons as regards the successes or failures of their endeavours in the different fields of their labour.

Things like these in a Native Sovereign would have been much commented upon and the Hindus would have been called barbarous

or semi-barbarous people who are connecting events with the sneezing of cats, the falling of portraits, the appearances of clouds, the braying of a donkey, the flight of a crow, the meeting of a widow, and the disappearance of a light or object. Have the European Nations overcome their prejudices? Have they banished gross superstition?

Chemistry and Alchemy.

There have been Western Chemists and Eastern Alchemists. The former deal with the grosser or Physical forms of matter while the latter explain the processes of life and inner principles of vitality. Both are necessary but the latter is more interesting as it is more advanced on the intellectual plane. Dr. Franz Hartmann passes very sensible remarks in dealing with this question and we shall give the quotation in full as published in the Hazalrigg's Astrological Herald.

The learned Doctor thus begins his observations—"What does material science know about things of the soul? Chemistry is a science which deals with the chemical combination, separation and recombination of physical substances. Alchemy deals with the purification and combination of astral elements and combination of Astral Elements and with the development of the lower forms and lower states into higher ones. By chemistry we may purify physical substances from all foreign elements and divest them of physical impurities, but their own element will not be changed. By

Alchemy we raise an element into a higher and purer state of existence. The processes in Nature by which combinations and decompositions of matter take place, such as putrefaction, caused by the contact of a substance with air, and the chemical combinations of two or more substances coming into contact with each other are chemical processes. The growth of a tree, out of a seed, the evolution of worlds, the development of precious metals out of an apparently worthless matrix, the growth of a foetus, the development of an animal, or a human being etc. are alchemical processes, because life itself enters into these processes as a factor and they would not take place without the action of life." A careful perusal and meditation of these lines will have a good effect upon the materialistic minds if they are not in a hurry to declare their own importance.

Phrenology and Animal Magnetism.

In the location of the organs and in the separateness of the mental faculties, there is much truth. Observations extending over many centuries in the earlier times had been bequeathed to us both in the language we use and in many of our ceremonies and in customs. Superstition is a stupid term used by stupid men, who, from an unparalleled vanity in their own greatness of intellect, and ignorance in reconciling facts which are witnessed by them, call all those superstitious which do not explain themselves easily to their ideas of scientific agreement and reasonable-

ness. Every man possesses a certain individuality. This can be ascertained by various methods. By their writings, by their sounds, by their deeds, by their dress, by their modes of life, by their behaviour and by various other peculiarities of person and character *men are easily distinguished and individualised so to speak.* In all these individual actions, there is an invisible but at the same time an unmistakable flow of some power which is identified as that of a particular man.

We say that a man influences a company for good or bad. The words are expressive of the scientific value of the invisible flow of power which comes from him, gets into the heads or bodies of other men and gains them pleasures or pains. Animal magnetism is rather an awkward expression. The influence is clearly of the mind through the body, and not that of the body on the mind.

Let us take an illustration. A very beautiful woman attracts a lot of men. The attraction is called magnetism and as long as she possesses that beauty the attraction continues. But suppose the same woman dies and dies suddenly without the beauty being spoiled. Does her body now attract persons. No. Why—because the *mysterious power* which was influencing her body and her grace has gone, and therefore instead of the attractions to her, there will be repulsive feelings coming in and the same men who were held by her under a complete spell of her charms (magnetism) now try to remove her

burn or bury that body which had previously kept them in submission. But the same mind or mental flow may be encased in a dirty physical form and then the attraction would be reversed and there would be repulsion. Thus invisible mental peculiarities are exhibited through the bodily organs. There are some who attract persons by their sweet powers of conversation. Others do so by valuable and sound advice. There are many who gather company from their jolly nature. There are yet some who collect persons by their humbugging propensities and sweet promises. Whatever may be the results the facts cannot be denied. In all these and many more such cases, which could be easily enumerated the invisible currents of personal magnetism cannot be denied and their influences are sometimes really wonderful and produce very material results. All these sources of influences come from the small organ called the *head* and here therefore have men to search for an explanation for all the manifestation of these wonderful phenomena.

The *brain*, a small part of the head, is composed of nerve cells and they are counted by millions. These are the seats of sensations and consciousness. The composition of the *brain cells* may be learnt and perhaps with the aid of modern chemical discoveries these nervous-cells may be manufactured on the physical basis. But no one has yet been able to analyse their mental composition and the invisible yet certain vibrations of the

life force which must surely be acting behind the screens of physical and even mental vision. Some of the Phrenologists have written long treatises on these interesting subjects and their localisation of the different organs and the description of their various functions are not quite correct. Unless the power of man is internally and introspectively developed he will never be able to realise these facts in all their sublimity and originality. If a man is moody, a jovial fellow at once touches his nerve cell which produces pain with one of joy and makes him forget his sorrows for the time being. Here an invisible power from the Jovose man has travelled and touched another invisible power of the sorrowful man and having destroyed or partially suppressed the energy which gave rise to sorrow in some part of the brain cell, has touched another part which elevates the other man's joyful feelings and excited therefore his other nervous centres.

The appropriation of these to their respective places and functions must therefore form a grand science in which humanity has very vital interests involved, and the study and explanation of which will certainly lead mankind to great advantages both physically and also mentally. The study of animal magnetism is an interesting and ennobling occupation in which every sensible man must take a part and which when properly understood and practised will confer upon him endless blessings. Phrenology is intimately connected with animal magnetism. These magnetic

currents are constantly flowing from the various organs of the body and the brain cells. They cause pains and pleasures. Our attractions and repulsions are our successes and failures in this world. We are sometimes repelled where we may derive specially great advantages. We are often attracted to work which gives us danger and destruction.

The *will power* is the sum total of various small sources of energy flowing from the phrenological brain cells and behind these cells the manifestations of physical energies, are concealed mental energies controlled by an invisible agency called the *Ego* or the *Self*. Therefore it would not be absurd to say that it is possible to study these minute brain-cell-influences on the human body and its temperament as they stand in relation to other terrestrial objects.

Modern Phrenologists have found out that there are various organs in the head which can be magnetically excited, and which when so excited would produce precisely those feelings which are indicated by their various denominations. This excitement consists in simply laying the end of the finger on that part of the head where the supposed Phrenological organ is located. The person who magnetises must be himself a man of great *will power*, and who can easily concentrate all his mental energies. If the object on whom he wishes to exercise his influence, possesses a stronger will power, then the attempts would be fruitless and the operator will never be successful. On the physical plane the same thing holds

geod. If a strong man wants to control a weak man he can be easily successful, for he possesses greater bodily strength and can subdue persons with weaker constitutions.

But now if the weaker man tries to subdue the stronger-built man the task will be a hopeless one and the result will be a thorough failure. The Maharishis and great Siddhas subdued the minds of the mightiest monarchs by their gigantic mental power and concentrated energy before which even powerful armies trembled and perished.

The following *brain cells* may be excited and the results will be according to the strength of the performer. Mirthfulness, Ideality, Eventuality, Numbers, Sublimity, Comparison, Alimmentiveness, Colors, Cautiousness, Self Esteem, Approbationiveness, Submissiveness, Veneration, Conscientiousness, Hope, Philoprogenitiveness and Suavitiveness or Agreeableness. Much of the success depends upon the accurate knowledge that a Professor of Phrenology possesses upon the location of these nerve centres and his own capacity to cause the magnetic fluid to flow from himself into the nervous currents of the person on whom he wishes to produce these results. The educated public have heard a great deal about magnetic sleep and mesmeric sleep. These are on the tips of the tongues of every person but very few really understand the subtle workings of the magnetic currents which are pervading in all nature and without which no object animate or inanimate, could

exist even for a second. It would not be absurd therefore to talk of Phrenology as a science although it is not so easily understood as people imagine they do.

NOTES.

Mind is the depôt for all thoughts feelings, impressions and emotions.

The "Progressive Thinker" has strong articles on Theosophy.

Why should the enlightened British Sovereign wish to have the superstitious ceremonies of coronation and oaths administered by Bishops. Do these ceremonies bespeak of gross superstition or high enlightenment?

There are many mistakes which man may avoid in his daily life. The removal of little weeds facilitates the growth of good crops.

The Editor of the "Indian Mirror" condemns the Viceregal policy of "commission appointing" as a useless and unnecessary waste of money. The good results are more in imagination than in reality.

He who overcomes his passions and controls himself, possesses in himself the power to govern the universe.

The world is more imperial and despotic to-day than it was many centuries ago. The few capitalists control all the labour and make the workmen miserable slaves. They are the merchant princes and the Nababs of the present day.

The American courts have held that a municipal ordinance making it a misdemeanor for a non-railway man to jump off or on the railway while in motion, is null and void as being beyond the Municipal authority.

The "Chicago Legal News" thus speaks of King Edward VII. "He was eighteen years old when he visited the United States" in 1860. We well remember seeing him when he visited Chicago a slim young man led upon the stairs of the old court house on the arm of Long John Wentworth, the Mayor of the city, taken to the cupola on top of the Court house and shown the Chicago of more than forty years ago."

Judge Charles C. Needy of America passes sensible remarks when he says that "A good building will help to get right verdicts, because court, jury, lawyers and witnesses would hear better, see better, think better, from which it follows there would be better results."

A writer says that the *Bible* was never intended for the masses and the fact that they have not under-

stood it is proof positive that they have not properly used it.

The wording of the king's oath, retains a large number of bigoted and dogmatical ideas which the English Parliament ought to modify considering the boasted enlightenment they have achieved.

The Hazelriggs Astrological Herald for June contains much interesting information and its articles on "Astrology and Medicine" well repay a careful perusal.

The Study of Sankara's Philosophy will lead a man to great mental elevation. Instead of finding fault with the so called inconsistencies there it would be wisdom indeed to know how they can be reconciled and explained.

At a meeting at Poard the Dutch centre at the cape, General Botha said that they were not vanquished. Africa was their father-land and that they must strive to make it a happy home and educate the rising generations so that they might be among the future rulers of the land.

General Delarey said he respected the British opponents but not the National Scouts.

At Eranaculum, Cochin, some days ago the water was found to be of a red color. Some attribute this to the volcanic eruption which lately took place at the Island of Martinique.

Showing the Positions of Planets during the Month of

**Kaliyuga 50
Fusli 1317-17**

JULY 1902.

[Saliwahana Saka. 1824.

English Date.	Mahomedan Date.	Solar days.	Lunar days.	Ghatikas.	Week days.	CHANDRA (Moon).			Length of day.	Ravi (Sun).	Kuja (Mars).	Budha (Mercury).	Guru (Jupiter).	Sukra (Venus).	Rahu (Dragon's Head).	Kethu (Dragon Tail).	Sani (Saturn).	REMARKS.
						Constellations.	Ghatikas.	Rasis (Signs). Moon.										
1	24	18	1011	155	Tues.	Barani.	48	Aries.	....	....	....	....	....	....	....	....	....	....
2	25	19	12	50	Wed.	Kuthika.	45	Aries & Sun.	31-50	Aridra 4 4-1	....	....	....	Rohini 1 53-20	....	....	....	....
3	26	20	13	44	Thurs.	Rohini.	40	Taurus.	....	....	Mrigasa 2 26-6	....	....	....	....	....	....	....
4	27	21	14	38	Friday.	Mrigasira.	36	Taur. & Gemini.	....	....	....	....	....	....	....	....	....	....
5	28	22	15	32	Satur.	Arudra.	32	Gemini.	31-50	Ponary 35-31	....	Mriga. 3 56-30	....	Rohini 2 42-0	....	....	....	Mahasivaratri
6	29	23	1	26	Sun.	Ponrasu.	28	Gem & Can.	....	....	....	....	....	....	....	....	....	....
7	1	24	2	21	Mon.	Pooshoya.	25	Cancer	....	....	....	....	....	....	....	....	....	....
8	2	25	3	17	Tues.	Aslasha.	23	Can & Leo.	....	....	Mriga. 3 5-10	....	....	....	....	....	....	....
9	3	26	4	13	Wed.	Makha.	21	Leo.	31-46	Ponarvasu 8-5	....	Mriga. 4 19-26	....	Rohani 3 29-0	....	....	....	....
10	4	27	5	10	Thurs.	Poobha.	21	Leo & Virgo.	....	....	....	Arudra 1 50-16	....	Rohani 4 16-45	....	....	....	....
11	5	28	6	9	Friday.	Oottara.	21	Virgo.	....	....	....	....	....	....	....	....	....	....
12	6	29	7	8	Satur.	Hastha.	23	Virg & Libra.	31-46	Ponarvasu 37-28	....	Arudra 2 16-46	....	....	....	....	....	....
13	7	30	8	9	Sun.	Chitta.	26	Libra.	....	....	....	....	....	....	....	....	....	....
14	8	31	9	12	Mon.	Swathi.	30	Libra.	....	....	....	....	....	Mrigasi 4 30	....	....	....	....

15	9	32	10	15	Tues	Visakha.	35	Lib & Scorpio.	.....	.....	Ponarva-sm 9-49	.....	.....	Arudra 3 50-16	.....	Mirgasir 2, 52-15	.....	.....
16	10	1	11	19	Wed.	Anoradha.	42	Scorpio.	.....	.....	.....	.....	.....	.....	.....	.....	.....	Oita. 50
17	11	2	12	24	Thurs.	Jaista.	49	Sco & Sagi.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
18	12	3	13	29	Friday.	Moola.	55	Sagi.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
19	13	4	14	34	Satur.	Poorvash.	60	Sagi.	3 1-40	.....	.....	.....	.....	.....	.....	.....	.....	.....
20	14	5	0	38	Sun.	Poorvash.	49	Sag & Capri.	.....	.....	Poosyh 31-57	.....	.....	.....	.....	.....	.....	.....
21	15	6	1	41	Mon.	Ootharash.	6	Capri.	.....	.....	.....	.....	.....	Ponar. 19-27	.....	.....	.....	.....
22	16	7	2	43	Tues.	Sravanam.	10	Cap & Aqu.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
23	17	8	3	44	Wed.	Dhanista.	14	Aquari.	31-32	Poshaya. 2 10-58	.....	.....	.....	.....	.....	.....	.....	.....
24	18	9	4	44	Thurs.	Sathabish.	15	Aq uari.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
25	19	10	5	42	Friday.	Poorvabh.	16	Pisces.	.....	.....	.....	.....	.....	Ponar. 4016	.....	.....	.....	.....
26	20	11	6	43	Satur.	Ootharbh.	16	Pisces.	31-30	Poshaya Arudra 3 39-51 3, 47-0	.....	.....	.....	.....	.....	.....	.....	.....
27	21	12	7	45	Sun.	Ravathi.	14	Piss & Aries	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
28	22	13	8	31	Mon.	Aswani.	12	Aries.	.....	.....	.....	.....	.....	Ponar. 3 5-20	.....	.....	.....	.....
29	23	14	9	25	Tues.	Barani	9	Ari & Tan.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
30	24	15	10	19	Wed.	Krithika.	5	Taurus	31-36	Poshyam 4 11-2S	.....	.....	.....	.....	.....	.....	.....	.....
31	25	16	11	14	Thurs.	Robini Mirgasir.	0-57 55	Tan & Gemini	.....	.....	.....	.....	.....	Ponar. 4 10-20	.....	.....	.....	.....

The French have a bad time of their religion, and excited demonstrations are held in Paris and other centres.

A religious conference will be held at Kyoto in Japan under the name of "Prajana Paramita" to which all the Eastern Buddhists will be invited.

Vivekananda made a great name because Attorney Biligiri Iyengar of Madras had him sent to America and encouraged him to deliver lectures on Hindu Philosophy. Personally he knew very little of yogic practice and his fine eloquence roused the admiration of a materialistic nation. Beyond a few misinterpretations of the aims of practical yoga, he has done nothing which had any germs of permanence in it. India's adepts certainly did not care for him.

Suits for defamation by Editors against Editors show to what extent, they can tolerate each other, and grant concessions. Man finds the greatest obstacles to the conquest of his own passions.

The feeling of discontent prevails largely in America. How does it end? is a question which statesmen are trying to solve if they can.

Many of the Indian Princes, who went to England to witness the coronation, will come back with the ripe experience of English civilised life.

The orthodoxy of the Maharaja of Jeypore no more solves the difficult question of sea voyage, than the attempts of a European orientalist to pronounce the difficult words in Sanskrit.

Earthquakes have been strongly felt in many places. Are the scientists ready to analyse the lands after they are destroyed.

Like some of the plague officers, many of the scientists can have their own way under the name of science.

A mental analyses of life has yet to come. The Physical is attempted.

If Life is full of electrical currents then a battery becomes a small *Brahma* to create.

The police make up evidence after an event while the doctors analyse the body after death. Both are very useful to the humanity. Are not then murderers the Protectors of these? Because they keep up these worthy departments by their untiring activity.

Famine will surely prevail in India this year, and the public must be prepared to have strong epidemics amongst them.

Official life has its charms. It is kicked by the superiors, and can kick the inferiors. The Superior's kick pains him but at the next mo-

ment he kicks his inferior and keenly delights in it.

In St. Vincent the dust that fell in the volcanic eruption, has been found to be a most fertilising one for flowers. Their growth after the event seems to be extraordinary.

It is related that stone deafmen when they get into great rage, often recover the sense of hearing. We hope there is some truth in this.

Flying machines were known to the ancients and have been mentioned in the puranas.

The *Airships* of modern inventions are revivals of ancient art which was lost through trouble—some political convulsions.

Petroleum drinking has become a great vice among the French people. Medical men are not agreed with reference to the special classes of injuries which result from this new vice, but they say it is harmful.

The installations of the young Maharaja of Mysore on the 8th of August at 9 o'clock in the morning has some evil combinations which could be avoided by the advice of the astrological adepts. H. H. The Maharani Regent surely could have collected an astrological congress of the best men in India and got a splendid time fixed for this purpose.

The presence of Rahu in the 2nd house, Sani in the 4th, Guru in the 5th as Neecha, Kuja and Sukra in the 10th, Kethu in the 8th and Chundra in the ascendant, are all combinations whose influences will not be found agreeable. Even a Native State like Mysore is becoming anglicised, and its neglecting the Hindu customs, cannot be considered to be real or sensible progress. We must watch the countenance of our rulers and smile as they do.

Religious Microbes or Bacillus.

All diseases are now traced sensibly or senselessly to that wonderful and ever living germ—the microbe or bacillus. Religious fervour is certainly a disease—a more than ordinary disease—which is transmitted from person to person, from village to village, from town to town, from city to city and from country to country by contagion and may be classed as a thoroughly epidemic one in its nature, and very destructive in its character. Some of the missionaries have these microbes in large numbers and are doing their best to fertilise them and spread the epidemic of their religious fervour. These are however effete microbes which have devoured the common sense from their brains and left their trash which produces a few stray cases of religious fever among the lowest intellects and end their sting with their conversion. The stronger brains of some of the

missionaries as well as those of other intellectual people are microbe proof and they are not liable to catch the contagion so easily. Where the brains are well developed and strong with common sense foreign matter does not get into them and work the epidemic much desired by the religious bigot. A worthy Medical journal very sensibly observes that "Exalted or depressed psychic conditions have much to do with the production of many of the phenomena of even religion, literature and art, as they are already known to be important factors in the creation of various nervous diseases" The learned writer then goes on to say: "The thought of certain maladies produces, sometimes, in the easily depressed, their mental conception and subjective symptoms so distinctly that they are sufficiently the victims of the disease they imagine, to deceive not only themselves and their friends, but also the doctor."

That "exalted or depressed psychic condition," is often the product of disease germs, the microbe, or its twin sister, the bacillus. If this point be granted it may be clearly proved that religion, with literature and art, have their growth from germs, and that a search must be made for the origin and habitat of these disturbers of domestic tranquillity; particularly for that class of them which breed sectarianism. We apprehend the search need not be prolonged, for they abound in ancient heathen literature, which was plagiarized from the old pagan worship of Assyria, Phoenicia and Egypt; was

adapted by an imaginary people in the Lebanon mountains of Palestine, and is now doing service under the name of Old and New Testament Scriptures. Demolish this nest in which Superstition was bred, and on which the uncultured lean, and the effect produced by the constant imitation of microbes and bacilli will cease.

It will however be a great pity if these religious microbes should be searched for and exterminated. Are not some of these microbes very useful as empire spreaders and empire makers. All greed, all licence, all swindling and all roguery is practiced in the name of spreading the faith of some religion; if so, their existence is as necessary as the existence of the religion itself. Of the whole lot of microbes which are spreading different diseases of the brain of man, those pertaining to immorality drunkenness are the most powerful.

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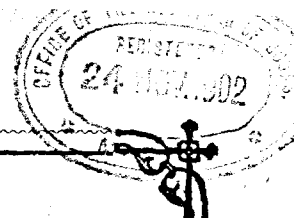
B. SURYANARAIN ROW, B.A., M.R.A.S., M.A.S.B., M.M.L.S.,

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EDITOR, ASTROLOGICAL MAGAZINE,

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EDITED BY

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

Member of the Asiatic Society of Bengal.

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Diplomed Biochemist.

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Every day Astrology and its advantages in Life.

II

A sensible and economical man certainly does not waste his small coins unless they bring him some useful return. Shaving the face is another injurious habit which tells eventually upon the constitution of the person, specially on his eyes and brain. Astrology therefore lays down certain favourable planetary influences when these acts may be done with the least imaginable evil results. The greater the knowledge of these facts, the greater will be the concentration of the electrical currents which strengthen the moral and the spiritual vibrations and take the man higher and higher into the regions of sanctity and godliness.

The aim of man is not to be entirely brutal in his aspirations and achievements. The Spiritual development is a phase in man's existence which should under no circumstances be neglected. The losses arising from these little qualities may not be felt then and there, as a rich man does not feel the pangs of small debts then and there. But if one went on neglecting these little sources of pain, there will be a time, when the accumulated stings of his acts will make themselves thoroughly felt and the person may feel himself too late to mend matters. Similarly the internal energies of man are manifested in various ways, sometimes visible and often invisible. His neglecting these little losses will eventually form mighty

troubles which would offer insurmountable difficulties and from the clutches of which he may not be able to free himself. The solar currents are mysterious. They are both visible and invisible. A man begins to use foul language. Phonography reveals to us that the sound vibrations he sets afloat are not lost and must be recorded somewhere to his credit. Suppose he perseveres in using bad language, can it be said that these foul expressions of his will go for nothing, that they will not eventually reflect upon himself and that their results will not be felt injuriously by him sooner or later. A man has evil thoughts. A thought, scientifically analysed, is a series of nerve vibrations producing certain definite results.

What if a man constantly thinks, without any external sound vibrations, to commit adultery, theft, or murder. Can any sane man say that there is no result produced upon his bodily and intellectual systems by the harbouring of such evil thoughts. What then will be the result. Certainly thought potency cannot be denied and if that is admitted, the fellow that thinks evil to others will have evil results produced either upon himself or upon the party against whom he thinks

evil. Blessings and curses are the intensified forms of mental or thought energies and these produce results according as they are uttered by men who are elevated or degraded. Deep concentration of mind—the *Thapas Sakti* of the Hindu Maharishis has a power to produce direct results and really holymen ought not to be insulted because their thought weapons are extremely powerful and can cut even the solid rocks in twain. The *Dristilosha* of the Hindus is not a fiction. There are some persons who have an evil eye, a concentration of mental power which in the shape of electrical or magnetic currents, passes through the eyes and does damage to the objects on which it falls. This is technically and commonly known as the evil eye among the European nations. Children and fine objects are largely subjected to this influence, and the Hindus have a simple custom of taking or conducting away these evil magnetic currents, by burning broom sticks, chillies, &c and the cures effected often are marvellous and defy any other scientific explanations. For instance a man wants to travel in a certain direction for a declared purpose. His successes

and failures in that direction and in those places where he wants to do the business depend upon the attraction or repulsion of the currents prevailing there as well as those which are moving him. It would be childish to think that every day, every hour and every minute the wind blows the same, the electric currents run the same, the solar radiation will be the same and the strength of the influences of the other planets will be constant and invariable. If not then there is much wisdom in the man who consults his own invisible energies then and the strength of those with which he will immediately come in contact and whose energy and intensity will determine the measure of his success or failure. These consultations are then no mythological bugbears or cock-and-bull stories to be circulated and believed by the semibarbarous Hindus as some of the English Geographers are pleased to classify them but are scientific facts the ignorance of which betrays the impenetrable prejudice and the self complacency of some of the western dabblers. To reject off-hand any phenomenon is easier than to carefully study it and explain it with scientific

accuracy. The Zodiac is turning, the constellations are moving, the planets are revolving and every thing in nature is possessed of motion. How then can any sensible man say that currents in an opposite direction will not make or mar those currents of magnetism which are already working in a certain space and at a certain time. The best study of the Hygienic rules has not vanished death and disease from the land neither have the best medical theories nor the best medical practitioners have saved themselves or their neighbours from disease or death. Then are we to banish these from the world altogether? The answer is certainly *not*. These have given and will be giving some relief, although not to the extent to which man may aspire to have. Astrology should be similarly treated. Belief or practice in Astrology does not vanish all the evils in the world at once, but minimises them to a large extent and this will be a great gain to the ordinary run of mankind. In building a house the person who does not consult the influences of the planets takes the risk of losing his health, wealth or disagreeing with the terrestrial magnetic currents in the locality. The science of

astrology fixes an auspicious time when the currents prevailing there will be attractive, when they will produce health and happiness in the man and his domestic circles and when the life currents in him will not be disturbed or neutralised. There is always a difference between a good shot and a bad one. On any given occasion the good shot might fail but the bad one might succeed. But should this be the guiding principle of every sensible man, even a blind man might cause the fall of a mango by throwing stones at random against the fruit bearing tree, but he cannot be held as a guide for wisemen. From the beginning to the end astrology first concerns itself at knowing the evil and then trying to bring the best influences to avert or modify the existing evil currents which repel all success and prosperity.

Social Progress must be Normal.

We have seen that progress in Nature ought not to be meddled with unnecessarily because our meddling with the laws of Nature means, working against their undercurrents. Nature always wants certain time and influence to ripen its fruits and if man in his greed, wants to facilitate the fruiting, he produces a result no doubt, but not the raciness of nature

al development. So also is human progress. It cannot be retarded nor accelerated abnormally without great injury to the developing organism. In nature it requires *lives* and *cycles*, but under the present conditions of human society the period has been shortened into decades and generations. Many of the modern so called philanthropists try to make it hours and a few lecture courses. Of course as can be expected, usually he does not succeed, but when he apparently succeeds for a short time he produces a mushroom growth of no permanent value to the community, and of positive detriment to the beneficiaries. A few quotations from some eminent men will not be out of place here and they will well illustrate what we try to explain. Sir William Hamilton pointed out that cognition and Correlation do not go hand in hand, and if they do, the results would be disastrous.

John Stuart Mill noticed that knowledge does not necessarily mean ethics or good conduct. Wicked luxurious societies are usually intellectual and many virtuous people are ignorant and unassuming. "To raise the intellectual levels of the submerged tenth, give them new wants, without the power to gratify them, and without the self control to acquiesce in the nonability. It shows discord and breeds discontent. Every anarchist and rogue is a man whose intellectuality has been abnormally or morbidly developed. Prison statistics show a large percentage of criminals to be men and women who spring

from intellectually and who have been cursed with a mental training which could not properly reach their social and moral natures.

Modern Philanthropy involves enormous and ridiculous waste of funds. The Protestant Mission in Bulgaria have cost England and America 1000,000 dollars and have converted three Bulgarians, of whom two turned out to be thieves. The Protestant Missions in China cost 2000,000 dollars and converted 70,000 people to Christianity, according to their own account. In other words the missions pay nearly 30 dollars for each convert. In China the cost of labour is very cheap and able-bodied men can be secured for 20 dollars a year, the missions pay more for the theologic welfare of the man than for his work. In the slums of New York there are one thousand men working and it is really doubtful whether they can ever hope to raise the moral tone of even ten of the people in the midst of whom they are blindly and against nature working. Their scholars change so little in morals and manners that it looks greatly like "Loves Labour Lost." In their great haste to produce immediate moral results many of them adopt means which are highly questionable in the light of morals themselves. It may be considered as pessimism by many when such views are boldly advanced, but it appears to be almost certain that the social organism like that of any organism in nature, requires its own time to develop and that individual efforts

and statutory enactments can do little or nothing towards making any permanent or exclusive amelioration in either its numbers or in its social conditions.

Can death be averted.

This is a deep and perplexing subject and any number of volumes written upon this will not make it clear to the ordinary minds. World is full of undiscovered wonders and the greater the expansion of our intellects, greater will be the possibilities which present themselves to our view and by the help of which many of the evils which threaten mankind may be averted or modified. Theories on electricity, magnetism, and ethereal forces have been quietly but steadily upsetting the old order of things and introducing new ones in their places. The present intellectual man is not a proto type of what his ancestors were hundreds or thousands of years ago. Rainy season looks as if it is ever going to rain. Hot season manifests a similar desire to keep the summer always and so does the winter. But there are some invisible forces which are marching off all these seasons at definite periods so that they may recur again in their stated times. If heat produces rain, and rain produces heat, then can we not say that by a more developed knowledge we can analyse the causes which work to produce these conversions. Chemistry, although in its infancy, has shown the possibility of conversion of objects from one class into another and from one nature to another of a different kind

altogether. We have not analysed what is *death* and what is *life*. But we are constantly witnessing the phenomena that death comes out of life and life comes out of death. Take a seed one thousand years old—and there are many varieties of seeds which are capable of preserving their life giving propensities for thousands of years and give it favourable circumstances. It germinates and grows and produces fruit of the same kind. Change the circumstances you will then be able to change its nature also. It gains and loses certain peculiarities. Therefore a higher developement enables us to see many more things than what an ordinary mind can see in its undeveloped plane. Sound, heat, light, magnetism, electricity and ether are universal agencies which are found in Nature in all objects animate or inanimate. Man's body and mind are entirely connected and controlled by the electrical currents. A disproportion in them or their modes of work will produce what is apparently called death and therefore it cannot be said with any show of reason that it will never be possible for man to analyse what is death and how a man can avert it. So long as the materialistic theories gain the day the question of the solution of *death* will remain unsolved and the people will have to grope in the dark. If on the other hand intellect is so cultivated as to collect real wisdom from all sources where it is available we really do not see what difficulties there would be to study and solve these

difficult problems in life. Whatever may be the threads of life they seem to be closely bound down by minute electrical currents and perhaps later on the whole body of man with its wonderful internal machinery may be produced by a thorough knowledge in electricity.

If this knowledge is attained then the averting of the death can be easily achieved and man may stand on the pedestal of Triumph. The ancient Maharishis by long and patient penances in the approved methods achieved wonderful successes over natural laws and a study of the processes involved in the practice of *Animadi Astasiddhis* will enable one to do wonders which cannot be explained by any known physical laws of modern science.

Correspondence.

We do not hold ourselves responsible for the opinions expressed by our correspondents. Correspondents are requested to write legibly on one side of the paper only.

Astrological Doubts.

To.

THE EDITOR,

ASTROLOGICAL MAGAZINE,
Madras, India.

Sir,

With reference to your remarks on "what is Zodiac" published on pages 209-214 of vol V of your Magazine, I have to state that the words *Uttarayana* and *Dhakshinayana* (in line 8, col 1, of page 209) seem to be misprinted

for *Uttaragola* and *Dhakshinagola* for it is only in the *Uttaragola* and that too in the *sayana Uttaragola*, that days are longer than nights in the northern latitudes, and in the *Dhakshinagola* days are shorter than nights in the same latitudes.

The *Uttaragola* signs (*uttara*=north, *gola*=sphere) i.e.; the signs north of the Equator are Aries (*Mesham*), 2 Taurus (*Vrushabham*) 3 Gemini (*Methunam*), 4 Cancer (*Katakam*) 5 Leo (*simham*), 6 Virgo (*Kannaya*) and the *Dakshinagola* signs (*Dhakshina*=south and *Gola*=sphere) i.e. the signs, south of the equator are, Libra (*Thulam*) 8 scorpio (*Vrischikam*) 9 Sagittarius (*Dhanus*) 10 Janar (*Makaram*) 11 Aquarius (*Kumbham*) and 12 Pisces (*Meenam*). The Hindu science of astrology treats these 12 signs as fixed and as coinciding with the constellations bearing the same names: hence the signs of the Zodiac, according to the Hindu system, are distinguishable as *Nirayana* (*nir*=without, *ayana*=precession or movement) while the western science of astrology takes notice of precession also and the signs reckoned according to that method are distinguishable as *sayana* (*as*=with, *ayana*=precession or movement). It is while the sun is in the *sayana*, northern signs that days are longer than nights in the northern latitude and the sun entered the *sayana* sign of aries this year (1901) on the 21st March though entered the *nirayana* sign of aries, on the 12th April. The sun traverses the six *sayana* northern signs from 21st March to 23rd September and

it may be seen from any almanac (giving the hours of Sunrise and sunset) that days were longer than nights on these days.

On the contrary, the *Uttarayana* signs (*Uttara*=North, *ayana*=movement) i.e. the signs in which the sun is proceeding in the Northward part of his course are the six signs Capricornus to Gemini (*Makar* to *Mithunam*) and the *Dhakshinayana* signs i.e. the signs in which the sun is proceeding in the southward part of his course are the six signs Cancer to sagittarius (*Katakam* to *Dhanus*) and while in Sagittarius (*Dhanus*) the sun is in the southernmost part of his course and therefore farthest from the north latitudes and it is on account that the month of Sagittarius or *Dhanure Masam* is considered as a very bad month and Hindus have been enjoined during that month to strew some flowers before their door steps in the early morning and also perform *poojah* or worship to their god at the same time.

While the sun is in the *sayana* signs of cancer to sagittarius, he threads his southern course and this year the *sayana* Cancer began on 23rd of June, when the difference between days and nights which had gone on increasing from 21st March began to diminish slowly, till it was Zero or both day and night were of equal length on 23rd September when the sun was on the first point of the *sayana* Libra. Thus though while the sun is in the six northern *sayana* signs, the days are longer than nights in the northern

latitudes still the difference between them increases only when the sun is in the three sayana signs aries to gemini. (Mesham to mithunam) and when he is in the three sayana signs Cancer to virgo (katakam to Kanya) this difference decreases.

Also though when the sun is in the six Southern sayana signs nights are longer than days in the northern latitudes still the difference between the two go on increasing till the sun arrives at the 1st point of the sayana Capricornus (which happens this year about the 23rd December; after which the difference begins to diminish till it becomes zero or the day and night is of equal length when the sun arrives again at the first point of the sayana aries (which takes place) about the 21st of Menlo 1902.

It will thus be seen that the four sayana signs aries, cancer, Libra and capricornus mark the four twinning points in the sun's course—aries, the beginning of his course to the north of the equator, Cancer the beginning of his southward course, Libra the beginning of his course to the south of the equator and Capricornus the beginning of his northward. It is for this reason that these signs have been treated in astrology as Chara or making signs, that is the signs in which the sun *changes his movements* and in the western signs these are known as Cardinal or chief signs as they are thus the most important signs of the zodiac.

They have been treated as the signs of exaltation of the sun and of

the three superior planets (jupiter saturn and mars called *superior* because their orbits are outside that of the earth.

As for the explanation given in the same article about theory of planetary aspects I totally fail to see why because the signs represent certain parts of the body of a child as wrapped up in the womb, certain aspects held to be powerful for certain planets alone. I have got a theory of my own on the subject and I have given it in the notes to stanza 3 of Chap I of my translation of sri jataka—I do not, however claim any conclusiveness for my theory and I hope that my intelligent countrymen will come forward for such investigations.

PANRUTI } YOURS TRULY,
OCTOBER } R. KONETI AIYAR
15-10-01. } B. A.

Erratum.

Page 319 Vol V No. 10 of the astrological Magazine Col. 1—Line 5—Delete the last part of this paragraph beginning from and hence to—such places.

CUDDALORE } R. KONETI AIYAR
30-6-02. } B. A.

My Impressions in Northern India.

BY

B. SURYANARAIN ROW, B.A.,
M. R. A. S., M. M. L. S., &c.

(Continued from p. 126, of Vol. VI.)

I left my readers at Calcutta, the greatest of the Indian cities which pretends to be the most enlightened. Our Babus in Bengal ought not to find fault with me if I use any harsh language here and there. I only speak of my impressions which may or may not be correct. My coming there was announced in all the Native and Anglo Indian Papers, and I was desired by the leading gentlemen there to deliver a series of lectures on the subject of Astrology. Five lectures were arranged in the Albert Hall, a spacious building in the centre of the city, and the lectures were suitably headed and published in all the Dailies. On the first day the audience was not large although there were present some very intelligent gentlemen. Babu Narendra Nath Sen presided on all these days and I shall sum up his remarks passed on my lectures later on. Considering the population and the educated public in Calcutta the audience was poor and many were of opinion that the first lecture might be conveniently postponed to another day. My spirits were roused, and in an impressive but short preliminary speech I told them what stuff I was

made of, and declared that if even the audience gathered there would disperse away, I would not withdraw from the Hall but on the other hand I would concentrate my mental powers, would electrify all the benches and chairs in the Hall by my lecture and then would attract the educated public of Calcutta through those inanimate objects by my personal magnetism and determination. I told them plainly that I had not gone to Calcutta to collect money or to get encouragement from the public, and so it mattered very little for me whether the audience was composed of ten persons or ten thousand persons. I emphatically declared that even if there was a single gentleman in the Hall it would suffice for my purposes and I would deliver a lecture with as much sincerity and devotion as if the whole Calcutta educated public had been gathered there. The small gathering were struck by my impressive and determined speech and requested me to go on with my lecture. The audience grew rapidly as I proceeded with my speech and the lecture lasted for more than two hours. All the people, who were collected there, were highly satisfied with the scientific way in which I entertained them in what they were pleased to call a useless and dry subject. Considering the strong prejudice there was against the science of astrology among the educated public the audience was respectable enough and very intelligent men were present, on the second and the following lectures. Many came and apologise-

ed to me for not taking advantage of my splendid lectures on the previous days. The audiences began to grow till at last on the last day of my lecture in the Albert Hall it was over crowded and for three hours I kept the audience in their seats unmoved. My sanskrit quotations were apt and to the point and attracted their special attention and the treatment of the subject being quite novel in its own way the Calcutta educated public were highly pleased. As a result of my going to Calcutta an astrological class was opened under the presidency of Babu Narendra Nath Sen, and I had the special honor of opening it in person with a short introduction to the subject. Some European ladies were present and I had many invitations to see gentlemen in the city. The Honorable Maharaja Manindra Nandy Bahadur of Cassimbazur sent for me and I had a very pleasant conversation with that nobleman. I revealed to him my idea of holding an astrological congress and he promised kindly to take an active part in it. I hope the Maharaja will keep up to his promises when the time for action comes.

Babu Ladli Mohan Ghose took me to the palace of the Pike parava Maharaja and I spent a couple of hours very agreeably with him. He possesses vast information on various subjects and has been keeping his knowledge up to date. I visited the Editors of the Englishman, Indian Daily News, Indian Mirror, Indian Nation, Amrita Bazar Patrika, the

Dawn, the Bengalee and other gentlemen and I must here record with pleasure the polite and kind treatment one and all of them gave me, and the pleasant conversation we had on various subjects. My residence became a lecture room, as it were and excepting two or three hours for my religious devotion and food all the time during the day I had to spend in receiving visitors and holding discussions with them. In fact I had to lecture 10 or 12 hours a day. I visited the Viceregal palace, the public offices, the grand museum with its variety of interesting collections, the Zoo, which had its own attractions, and in which I specially noticed a species of Gorilla of big size, dark hairs and a red stripe on the nose, the zebra with its beautiful stripes and grace, Fort William of the Historical associations, with its vast quantities of ammunition, the Kidder Pore Docks showing the development of trade and industries under the European Rule, the famous Kali's Temple with its thousands of sheep sacrificed on its altar everyday by the Bangali devotees, and the Hoogly Bridge which can be lifted up for tall ships to pass. Various minor buildings were also visited and on the whole the Capital of India left upon me very lively and pleasant impressions. I was requested to deliver a lecture in the Theosophical Hall and I did so and a special lecture on Bhagavadgita was arranged at the Geeta Society. A short lecture was also delivered at the Buddhistic Society Rooms and I was introduced to Dharmapala and Miss Albussan

intelligent and polite lady from America who is zealously working in the cause of Buddhism. I had a spirited discussion with the Municipal Vice President a learned Babu and had interviews with several European gentlemen.

I cannot forget to mention the kindness of Babu Narendranath Sen during my stay there and the agreeable hours I spent with him and my thanks are also due to Babus Seshi Bhushan Chatterjee, Jaguna Purna Gupta, Dr. Hemachundra and Lodli Mohan ghose as well as to my countryman Mr. Chondappa alias S. K. Row, signaller in the Telegraph office. There were also many more gentlemen who rendered my stay in Calcutta quite agreeable and pleasant and to whom my thanks are also due. Two or three Madrassee gentlemen are holding decent positions there and Mr. Radhakrishna Iyer in the Mercantile line could afford to be more serviceable to his fellow countrymen whenever they chance to come there.

Calcutta is a busy place and commands large trade. Babu Narendranath Sen's brief remarks on the conclusion of my lectures will represent the views of the Calcutta Public and I shall quote them here. On the last lecture day, I kept the audience for 3 hours in their seats and Babu Narendranath Sen thus remarked— "we have heard the learned lecturer for five nights and he has traversed over a variety of subjects so eloquently and impressively and with such splendid quotations from the sanskrit

sciences that it is not possible for me to recapitulate them without detaining you all. This day the learned lecturer kept all of us for over three hours a fact that speaks volumes in his favour for the erudition, eloquence, and the elaborate and agreeable way in which he has presented a dry and usually neglected science of astrology. No lecturer Native or European has surpassed Mr. Suryanarain Row in making us sit here for over three hours without our attentions being diverted; we are not aware that three-long hours have passed away under the personal magnetism of our worthy friend." A private astrological class was opened by me and some very respectable gentlemen received lessons. I have already grown lengthy and must take the readers through my travels quickly. After a stay of 25 days in Calcutta we started for Balasore with a letter of introduction to Babu Radha Churan Das Municipal chairman and Zemindar of Balasore. We were very comfortably lodged in his picturesque little Bangalow by the side of a small lake and I delivered three lectures there before respectable audiences. His uncle Rai Narain Das is a learned and agreeable gentleman and Babu Radha Charan attended to our comforts in a right royal style. Balasore is a small town with about 20,000 people and scattered over an area of four or five miles. The Iswara's temple was visited and a noteworthy fact there was the separation of water and milk when poured upon the head of the Linga, Babu Bolanath

Samanta Row, retired Dy. Inspector of schools was a most serviceable gentleman and I found in him quite an old friend although we met each other for the first time. Babu Rai Narain Das and Radhacharan Das gave me some presents of silks, stone and bell metal vessels, and before I could leave Balasore a special invitation came to me from the Raja Saheb of Nilgiri about 15 miles from Balasore. The Raja Saheb sent a clerk and a coach and pair of horses, and we drove through the country and reached Nilgiri in the evening. The reception we had there was of the most cordial nature and I spent about 10 days in Nilgiri. There are 18 Tributary Mahals in the Cuttuck Division and Nilgiri is one of them. The Raja gets about 3 lacs a year and has a European Dewan Mr. Ring. I spent a few pleasant hours with Mr. and Mrs. Ring and they appeared to me very kind and polite. The Raja saheb is a young man with fair English education and is now managing the estate himself.

He is an excellent shot and we went on elephants for a tiger hunt into the Raja's jungles. More than a thousand men with bows and arrows had been collected and the hunt was exciting and interesting. Through the folly and bad position of a hunter, a tiger which passed by the Raja could not be shot and we were disappointed and annoyed by this failure to bag the game on account of the haste of a junglewalla. Then we had a drive through several villages and the skill in archery was

next witnessed. Unaccustomed to the use of bows and arrows, my attempts to shoot arrows elicited loud laughter from the junglewallas and they little knew my skill in the use of my pen on the paper. I was curious to see how far an arrow could be shot and when a youth of 20 summers sent an arrow hissing through 7 or 8 furlongs I was much struck with the value of the weapon for offences and defences. A thick stem of a tree was planted at a distance of two furlongs and I desired the best archers to shoot at it. Several failed and a lean man for whom I had hardly any opinion almost cut the stout branch into two by a single arrow of his. Many of them had assured me of the deadly effects of these arrows and they also told me that some of them were poisoned at the tips by the juice of certain herbs which produced immediate death on the objects struck by these arrows. Then we passed at about 7 o'clock into a certain village where a rustic dance was arranged for our entertainment under the orders of the Raja Saheb. The custom in such cases is that the women and men get drunk by a sort of preparation from the rice and then with big drums two or three village inmates join together and continue to dance to wild songs which describe either religious devotion or some spirited narration of bye gone wars. It was nearly ten P. M. when we reached the Raja's Palace again. The party had about 8 elephants and half a dozen guns and when I asked the Raja Saheb to show me his skill

in shooting he selected the best of shots, a mark was made in a tree in the valley at a distance of about 4 furlongs and they were directed to hit at the mark. Only one succeeded in touching the ring by his bullet and the Raja then took a splendid rifle and shot at it 3 times every time succeeding in hitting at the centre. He has a prepossessing appearance and good strong body, and I hope the Raja Saheb would rule his territory with justice and energy. A lecture was arranged in the Darbar Hall and all the officials and the educated Public with Mr. and Mrs. Ring were present with the Raja presiding on the occasion. Silks, shawls and fine vessels were presented to me by the Raja Saheb and he promised to encourage the astrological cause. From Nilgeri we wended our way to Soro Railway station and halted there for a night. My worthy friend Babu Bolonath Samant Row had kept company with me and his son in law the Hospital assistant treated us comfortably during our short stay. From there we took the Rail to Cuttuck the largest city in Orissa on the banks of the Mahanadi, a very broad river here, crossed by a long Railway Bridge. I stayed for 4 days in Cuttuck, delivered 3 lectures and impressed strongly the truths of astrology on the educated public there.

Are Flying Machines Possible.

The Earth is moving in space as well as other planets, and the solar system is maintained in its positions

by the terrestrial, and celestial gravitations. Gravitation when finally analysed, will be found to be the resultant of the attraction of various energies, and it would be absurd to think that it is only one form of energy which is exercised by the Earth on objects tenanted its surface or coming within the powers of terrestrial gravitation. Scientists of fame have now great doubts regarding gravitation being a substance. It may be a very fine matter, and it may not be revealed to the ordinarily developed senses. If the sun and other planets are attracting the earth and the earth in its turn is attracting them, it will not be unreasonable if we say that by special cultivation of the mind the two energies cannot be separated, and their constituents determined. The Earth is kept in its place by solar gravitation exercised through space and ethereal matter. The Earth in its turn exercises its gravitation on the sun and the attendant planets, and this also is done through space and ethereal matter. Here it is plain that two different forms of energies are exercised and they are working into each other and perhaps moulding their mutual attraction in accordance with certain laws which have yet to be revealed. By separating the terrestrial from the planetary gravitation, we will be able to study its nature distinctly and the physical or mental conditions under which the terrestrial gravitation may be overcome. The atmospheric envelope facilitates or retards the progress of objects. A careful analyses of the atmospheric

coyer will enable men to overcome the pressure exercised by it and the gravitation which the earth exercises. Mind can transmit itself into space or through space and therefore can be made to work wonders if it be properly regulated and developed. Gravitations of the planetary bodies are of different natures. *Bharavahaka* is the name given by Sanskrit scientists to a kind of air, which neutralises the attraction of gravitation and in which man can rise at will to any highest he likes, provided his mind has received the necessary training. Man himself can fly like a machine by his mental development. His body by special training, can be raised into the air and he can run at tremendous velocities as if his body is not subjected to the terrestrial gravitation. A study of the peculiar attractive powers of the solar ray, will enable one to go to the higher regions as the rays are raising substances from the earth, and if man knows the collective energies which go under the name of gravitation, then he can split them up into minute forces, which his mental strength can overcome, and then he gets the double advantage of overcoming the terrestrial gravitation and of taking advantage of the conditions of celestial energies which can lift him up. A large sheet of water is exposed to the solar rays. The water is held on the surface of the earth by the earth's gravitation and the pressure of the atmosphere which is over it. The solar rays pass through the outer covering, disturb and force open

suitable passages for taking away the water droplets, and ascend to regions perhaps far higher than those which could be approached by the earth's atmosphere. The water evaporates, and large sheet of water will apparently disappear after a few days or months. Then what becomes of the water we have no exact information from the modern scientist. The currents of air are caused by solar radiation and they appropriate certain quantities of the water converted into vapour by the solar heat. But there is nothing to show that in any given area, the water evaporated will be exact in quantity with that found in the covering atmosphere. There may be less or there may be more. If there is less, then what has become of the other quantity? If it is more, whence did the excess quantity come?

If it is declared to be equal then the quantity of radiation and hence evaporation must be equal in quantity of the rain fall in that area. If this were so, then localities will remain stationary and the quantities of rain must be uniform without any change in their fall. It is not so and we can adduce ample evidence to support this statement. Higher on there are certain agencies whose work cannot be tested with the facts known to the present generation and their sciences. We have therefore these facts before us. That the earth's gravitation can be analysed, that these atmospheric pressure can be overcome or neutralised, that the planetary attractions can be studied by the higher minds,

that the mind is the strongest and the strongest agency that humanity has, that by its development and power, all these sources of obstruction can be overcome and that man can, not only raise his moral faculties but can also raise his body if he only knows the key to open the sources of knowledge which are lying concealed, in this wonderful universe. It would be silly to imagine that the world is so many years old, that the present discoveries and inventions even unknown to the ancients who lived in the cycles of remotest antiquity, that new forms of combinations of matters are effected now which were never attempted or developed before, that the mental energy of the modern generations has never before been manifested in similar ways, and that the acme of the present civilisation has been the special gift of modern culture. If gases can ascend higher then why not the man who is nothing but a certain compound of various gases. In man the scientist identifies oxygen and hydrogen and other heavy and light gases. Will it be unreasonable to think that man cannot know the exact qualities of the various gases that he cannot develop one gas to the exclusion of the other, that the change in his food and clothing will vary the proportion in the gases combined and that the electrical currents cannot make him heavier or lighter as he cultivates or suppresses them.

The splendid *Veniaras* of the ancient Hindus, and the *Kamarupa* of their physical bodies were a few

decades ago considered to be barbarous stories which no man with culture could believe. But modern developments have clearly proved that *truth* is stronger than *fiction* and that after all the ancients might have made a careful study of all these phenomena. The *Prayamana* or the controlling of the breath not according to the precepts of this or that medical journal but in the approved *yoga* ways propounded long long ago, has led determined men to control the elements in a most wondrous way and the *Ani madi Asta Siddhis* and the miraculous deeds recorded by some of them may have been veritable facts, which may be repeated by the modern scientist after a series of trials, till at last by chance or instruction befalls upon the approved ways and gets into the mysteries of the Nature's workshop.

Counteract the gravitation and court the help of the solar energy, the aerial navigation physically becomes an actual fact and what then remains for us after this conquest over terrestrial gravitation we shall leave future scientists to answer.

There is no limit to the mysteries of Nature, neither has man any limit in his greed and ambition. The air ships are not planet ships, and when he travels freely in the air, he next binds his energies upon travelling into the regions of the marish planets then into more remote till at last he loses himself in the unlimited space and the vast universe of Suns?

Difficulty to get adepts in Astrology.

To

THE EDITOR,

"ASTROLOGICAL MAGAZINE",

Madras.

Dear Sir,

We, in this part of the country, are to labour under a special difficulty with regard to the study of astrology. The want of good astrologers is keenly felt by us. A Guru or a teacher is indispensably necessary for the study of astrology but to our great misfortune, we are in peculiar need of that. We have, therefore, no other course open to us, than to bother you and such like men, in cases of difficulty. We, therefore perhaps reasonably hope, that you will not grudge to take a little trouble in explaining difficulties we meet with in the study, of this sublime science. We know that the Grahas exert their influence upon us and bring about changes, good or bad, with regard to us. The same must needs hold good in the case of the *oopagrahas*. In fact, it is seen in some astrological works of merit, that certain *oopagrahas* in their turn exert their influences upon our horoscopes and by the refraction of the rays of light reflect from them become the causes of good or evil effects. In my little reading I have up to this time found the names of only the following *oopagrahas*—Maundi, gulika, yamakantaka and kala. I do not know, if there are any other planets of this nature.

If so, I request some of your learned readers to be good enough to explain their names and nature and actions produced by them, in the columns of your celebrated Magazine. Now, of those that I have mentioned above, Maundi seems of the greatest importance. It is often and often mentioned in the Sarwartha chintamani, the Jataka parijatha, Parasara, and such other works of great celebrity. It is used in the determination of a Nasta—Kasthi, in finding out the Lagna (either of birth or of question) and so forth. As upon the correct fixing of the Lagna, depends every thing of horoscope or of a question, the value of ascertaining the position of Maundi cannot be exaggerated. But a difficulty stares us in the face. How are we to determine its position in a Rashi chakra? The position of planets like Venus can be easily found out by reference to an ordinary almanac or we may even independently calculate and find out their position. But I have as yet got any clue as to the ascertainment of the position of planets, like gulika and such others. As to Maundi, we get some hints from the Sarwarthachintamani chapter I, stanza 45. But even that is not sufficient. By that I can only find out a particular time of the day when it exerts influence upon a particular horoscope, take, for example, a certain Sunday: we get the Ahapramana from an almanac, say it is 31 ghatiks. Multiplying it by 26, we get 806; if we now divide the product by 30, we get 26 as remainder. This indicates that maundi exerts

its influence upon a horoscope at the 26th ghatika of that day. Now suppose, we are to find its position at 1 P.M. How are we to determine it. If again in the previous example the remainder be 0 and not 6, what will be the time, when it will exert its influence upon the horoscope? For this what do we mean by "exert influence upon the horoscope"? Are we to understand by this that it exerts its influence upon the Lagna indicated in the horoscope?

Again what method should we adopt in finding out the position of planets like Gulika? If we cannot find out the exact minute and degree they occupy in the Rashi-chakra, it is impossible to get any help from them in the matter of prediction. I therefore request the favour of your kindly explaining all those difficulties in the columns of the Astrological Magazine.

PANJIA. JESSORE } I remain sir
27-8-02 } Yours truly

Manmatha Nath Ghosh.

Influences of Planets on Men.

In the "Introduction" to the study of Astrology in the light of modern sciences, we have written exhaustively about the influences of planets on men, and these influences may be divided into 3 grand divisions:—(1) influences of planets on the bodies of

men or physical, (2) influences of planets on the minds of men or mental and (3) influences of planets on his successes and failures in life or political. Then the important question of remedying those influences comes up and then we shall have to examine how far they can be remedied and if possible, by what kind of remedies could those planetary influences be avoided or modified.

As regards the first question of physical influences on the physique of man, we have three departments which have to be taken into our consideration.

They are (1) mineral influences, (2) vegetable influences, and (3) animal influences. If we strictly confine ourselves to this scientific and systematic way of treatment, it would occupy a long time, and much space, and all our readers might not be able to follow so patiently through our articles. We shall therefore first take the influences of those which are well known to us, by our daily contact with them, and a better knowledge of which may do immense good to us in our daily lives. Our homes are collections of influences of planets in the three grand kingdoms of nature, and these are, the nature of the ground we live on, and the materials our habitations are formed

the vegetables and gardens we have in them, and the domestic influences of our cattle, and our wives and our children. Even the greatest dunce in the world cannot deny the influences flowing from these sources. These home influences are a collection of the highest science, highest morals, highest religion and highest politics and therefore one who studies these influences and knows how to control them or be controlled by them, will be a man who will be entitled to our highest respect, and will be extremely useful to the society he lives in.

(to be continued)

Can mind go out of the body.

When Hindus talked of *Parakaya Pravasa* a few years ago, the Missionaries and the scientific bodies burst out into loud laughter and called them credulous fools. But the discoveries of modern science are simply explaining, what was then inexplicable, and go far to prove that the ancient intellectual development of India far surpassed that of the modern times. Maharishi detected their minds, travelled where they liked and entered their former bodies at their will and pleasure.

Communication that makes Marconi's wireless telegraphy seem crude and cumbersome in comparison is the aim of successfully conducted experi-

ments which are being made by the society of Psychical Research in New York, Washington and in other parts of America and in Europe. The society has its head-quarters in London, with working branches all over the world.

Foremost scientific men of the world are its members. For many years past it has devoted itself to the thorough, patient and exact investigation of mental phenomena. It is devoting its energies toward establishing that most important factor in the advance of civilization—quick communication through the development and concentration of mental power possible for one person to communicate with another instantaneously, without the use of wires or elaborate apparatus, independent of all atmospheric and material conditions. It has been demonstrated that persons can communicate with each other at a distance of 500 miles, and in course of time these wonderful messages could be sent around the world. Electricity is not required for the transmission of these messages. Concentrated mind force has been used in its place and the time occupied in transmitting a message is the time occupied in thinking about it.

R. Osgood Mason A. M. M. D., one of the foremost authorities on such matters remarked that there is no

the slightest doubt that there are systematic communications between individuals by other than the generally recognised methods.

"The time will come when certain persons will be able to communicate with each other, no matter how widely apart they may be, with the same freedom, the same fluency and the same copiousness that characterise actual conversation. These fortunate individuals will have no need of mails nor of the telegraph. Simply by the exercise of their own will power they will be as well understood as if the recipient were within the sound of the voice.

"The privilege will not be granted to every one. More persons will be able to send mental messages than to receive them. I should say, as a rough guess, that not more than one person in fifty has a sufficiently sensitive mind to be able to understand the telepathic message.

Whether or not this method of communication can ever have a practical commercial value I am not prepared to say. It is still in its infancy, and although it now seems improbable, he would be a rash man who would dare to say that it cannot be made of material use."

These are prophetic words uttered by a scientific man of great reputation. Among the *yogees* in India and

elsewhere, this kind of communication with their fellow yogees separated by tremendous distances is being held every day and we ourselves have witnessed personally some wonderful performances of this nature for which we could find no other rational or scientific explanation. The great *Sankaracharya* the expounder of modern Advaita Philosophy so much admired by the Western scholars took out of his body his mind and soul, made them enter into the body of a dead sovereign, and brought them back into his own body after serving his purposes. He had control over the elementals so thoroughly well that he attracted by his mental power a tall cocoanut tree, made it bend, ascended the same and jumped over the high wall of Mandana misra's palace in Cashmere. These look like miracles, but they can be performed by all those who have advanced mental powers. Among the Hindus this concentrated mental energy is called the *Thapas sakti*:

Sir William Crookes, one of the foremost British scientists, called the prince of British Chemists, inventor of the Crookes tube, which made the discovery and practical use of the X-ray possible, and of the radiometer; discoverer of thallium has taken a more advanced view of these possibilities. Recently he prophesied that it would

be possible before many years to send messages by purely mental force at the will of the thinker.

Like everything else this wonderful power is capable of development. Some experimenters are able to do away with all apparatus.

The important factors are the people themselves—a transmitter, or agent, who must be a person of very positive mind with unusual powers of concentration, and a receiver or percipient who has a mind that is very sensitive to all impressions, which the possessor has the power of reducing to a passive state at will. The experiments which have been made show that as a rule men make the best transmitters and women the best percipients.

A black screen is placed in a dark room and on this is arranged white board about a foot in diameter, on which is written or drawn the word or figure which it is designed shall be transmitted. A stereopticon lantern projects a circle of intense white light upon the disc. The transmitting agent, sitting at a convenient distance, places before his eyes a conical tube, like a megaphone with an enlarged mouthpiece, which shuts out from his view any objects that might be visible from the reflected rays.

These things are simply to aid the

agent in concentrating his mind upon the word or drawing to be transmitted—to assist him in visualizing it. It isn't enough for him merely to see it, to be conscious of its presence. He must take in every part of it, feel that it is stamped upon his mind, so that if he should close his eyes he would still see it.

The receiver is placed in another room to avoid any suggestion of an understanding or of collusion. His eyes are bandaged and care is taken that he shall not be able to see even a ray of light which might tend to distract his attention. And for this same reason quiet is essential.

As a rule the printing or drawing on the disc is made by a third person, and neither the receiver nor the agent can have any previous idea of the message that is placed before them.

After concentrating his gaze upon the disc for a few minutes the agent feels his mind become a blank except for the object before him. It seems to make up his whole mental universe. If the agent closes his eyes and then walks into a lighted room before opening them he still sees the object at which he gazed so intently, but the black has become white and the white a smoky bluish approaching purple, and the black a luminous yellow.

Sometimes the percipient receives the message almost instantaneously, but that privilege is enjoyed only by an experienced one with a particularly sensitive mind that he can reduce to a condition of almost absolute passivity

We shall recur to the subject again as it is very interesting and instructive. We draw the attention of our readers to the points of resemblance in the practice of *yoga* and *Vedanta* and the methods recommended for mental concentration here by the scientists. Why not the scientists try their hand at *yoga* and see what it contains.

• Deep Breathing.

All the world over there are thousands of religious tenets and each one claims superiority for itself. Disputing these claims, justly or unjustly advanced, will cause much friction and many of the riots are due to one religion cavalling at the other. Let each man be tolerated to hold his own views. There is no harm in that. But when the principles of a religious system are expounded, cultured minds can at once see which is superior and which is inferior. The Aryan Religion sends forth no missionaries and tolerates all kinds of beliefs in a future state of existence. In fact if the *Puranas* of the Hindus are carefully perused one will be able to see every shade of godly belief developed there with marvellous accuracy to details and conceptions and making provisions for all kinds of human tastes and phases of mental development. The *yoga* of the Hindus and their *vedantha* stand unrivalled even to day and no other religion, so far as our knowledge goes includes all branches of scientific knowledge which human intellect can cultivate or even conceive of. Medicine and hygiene prominently

figure there, and *Pranayam* the marvel of breathing and its effects, are early in life given to all high caste Hindus as the preliminary step to their future physical, mental and religious prosperity. The art of deep breathing is most successfully practised by the learned *yogas* and their intellects assume wonderful expansion and strength in proportion to the sincerity and devotion with which they practice *yoga*. Almost all the scientific and medical journals of the world are now opening their eyes to the importance of measured and deep-breathing and if really these attach importance to it as they seem to do unmistakably from their writings, then the knowledge involved in the processes of *pranayama* will be a splendid acquisition which is worthy of being achieved by the greatest of modern intellects. We shall give a short quotation from a leading European journal and the ideas expressed therein are no new matters to the Hindu who knows what his *yoga* is. The observations in the journal run thus and are to the point—"great men as a rule are deep breathers. Breathing exercises are beneficial to every organ. They give the body an erect bearing and increase the faculty for work. Whether one hopes to excel either in mental or physical work the ability to breathe deeply is very valuable. The lungs may be developed by any one without the assistance of an instructor or gymnastic apparatus. One of the first rules is to breathe through the nose. Nine people in ten in taking a long breath will open their mouths wide.

The Lunar Year SHUBHAKRUTU.
"THE ASTROLOGICAL MAGAZINE ALMANAC"

Showing the Positions of Planets during the Month of

Kaliyuga 5003.
Fest 1311.]

AUGUST 1902.

PAST YEARS FROM THE CREATION OF THE WORLD 1,955,895,003 SOLAR YEARS.

Vikramarka Saka. 1959.
[Salivahana Saka, 1824.]

[illegible][illegible]

The mouth was never intended by nature as an air passage. It is too large and allows a great draught of cold air to strike directly upon the delicate lung cells. The nose allows only a small quantity of air to reach the lungs. And this by passing through the nasal passage is more or less warmed to the temperature of the body before reaching the lungs. Deep breathing strengthens the entire spinal column. On taking a long breath the diaphragm should be drawn in, the chest thrown out and the head held back. Every deep breath taken in this way tends to enlarge by so much the cavity of the chest thus increasing the lung capacity. The average man has the power to increase the general efficiency of his body nearly one third by devoting a few minutes each day to breathing exercises."Scientific and enlightened as the remarks of this journal are, they are largely defective and greatly misleading. Deepbreathing is no doubt very good, but when the *breath* is not regulated in the way it ought to be done the later effects on the human system will be highly injurious and the air might force its passage into the corners of the body where it is not wanted and where the effects would be highly prejudicial. The writer of these remarks quoted above is one who apparently practised deep breathing without proper instruction and therefore the excellent effects produced upon the health and intellect of the man who practises deep breathing have not been detailed by him. Holding the breath in

the approved way, taking in and sending out matters which are wanted or not, wanted by the body for its nourishment and forcing the air into certain passages, where it will have an exhilarating effect upon the mind of the person and then use the inhaled air for purposes of spiritual advancement are matters which ought to be learnt from competent men who are adepts in the yoga practice, who have realised the advantages of *Pranayama* physically, mentally and spiritually and who therefore will be in a position to initiate the novice in the right art of deep breathing and its wonderful effects. Men are very dogmatic and conceited. Their pride often prevents them from drinking in knowledge at the fountain head. When the Hindu religion gave excellent lessons in yoga the Europeans laughed at the idea of a science which pretended to work wonders from the knowledge of deep breathing. But when they themselves are advocating the advantages of measured and deep breathing they are apparently unwilling to utilise the splendid sources of information which are at the gift of the Eastern adepts. They explain with great show of originality old and stale principles of Hindu science but they are unwilling to put themselves under the tuition of its splendid votaries. The time is not far off for the establishment of the intellectual empire of the Hindu sciences.

THE ASTROLOGICAL MAGAZINE.

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The Influences of time.

Time is *Kala* in Sanskrit. The root means that which is able to send out or destroy the life of objects.

Varahamihiru—the famous author of *Brihatjataka*—in his 4th stanza names *Kalapurusha*, as the principal Energy by and through which all natural forces are made to work. Time is eternal and no one can pretend to say that he has seen the beginning of time or can ever hope to see the end of it. All creation must have place in time. All protection and all destruction have their work in time. In fact the Supreme Intelligence works through time and manifests His

influences in time. Time is marked by various natural and artificial measures and the different calendars of the various nations show unmistakably the stages of intellectual development which were achieved by them in their treatment of the influences of Time and space on all creation. Planets are moving constantly, but we see them moving at certain velocities and passing certain visible objects by which we can identify their movements and gauge their different rates of motion. The influences of Time are well marked both on the seasons which compose a natural year and also on the growth of men and animals in their different phases of existence. All characteristics

and differences we find in creation have to be traced to the influences of Time. The infancy, boyhood, youth, manhood, old age and death are nothing but results of the influence of time. The winter, the summer, the cold, and the windy seasons are marks of time's influence in space and time is represented on a lower plane by its powerful representative the Sun. He gives us days and nights. The influences of day are different from those of the night and the influence of the 8 yamas into which a day of 24 hours or 60 ghatikas is divided, can be accurately measured and identified by men with developed intellects in that direction.

Each yama has a duration of $7\frac{1}{2}$ ghatikas or 3 English hours, and if a person begins to watch the influences of solar sounds, heat, light, magnetism, electricity and ether working during these 8 yamas he will be greatly interested and surprised at the knowledge which characterised and elevated the ancient intellects and by which the Maharishis marked the various influences of Time on terrestrial and celestial objects. We at once perceive that the influences of twilight differ considerably from those of the midnight and the influences

of the mornings certainly contrast with those of the midday and the evening. Then again the lunar days or *Thithies*, marked so unmistakably by the different phases of the reflections of the solar light from the moon have their own influences while the entree of the sun into the different signs of the Zodiac have a remarkable effect both on the animate as well as on the inanimate creation and also on the physique as well as on the intellect of man. The influences of Time on vegetation and animals are most wonderful and show the great sagacity which they exhibit at the approach of peculiar solar or lunar variations. Metals are not exceptions to these all powerful rays of the Sun and the Moon. Vegetables, minerals and animals manifest remarkable vigour or weakness during certain seasons of the year and these therefore are under the complete control of the solar energy. Take the case of vegetables. They have certain peculiar properties and virtues which they exhibit at different seasons of their existence. Certain herbs exercise remarkable influences. They store up energies during nights, and give them up during the day or *vice versa*. These

plants get their virtues from the planetary influences, and time is essential in all these cases. At the proper seasons, when they attain to certain age they exhibit remarkable creative, curative and destructive powers. Opium, Datura, Bhang, Coffee, Tea, Tobacco, Grains, and many other fruits show instantaneous effects. The effects of time are palpable in all vegetable influences. Animals show the same powers. Between the poisonous stings of a young and old scorpion, between the bites of a young and old cobra, between the ferocity of a young and old tiger or a lion, between the physical and mental composition of young and old domesticated animals there is a wide gulf of difference and these are no more than the results of the influences of time upon the animals and vegetables. The development of intellect in man, exhibits various phases of desires, during the several stages of its existence. If we omit the influence of time in all these, what explanations can we give for these remarkable differences. Colors are the results of time influences. Strength is to be traced to the same source as well as weakness. Time heals wounds better than anything else can do. Time gives

maturity of intellect as nothing else can do. Time's destructive hand is impressed upon all objects in Nature. Time creates scenes, calls into existence new nations and civilisations, introduces changes into customs and manners and exhibits phenomena for which no parallel could be found in the old order of things. All these and many more mark the progress of time. The influences of time are exercised through the solar magnetism. These are constantly flowing in all directions and are largely intensified, modified or neutralised according as they come in contact with other planetary currents. The conditions under which other plants exercise their influences are still mysterious and will have to be explored by further advanced knowledge in the physical sciences.

In all our measurements of time we have natural and artificial divisions. Which is better of the two is plain on its face. Man's vanity often leads him into false positions. January and February have nothing to mark them in the natural phenomena. Full-moon and new-moon days have special striking features. Solar days have special significance in the measurements of

heat and light. Jovian months and years have reference to the movements of Jupiter or Jove (Guru). These invisible, yet measurable quantities of Jovian magnetism have great influences upon the solar movements and through them upon the terrestrial objects and the earth itself. There is the influence of Time even in these Jovian, solar and terrestrial magnetic currents. It would be highly interesting to study these invisible and most important influences which are working through Time. Terrestrial vegetation is entirely dependent upon the intensity of magnetic currents in any given locality, and if these magnetic conditions are carefully studied and analysed very rich and luxuriant vegetation might be produced in the most uncongenial of soils. The composition and decomposition of the elements composing the earth's crust bear a direct ratio to the prevalence of magnetic currents and where these can be induced or brought in by artificial means vegetation may be produced in the most satisfactory manner. All this therefore is the work of time, and whose influence is felt in every department of Nature and without which the earth could not exist even for a second.

The very existence and composition of the earth, is due to the influence of Time in space, and it may very appropriately be held that *Kala* is everything in nature, and without it there will be chaos and confusion.

Max Muller Memorial

(Continued from P. 118 of Vol. VI)

The Hindu Philosophy and science are most perplexing to the uncultivated and unpracticed minds. The contradictions and confusions are so very great that only very few strong minds can walk through the Vedic literature without losing their steady balance, and without being hurled into a bottomless abyss from which it will have no chance of return unless it has been initiated in the proper methods by a SadGuru or right preceptor. We don't grudge to give Professor Max Muller what he deserves for the work he has done but we see so very little in his translations and philosophical publications that it is a great surprise to us, as to how he became so great in name as he has become. The reason is not far to seek. It is found on the surface. The Government of India, ever ready to give credit to a European for proficiency in Sanskrit wanted simply a man who could write much in English, misrepresent or misinterpret the Vedic works and point out the supposed inconsistencies in the Hindu philosophy. Such a man was Max

Muller. He could write English well. He was professor of Sanskrit in an *unsanskrit school*, Oxford, and he was considered a great orientalist, because he pretended to write inspired writings from the peaks of the English Isles. Max Muller had no idea of the Vedas or the Vedantha. The Hindu philosophy would begin with 33 crores of gods and goddesses and it finally rises till it culminates in the grand Adwaita principles which recognise only one Supreme Intelligence. This was too big and a bitter pill to swallow by the Western minds. Even Max Muller stared blankly at this anomaly of religious precepts wherein 33 cores of gods and all their paraphernalia were beaten down into one unrivalled and incomprehensible God. The mind must therefore pass through all the various phases of its existence and cultivation before it could be elevated to grasp the grand principle of variety in unity and unity in variety. Max Muller may have been a great man for the European admirers in Sanskrit studies. He may have written much which was tasteful to the materialistic minds of the Western nations. He may have pointed out very strange and irreconcilable contradictions in the philosophical systems of the Hindus. He certainly pandered to the tastes of the European nations by putting the epithet of "Agricultural religion" on the advanced system of the Aryan Philosophy which he was certainly illqualified to understand much less to explain, and not at all to translate. Max Muller must certainly take many more *janmas* (births) to be able to read the Sanskrit in original, to pronounce its Vedic Ricks as

they are, and to reconcile the heterogeneous matter from which the learned mind has to evolve a homogeneity of thought and conception. His pleasing his Western brethren does not mean that he has met or satisfied his Eastern scholars. Memorials should be raised for those men who have done signal service to any nation or science. We fail to see how the Europeans can raise a memorial to him. Are they not to shew what work he has done for which he deserves a memorial. Max Muller was certainly not entitled either by his education or by personal practices or by surroundings of his life, to have any high place among the native Pundits, who from the very commencement of their career had no opinion for his scholarship, and who later on found out from his writings which by the bye largely contradicted his own views entertained in his earlier days that he was only beginning to learn the Alphabet of the grand Vedantha Philosophy. It was his special misfortune not to have visited India the land of the Vedas and Vedantha nor to have come in contact with a yogee who practically knew what the yoga precepts were and with whom he could have conversed intelligently for a few hours. It is true some of the Native College Pundits wrote to Max Muller for his opinion of the value of their works and these acts of humility perpetrated by them, had the special advantage of finding their works in the good graces of the Government and the College professors in whose hands lay the patronage of prescribing text

books for the college examinations. Who called Professor Max Muller a great man? From whom did he get the title of Professor of Sanskrit and by whom was he dubbed with it? Was there any competitive examination in which he came out with bright colors and in which the papers were set by real sanskrit scholars of recognized merit in India? Why did not the Government of India or Her Majesty's Government in England send him to India to call up a meeting of the real Pundits of the place and allow the Natives to show their skill and the ignorance of Max Muller? It is not fair to take a man's worth at the estimate he and his own admirers give? Was there no duty cast on the Government to allow a fair fight in the intellectual field with the gigantic opponents of Max Muller? The government has power to erect any memorial it likes to commemorate the late Professor's name. They may compel their dependants to subscribe largely for such a purpose and the whole thing might pass off very creditably too. But we must raise our single voice at the injustice which will be done to the cause of Sanskrit Philosophy and the Vedas and the real pundits who far surpass any European orientalist in their profundity of Sanskrit learning and the practical value of its Vedantha. It is highly presumptuous for any European Sanskritist to call himself a scholar in sanskrit. Sanskrit is a very difficult language and its *swaras* (pronunciation) are most perplexing and troublesome to the Western tongues. Sanskrit words and sentences can be composed and decomposed in an

endless variety of ways and these complications are not intelligible even to the best of Native Pundits. Why should any man seek for credit in a language in which he could never even succeed in understanding the preliminary technicalities. To understand the Vedas (the real wisdom relating to god) the person must have a wonderful familiarity with Sanskrit grammar, logic, language, astronomy, astrology, mathematics, rituals, the Puranas and the minute details of the procedure adopted in Mantras and sacrifices. Will it not be foolish to suppose that Max Muller or any other European writer had practical knowledge in the strict performance of *asceticism* which characterised the Indian Rishis, and which was so highly needed by the students to understand the inner meanings of the Vedas and the vedantha. The *swaras* in Vedas are everything, as they are in practical music. What shall we say of a person who does not care for *swaras* in Music but who still wants to pass off as a great authority in the musical sciences. A greater inconsistency than this can hardly be imagined.

Max Muller absolutely knew nothing about the Vedic *swaras* as he was never taught by any competent and holy Brahmins. If his admirers say that he knew all about the *swaras*, we would ask them a simple question as to where and under whom he received his Vedic lessons. Did he know in the first place that Vedas completely insist on appreciation of the value of their *swaras*.

Each veda has its peculiar *swaras* and unless he be a *Trivedi* he could not be called a scholar in the Vedas at all. There are *Saptha koti* Maha Mantras, or 7 crores of principle Mantras. Did he know anything about them? Where did he learn them, and when did he practise them as recommended in the *Punashchra* Vidhana of the Mantra shastras. Had he at any time the *Mantra Siddhi*? and if so how did he gain it. Is it reasonable to suppose that any person can translate Vedas who had not known *swaras*, who had no initiation into the mysteries of Vedic religion who was not instructed in the Mantra *Rahasyas*, and who never visited the land of the Vedas and who never served disinterestedly and humbly under a vedic Guru, of practical knowledge. Then the sooner he gives up his claims to greatness in the Vedic studies the better it would be for him and his blinded admirers. We ask for fair play and not for a shower of abuse. The critics, if they are honest men, must open their eyes and see to the force of our arguments and the facts we have stated. Max Muller was no doubt a great man to the Europeans. But could that fact justify his title in the sanskrit sciences. Our sanskrit examiners prescribe text books, quote one European as an authority for what they say and run with the complacent idea

that they have done a great service to the world at large. Of course a question has many sides. They have only vision on one side, while the native has his own views. For the sake of filthy money, sometimes a mercenary Pundit in a college praises his European's translation but that makes no scholarship, neither does that give him a permanent place in the region of fame.

Important Lessons in Astrology.

LESSON XV.

(Continued from p. 159 of Vol. (VI.)

In the previous lesson we taught that sun is called the *Devadasatma* and that when he moves from house to house in the zodiac his rays undergo marked changes, and that all the grand kingdoms of Nature—mineral, vegetable and animal—feel these changes and as a result there will be modifications. Usually we say that the weather has suddenly changed, that we feel great heat or cold on a particular day and that particular forms of diseases begin to manifest themselves on some days. There is a deeper and a more elevated meaning in the expression the

twelve-souled applied to the sun. Human nature finds itself changing from day to day and from hour to hour. In health or disease these influences, of the passing solar rays make themselves particularly felt. There are critical moments in each man's life. Their critical moments may have reference to his health or to his prospects. These *Sankramanas* or solar entries into the 12 signs of the zodiac are times at which large quantities of celestial magnetic currents are concentrated or discharged and there will be a marked change in the movements of the sun also in his southern or northern directions. In Aries or *Mesha* the sun is found to be most powerful and he is specially so on the 10th day of that month. From that day he begins to have a downward course and till he enters Cancer he is said to be in the *oottarayana*. From Cancer he begins to lose his ethereal energies till he comes to the 10th point or degree of *Libra-Thula* where he is said to be at his worst position for giving good. He is debilitated there and from that point he again begins to move northwards when he enters *Capricornus Makara*. This *sankramana*, is held sacred by the Hindus and various charities are recommended to ward off the evil which has been accumulated in the downward course of the sun.

In the *oottaragola* (northern half) the rays of the sun have peculiar efficacy for facilitating good work while in the *Dakshina gola* (Southern half) his rays have greater evil tendencies. In our previous issues of the *Astrological Magazine* we have pointed out from the *Bhautika sutras*, that all *Vidyusakti* comes from the sun and that it has two grand divisions—viz the *oottara* (North) and *Dakshina* (South). The Powers of the first are health and wealth giving while the influence of the 2nd are bad and evil producing. The godly people are called *oottarayanas* while the *Rakshasas* are called *Dakshinayas*. In his movements in the twelve different signs of the zodiac, the sun is not and cannot be uniform in the production of good and bad results. 30 degrees of each sign are again marked out by the 9 *padams* or quarters of the constellations, and in each of these *Padas* the influences of the sun are different. His rays are not minimised but the peculiar moral tone-giving energy in his rays are modified or neutralised. If sufficiently delicate instruments are constructed, and the light emitted by the sun is watched from hour to hour, from day to day and from month to month, we will be able to see remarkable differences in the intensity of the various colors which are blended together to produce the

white solar light we are accustomed to see. In these changes in the blending of the various colors into white light may be seen the causes for the variations which the solar rays are able to effect in the objects on which they fall, and which they influence. The matter is certainly a complicated one. There are several sources of light which have to be taken into consideration in the treatment of this interesting subject. First we have the zodiacal light which has its own influences on the objects subjected to their radiation. Then we have the light of the constellations which mark the paths of the moving planets and which therefore affect or modify the planetary rays. Then we have the planetary rays which necessarily commingle with that of the other sources of light and undergo great changes. Then we have the astral light or light emanating from the millions of stars whose influences cannot be omitted. The sun therefore has a highly complex light which defies all ordinary attempts at analyses. When the sun moves in the *Dakshinayana*, good work involving moral or religious interests must be avoided. In *oottarayana*, quite the reverse holds good, and all auspicious undertakings may be commenced. The attempts of man must have a definite end. The material prosperity, separated from the religious prosperity, is an

item which was entirely neglected by the ancient Aryan. Why does man live at all? is an important question which was explained in all its aspects by the ancient Maharishis. If he lives only to eat, to drink and to procreate, he serves no higher purpose than any of the brute creation which follow these duties regularly and therefore he falls into that classification of animal existence to which they also belong. He has an intellect far higher than any the animal creation can show to its credit. If this fine intellect of man is a ray from the supreme Intelligence they by the very same fact that he possesses this *Brahma Kala*, he will have power to analyse and control all nature subordinate to him and soar higher into the moral and spiritual regions till at last he becomes one with the Fountain Head of intellect and separates himself from all his grosser encasements. The Maharishis clearly laid down, definite rules for this final emancipation and in our next lessons we shall speak more about them.

Correspondence.

We do not hold ourselves responsible for the opinions expressed by our correspondents. Correspondents are requested to write legibly on one side of the paper only.

Earthquakes.

EDITOR, ASTROLOGICAL MAGAZINE,

MADRAS

Worthy and Dear Sir,

A great deal of stir was made by Kandasami Pillai of Dindigul about predictions made in *re* earthquakes on the 30th and 31st of August. He has miserably failed.

Sometime ago-I believe in your July or June issue of Vol. V. 1901 you published a letter of apology from him for his failures regarding the term of life he gave to Her Late Majesty Queen Victoria. If the man is not qualified to make national predictions he ought not rush into Press with ill understood principles of Astrology. Some of the explanations offered by scientists, are puerile and show the extent of ignorance that still prevails among them and the conceit they have for other sciences, you wrote to some of my friends to say

that there would be no earthquakes on those days of which people need be anxious about and I am glad to observe your predictions verified. Would you kindly say a word or two about the agricultural prospects this year so that the public may be prepared for any unpleasant outlook. Without astrology I may predict continuation of famine and spread of epidemics.

A constellation.

Cuttack }
1-9-02 }

Dear Editor,

I read with much pleasure your spirited articles in your magazine. I beg to draw your attention to a few points which I hope will receive due consideration at your hands. You must ensure the regularity of the issue of your Magazine and give your readers almanacks always in advances. The subjects must be so arranged as to keep up the interest created in them. The Jaimini Sutras which appeared in two issues of Vol. V. have not been continued. And the reading Public will anxiously look for translations of those difficult sutras from able hands like yourself. The Magazine has a bright future and is the only one of its kind in the civilized world.

One interested.

BOMBAY }
25-8-1902 }

New Century A Nonsense.

Europeans have generally very fine phrases but they are mostly misapplied. What was there to call 1900 a new century? There was no physical, astronomical, social or political event of any magnitude, which could justify the title a New century. This was simply and purely a nonsensical technicality, which has no more meaning in its application to this year than to any other year. The ancient Hindus called years, months, days, hours and minutes by names signifying certain Physical or electrical phenomena. A lunar year month or day has direct reference to the phases of the Moon. The solar has reference to the movements of the sun and so also the jovian. In what way can they connect any phenomena with the commencement of the New century. Excepting a crazy convention, they can assign no sound reason, and offer no explanation physical or moral.

There was perceived no change in the thermometer, none in the barometer and nothing at all in the hygrometer. Would it not be better for the scientists and naturalists to begin their calculations of time on the occurrence of some terrestrial or celestial phenomena.

They would then be able to say why they call it a new year or a new

decade or a new cycle or a new century. They would be the last persons to admit their mistakes and change their front. They would not like to mend matters even when sense is offered to them. They would not condescend to learn lessons even from Nature itself. What distinguishes one century from the other no body knows. Examine carefully into these matters, and you will see deep under their intellects a strong prejudice, unbounded conceit and pigheadedness to admit faults. They can easily mend matters by changing these calculations and starting centuries and years with reference to certain terrestrial or celestial phenomena.

Coronation Prediction Verified.

Babu Radha Ballab Bashk B. L., pleader Judge's Court, Dacca, made, it seems, a strong prediction about the intended coronation of King Edward VII, and he thus writes to us under date 22 July 1902 regarding the fulfilment of his prediction concerning the king's coronation. He observes—"I feel pleasure to let you know that my predictions regarding the coronation of the 29th ultimo having been fulfilled, the Amrit Bazar Patrika correspondent kindly took it into notice and gave publicity in the paper of the 7th inst. "This

The Lunar Year SHUBHAKRUTU.
"THE ASTROLOGICAL MAGAZINE ALMANAC"

Kaliyuga 5003.
Fush 1311.]

SEPTEMBER 1902.
PAST YEARS FROM THE CREATION OF THE WORLD 1,955,855,003 SOLAR YEARS.

Vikramarka Saka. 1959.
[Salivahana Saka, 1824.]

English Date.	Mahomedan Date.	Solar days.	Lunar days.	Ghatikas.	Week days.	CHANDRA (MOON).			Length of day.	Ravi (Sun).	Kuja (Mars).	Budha (Mercury).	Guru (Jupiter).	Shukra (Venus).	Rahu (Dragon's Head). Tali.	Kethu (Dragon's Tail).	Sani (Saturn).	REMARKS.
						Constellations.	Ghatikas.	Rasis (Signs). Moon.										
1	27	17	14	15	Mon.	Aslasha.	3	Can Leo.	.....	Poosh.	Oottra.	.....	.....	Asla.	..	..	..	.....
2	28	18	15	16	Tues.	Makha.	159	Leo.	.....	.....	.....	.....	.....	3-29	..	..	..	.....
3	29	19	16	17	Wed.	Poobha.	59	Leo & Virgo.	30-36	Poobha.	.....	.....	.....	.....	..	..	..	Elevation of the Northern Horn.
4	1	20	17	18	Thurs.	Oottara.	60	Virgo.	.....	.....	Oottra.	.....	.....	Asla.	..	..	..	Sama-Veda Upa-karna.
5	2	21	18	19	Friday.	Hastha.	1	Virg & Libra.	.....	.....	.....	.....	.....	4-19	..	..	..	Vratam Vinayaga.
6	3	22	19	20	Satur.	Chitta.	3	Libra.	30-30	Poobha.	Poosh.	.....	.....	.....	..	..	..	Rishi Panchami.
7	4	23	20	21	Sun.	Swathi.	7	Lib & Scor.	.....	.....	.....	.....	.....	.....	..	..	..	.....
8	5	24	21	22	Mon.	Visakha.	12	Scorpio.	.....	.....	Hasta.	.....	.....	.....	..	..	..	.....
9	6	25	22	23	Tues.	Anuradha.	17	Scorpio.	.....	Poobha.	Hasta.	.....	.....	.....	..	..	..	.....
10	7	26	23	24	Wed.	Jaishta.	24	Scorpio.	30-24	.....	.....	.....	.....	.....	..	..	..	.....
11	8	27	24	25	Thurs.	Moola.	30	Sco & Sagi.	.....	.....	Poosh.	.....	.....	.....	..	..	..	.....
12	9	28	25	26	Friday.	Poorvash.	36	Sagi.	.....	.....	.....	.....	.....	.....	..	..	..	.....
13	10	29	26	27	Satur.	Ootharash.	42	Sag & Capri.	30-18	Oottra.	Hasta.	.....	.....	.....	..	..	..	.....
14	11	30	27	28	Sun.	Shravanam.	47	Capri.	.....	.....	.....	.....	.....	.....	..	..	..	.....

[illegible]

night before retiring to bed will be a remedy for numerous affections of the head and acts also as a cure for sleeplessness. It has special efficacy on the nerves and soothes them without the evil results of alcoholic drink. It is also a good remedy for ear aches and complaints."

Old Moore's Predictions for 1902 published in our November issue of 1901, have not been successful and many of them have failed miserably. He has also made predictions for 1903, and we shall say something about them in our next issue.

The Modern Astrology which lays claims to national predictions has to show by statistics its achievements in that line. Advertising is not predicting and vituperation is not logic.

President Roosevelt of America says that no more colonising in America would be allowed.

The son of secretary Retiz predicts another war in South Africa in the course of a few years. Many of the young Boers are emigrating to Madagascar with a view to prepare themselves for future war.

China is straining every nerve to assert its claims, and there will soon

be heard another Chinese embroglio in which foreign nations will receive their fresh lessons.

The Russian has the knack to baulk the British in his ambitious designs. The Japanese is rousing himself to the danger that threatens in Manchuria through the intrigues of the Russian diplomatists.

"Mind" for August published by the Alliance Publishing Company contains very interesting articles and they are written with care and diligence.

"Star of the Magi" for August is on our table. Some of the articles are well worth a careful perusal and will amply repay the labours bestowed on reading them.

The "Wings of Truth" is a neat little journal, which contains very pleasant reading.

The "Occult Review" comes from Boston, and gives an intellectual treat

Stones are now easily melted. Enormous heat is produced and even the hardest metals are melting like wax.

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

EDITOR, ASTROLOGICAL MAGAZINE,

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Advertisements of births and deaths, not exceeding four lines, will be published on payment of a fee of one rupee in each issue. If it continues an additional fee of four annas will be charged for each subsequent issue. They will be continued till countermanded. Payments are strictly to be made in advance. The Magazine has a wide circulation all over the world and advertisers will find it profitable to send their advertisements. Rates will be quoted on application.

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VERY IMPORTANT NOTICE.

We have been constantly advised by our friends and the sympathising public that we must publish a scale of fees, so that those who are anxious to consult us on any important points in their lives may do so at once without unnecessary delay and by remitting the fixed fees at once. These are very good suggestions and we beg to offer the following rate of fees for consultations on the most vital questions of human existence.

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ROYAL ASTROLOGICAL
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We have been working in the cause of astrology actively during the last 25 years, and this experience extending over a quarter of a century, in the astrological field, entitles us to speak on the subject with considerable authority. Our readers and the Governments will therefore see that when we advocate the adoption of certain measures which would tend to the revival of this sublime science of astrology, they do not proceed from an amateur who has just commenced to study the principles

of the astrological science, but from adepts who have seen a good deal of the world, and the predictive and useful character of astrology. There is an inexplicable prejudice against astrology and some other eastern sciences and those who are suffering from such one-sided mental development are not willing, when pressed hard, to give us any reasonable and logical arguments for holding such views. The British Government is peculiarly situated with reference to Native sciences. It is alien in its character and manners and therefore not fitted by surroundings to readily sympathise with any science which appears unreasonable and unexplainable in their

views. But whenever the cause of an eastern science is repeatedly brought to its notice and made acceptable by sound arguments, the Government will ever be ready to take up its cause and do that which promotes its interests. Astrology has not hitherto been touched upon by any of the eminent Indian scholars. We have been first in the field and we are writing strongly upon its usefulness, and help to mankind. The Government is not now so bigoted with reference to its views of astrology as it was some decades ago. Many causes contributed in the beginning to this misconception on the part of the Government, and now any attempt that may be made to revive it must be sensibly carried out.

Institutions and Societies have been started under Government countenance and they have been doing some useful work. The pretensions of astrology are of a higher order, and if they are admitted after sufficient proof, they will certainly help the Government and the public more than any of the other institutions can do both in the discharge of their duties and also in reading correctly of the future events, whose knowledge beforehand will certainly place immense advantages

in their hands. Besides the British Government we have a large number of Indian Potentates whose annual incomes vary from a few lacs to a few crores. Some of these states are well ruled and boast of a high order of culture which is after the western methods. Medicine and astrology have been most shamefully neglected by the Indian communities, although very few of their individuals have given up consulting the Native Physicians and the Native astrologers. Of late Hindu and Mohomedan medicines have been receiving some attention from the public, although the English Government have not yet made up their mind to call them a science and give them a new start in the light of modern knowledge. Every Prince, be he a Hindu or Mohomedan in India, has some astrologer or astrologers attached to his court, ill paid, and ill cared for, but always sought after both by some of the princes themselves as well as by those who lead those princes by the nose strings. These are state astrologers, who have lost the back bone for truth on account of their unenviable position under some of those princes, and whose advice must always chime with the whims and fancies of their so called protectors. Many of the

rich noblemen hold a lot of idle sabhas, spend lacs of rupees on all chimerical enterprizes and schemes, watch keenly the facial expressions of their Political agents, subscribe largely to colleges in Timbuctoo and Kairo and send relief monies to the remotest corners of the world if their guardian angels whisper to them their intention and approbation of doing charities outside India.

We don't blame them. Many of them have lost that power of independent thinking which is the true basis for all sound knowledge and wisdom. Many of them may dance as they are pulled to do, but they should at the same time not forget that they owe very serious duties to their land and its ancient sciences. Charity should begin at home. H. E. the Viceroy appoints any number of commissions to inquire into the grievances, spends lots of money over them, and gets their voluminous reports duly printed and circulated. But even His Excellency is too thin skinned to start a committee of intelligent scientists and astrological adepts to examine into the pretensions of astrology and place it on a higher footing or

reject it altogether if it has no legs to stand upon the foundation of truth. Our astrological Magazine is in its 6th year of its existence. We have been making national predictions, and we are proud to say that not even one of our future predictions has been falsified. The great war in S. Africa was predicted 6 months before it happened and famine and plague were also predicted. Copies of these predictions were sent to H. E. the Viceroy and the subsequent event proved amply the truth of our assertions. India is a land of wonders and astrology is a wonderful science in this land of wonders. Predictions by expert astrologers have been appearing from time to time in many of the Indian Papers and the majority of them have been verified. It is true that some predictions were falsified when made by the same astrologers. Astrological predictions have not been more absurd or more contradictory than those made by scientists, astronomers and meteorological departments. The latter have been signally distinguishing themselves by their constant failures to record the correct happening of seasonal phenomena. European medical science

has been propounding such outrageous theories and explanations to be replaced by similar explanations from time to time, about the epidemics which are spreading their wings over vast tracts, and working such havoc among them that if one seriously contemplates on the scientific aspect of medicine one will be lost in the wilderness of its theories, and their failures when confronted with practical experiences. Cholera, and Plague, passed through different phases of medical explanations, and are even to day presenting confused appearances. They cannot say whether these two are contagious or noncontagious, whether they are due to atmospheric or water corruption; whether the human body presents the same frontage when these diseases rage furiously at all seasons, whether the diet, blood and hygiene have much to do with the spread of these diseases and whether they can ever be stopped completely with the knowledge the medical profession now commands. But all the same, enormous sums have been wasted upon these experiments, and the latter are constantly changed to suit the spread of light which is darted upon their brains from day to day by new experiences and newer forms of complications these diseases present. Still the work done cannot be underestimated. Cannot something be done for examining the truths of astrology. If intelligent men join together, carefully investigate the grand principles of astrology bequeathed to us by the intellectual giants of the olden times, and compare them with the events which happen after they are predicted, then astrology may reveal to us a grander strata of truth, than it now presents to us, with superficial training, and then it may be made use of as the Government find it advantageous, and as the Public are likely to be benefited. Medicine reveals a knowledge of construction and a knowledge of destruction. So also does astrology. Medical men are not permitted by Government to poison their fellow creatures, although doing so may be often advantageous to some of the doctors. Similarly a knowledge in astrology may be both useful and injurious under the Government and Public control, that which tends to give happiness and advantages to the Public may be permitted, while the other branch may be omitted or strictly controlled. Governments as well as indivi-

duals will always have to arrange their present work to suit their future environments. And if by acknowledging astrology it is possible to possess the information concerning the future, then surely no sane man can say that such knowledge or power will be useless or harmful. To possess the knowledge of the future has been the greatest ambition of man and this is ensured by a competent and careful study of the principles of astrology. The English went to war with the Boers, and the results, expenditure in blood and money and the future consequences are before the world. All this was done under the direction and advice of some persons who pretended to read the future with the help of their own cultivated brains. The results were disappointing and ruinous. What if the Government consulted the best astrologers and read before hand the results of planetary influences? If the evil results could have been prevented, certainly there would have been no harm in doing so. How much disappointment was felt about the coronation in June last and could not this have been averted by timely consultations. When we wrote strongly in the Indian Mirror on the influences of the solar eclipse in November last, and predicted volcanic eruptions, earthquakes, destruction from water, fire and winds, and spread of terrible epidemics, was it not the duty of the educated Public and the Governments to have asked us on what science we have based our predictions and how they would be verified and what parts of the world would be particularly affected. In what way would the Government have lost their prestige or money if they had asked us or some astrological experts on the terrible catastrophes we predicted in the three long letters we wrote to the Indian Mirror. Sheer prejudice is in the way and even Viceroys, and Governors, Kings and Princes, are afraid to ask an astrologer publicly because some irresponsible and ignorant scientific quacks declared some decades ago that astrology is not a science, and that it could not be true because their shallow brains perceived not the scientific basis of astrology in the light of their knowledge. This is neither toleration nor common sense and if people persevere in this train of intellectual arguments we are afraid they will lose very many valuable facts discovered by the keen observation of ancient wise men.

What is the remedy for all this? Have we not a reasonable British Government, enlightened Maharajas, Rajas, Princes, Nababs and Zemindars in India. Could we not start a Royal Astrological society for the whole of India or for the whole world, which would take up its cause, institute organised researches, collect the best information from the ancient books, encourage the adepts in astrology and compare their predictions with the subsequent events, simplify the technical literature which offers great obstacles to the beginner in astrology, explain its grand principles, for the benefit of the whole human race and thus revive a noble science, which is now fast dying for want of encouragement, and which, when properly developed will be found to be the grandest triumph of the human intellect. The responsible duties to the nation and its sciences cannot be shirked even by the mightiest. Posterity will have a judgment ready to pass upon the present generation and the work they do to keep up the intellectual treasures of the past. History will record with censure the shameful neglect which India is showing towards her native sciences and this is a most unpardonable error which

will have injurious consequences on the future. The Royal Astrological Society will be a want to the supply of which every Indian, great or small, learned or ignorant, official or nonofficial, believer or sceptic must work with all earnestness and devotion. The advantages flowing from the establishment of such a desirable institution are many and useful, and we shall refer to them in our future issues. All sciences must be encouraged because they will have a double advantage. First they may themselves be very useful and thus benefit the human race, or they will—in their researches discover facts which may be found to lead to sciences of a far higher and more useful nature. Worlds progress has always shown this fact, and the sooner the Indians realise their responsibility in this direction, the better it will be for them. The society may be established in any centre, and it will do a world of good.

KING EDWARD AND DELHI DURBAR.

His Majesty Edward VII and H. E. Lord Curzon will excuse us if we plainly speak out our minds about an occasion which is fast approaching,

and on which the Viceroy of India seems to have set his whole heart to make it as grand an affair of show as ever was attempted by the showy Emperors of the Mogul Periods. Our first question will be—is there any necessity, under the present conditions in India, to hold a Durbar at Delhi? Should Delhi be selected as the place where it is to be held? And should the whole pageant be represented by a *Viceroy* and not the *Roy* himself? Delhi is neither the capital of India now nor its largest and most extensive city. India is an extensive empire, with large revenues, with millions of loyal and devoted subjects, and with numberless historical and religious associations. Why should this unfortunate but important colony, be treated in such shabby way by His Majesty, King Edward on the occasion of the holding of a Durbar, when all the greatest men of India will be gathered and when His Majesty gets the highest title for a sovereign to get—namely—that of Emperor of India. Could he not honour the grand occasion himself? and gladden the hearts of the people. Will not the princes of India feel that, while the title of Emperor is to proceed from India, His Majesty will be showing an act of indifference by not honoring the Durbar with his august presence, and by authorising an uncrowned head to proclaim his *Emperorship*. King Edward is enjoying, according to the latest accounts, excellent health, and the means of communication have been so vastly improved that H. M. could easily arrange to reach India in less than two weeks. He will have a splendid opportunity of meeting all the best men of India, and receive their sincere homage in person. Such an opportunity will never occur again in H. Majesty's life and he ought not to miss it when there are really no obstacles in the way and when there are all the advantages of scientific discoveries and inventions available for travelling. By traditions and position it is the crowned monarch who should hold a Durbar in which he assumes the greatest title for a sovereign to do. History present or past has presented no records wherein uncrowned heads had held Durbars and received truly hereditary monarchs who although now in a subordinate position, are the descendants of monarchs who played no insignificant part in the history of the world's politics. There are many occasions on which delicacies of feelings should be consulted and this is, we presume, one in which H. Majesty would do well to carefully consider. Lord Curzon is not from a Royal family and is not a crowned head, and H. E. must be deputed to hold the Durbar only when it is utterly impracticable for His Majesty the King to be present,

and when the necessity for a Royal Durbar is absolutely established. These Durbars, wherein the highest royal titles are assumed or conferred, are occasions on which the rulers and the ruled are brought face to face, and mutual hospitalities are exchanged. Are not the 300 million loyal subjects of India really anxious to see His Majesty, King Edward VII after he became a ruler and his august lady the Queen and their family? How will His Majesty gratify the wishes of his immense hordes of subjects, to see his august person, if H. M. keeps himself in England and the British Isles, and never condescends to visit India after he became an actual ruler. We have already pointed out to His Majesty the King and H. E. the Viceroy through the columns of our Magazine, the inconveniences, arising from religious beliefs of many of the Indian princes, nobles and educated gentry, to visit England without breaking their principles of caste and how specially grateful they will all be, if His Majesty condescends to visit India, hold the grand Durbar himself, now contemplated by the Viceroy, and give this land of ancient civilisation an opportunity to see its sovereign. It is very unfortunate for India, that she should have been deprived of the opportunity of seeing the person of her sovereigns. Before 1857 the

date of the Indian Mutiny, India was governed by the *East India Company* and therefore, she had no one person to be called her Ruler, and those who were styled as Governors-General of India were simply managers of a huge concern in which were involved the interests of the civil and military affairs. After the suppression of the Mutiny in 1857, the colony of India was taken directly under the control of Her Majesty Queen Victoria and she ruled her Indian possessions from 1857 to 1901 or for a long period of 44 years without ever condescending to visit India in person, see the finest gem in her crown colonies with her own eyes and gladden the hearts of 300 millions of her loyal and devoted subjects by her motherly and encouraging words. It must be admitted by every reasonable man that seeing in person gives much more pleasure or pain according to circumstances than hearing through news papers and official reports. Her Majesty therefore, committed a grand mistake in not having paid a personal visit to a colony which gave her the grandest Royal Title she possessed viz the Empress of India by which she has ever been distinguished. She was a female, who had to be entirely guided by her ministers and advisers, and she therefore had practically little liberty to do things as she pleased. But now we have a man on the throne of Eng-

land and who can see things for himself. The title of Emperor is the greatest among the sovereigns of the world, and His Majesty gets that highest honor from his Indian possessions and not from any of his other colonies. India is vast in extent, in resources, in natural scenery, in climatic and physical features, and in her religious and intellectual traditions. His Majesty King Edward VII therefore ought not to commit the same blunder which his late illustrious mother did by not visiting India when she could very conveniently have done so. Now it must be admitted that the Viceroy of India is the Highest Officer under His Majesty in India and H. E. stands in the place of the King. Will it look fair or reasonable that a Viceroy should hold the Imperial Durbar at Delhi and confer upon his Master His Britannic Majesty the title of the Emperor of India, when H. M. himself can conveniently assume it in person. His Excellency will not be offended at our frank expressions of what we feel on behalf of the Indian Millions. It cannot be denied that His Excellency is only a *viceroy* and not the *roy* himself. Is the *vice* (substitute) to confer the title of *roy* (the principal) on the *roy*. What is the necessity for his holding of the Delhi Durbar by the Viceroy when the King himself can come over to India, please

the Indian Millions by his august presence, confer titles with grace on all those who deserve them and secure the blessings of 300 Millions of the sons of the *land of the Vedas*. His Majesty Edward VII ought to know, if he does not know already, when it is to gladden the hearts of 300 millions of his best and loyal subjects by this act of condescension and he must also know that in his life, this is the only grand occasion in which he can show, to the greatest advantage such an act of condescension. H. E. the Viceroy will not lose his prestige or his eminence if His Majesty comes. He will be next to the Emperor the greatest man in India, and in fact he will be more honored by persuading His Majesty to honor the Durbar in person than when he takes the lead himself and sits on the Durbar Chair. We would strongly urge upon His Excellency's attention the points we have discussed in this article and if H. E. sees and appreciates the soundness of our views explained above he will do well even now to bring the matter strongly before His Majesty, and thus do an act of condescension, by getting His Majesty to India which will ever be remembered with grateful feelings by the Indian millions now and for generations to come. There is much time yet for the holding of the Durbar and His Majesty can conveniently make up

tracted so high that generous spirits stand abhorred at these institutions where every sense of justice is sacrificed for the sake of making money. They are not sold in the public markets, as in the days of old, but they are sold whole-sale in gangs of thousands where the great industries change hands and pass on to bad or good men, without the slightest opportunity being given to the employed to raise their voice of protest—or consent. While Saturn preserves the spirit of slavery in a more dreadful form, he has modified the names considerably. All the planets do not seem to exercise one half the influence that the dark planet saturn is exercising upon the terrestrial affairs and if slavery now has received an enlightened name it has not lost surely its enormous stings of oppression.

WORLD'S POLITICS.

Germany, France, Russia, England, Japan and American United States may be said to be the most leading nations, whose avarice knows no bounds, who command well disciplined large standing armies, who have huge commercial concerns at stake, who think rightly or wrongly that they have been appointed as the Vicegerents of Hea-

ven to spread their wings of protection over every other land, and whose financial credit and rich industrial enterprises are giving them a great stamina to go ahead in the political horizon. China may be mentioned as well as Turkey, Austria, and Persia. But these and many other states have to play the second fiddle and therefore cannot be mentioned in the same breath with those of the first class nations. A short sketch of each of these powers and their present financial and political position may not be altogether uninteresting to our readers and the general public. World's politics are apparently at a lull just now and people are breathing more freely as they expect no immediate prospect of any deadly or continental war. Prophets were not wanting in politics, in religion, in science, and in astrology to solve this long expected question of "when would there be next a great continental war." If there will be great war it would necessarily be the ruination of many hundreds of thousands of families.

Moralists have depicted in glowing colors the vices of the present day civilisation and expect a thorough reaction which could only come through a political crisis. Religionists have been expecting the appearance of Christ or some other

divine Prophet after a bloody and universal war. Scientists have been predicting the brushing of the earth's surface and all living Phenomena upon it by some inter moving planetary bodies, which are already on their way to the earth and whose contact means certain ruinations to earth's Phenomena. Predictions about the exhaustions of the necessary elements for the physical upkeep of man are other sources of bugbear which have to be given in their own credit.

Astrologers are thinking that a great war between the East and the West, in which would join almost every nation of independent states, will be an imminent event which is presaged by the appearances of planets, their satellites and the meteors attendant upon them. It would therefore be necessary to have some idea of the relative strength of the leading nations of the world and see how far they are in a position to maintain the struggle if it should come in the immediate future. There is a great deal of uncertainty about the side which each nation would take in the coming struggle and the issues of such a war would largely depend upon the combination of powers, which would oppose each other. Politics are a dangerous temptation and when the war mania attacks a nati-

on there is no knowing to what excesses it may not go, provided there is the glitter of pain and self-aggrandisement prominently before its revision.

The brains for war differ from the brains for peace in many of their structural arrangements and quality, and their development is often sudden and reckless.

This is brought on by planetary junctions and evil aspects.

England is now claiming to be the foremost nation in the world, and its area including all its colonies and protected states, may be roughly estimated at 11 millions of square miles with a population of 390 millions.

Russia has an extensive empire and the area is about 9 millions of square miles with a population of 150 millions.

The German Empire has an area of about 21,000 square miles and a population of about 50 millions.

France commands an area of about 3 millions of square miles and a population of about 80 millions.

The Empire of Japan commands an area of about 11,000 square miles and a population of 50 million souls.

The United States of America command an area of about 3½ millions of square miles with about 100 million inhabitants.

are thrown out by brothers Humboldt in their travels and other writers are not wanting who have drawn irresistible conclusions as to the identity of the American and the Asiatic nations in the long forgotten times. It is very striking that so many close resemblances should be found to exist between the Asiatic and the American customs. The consumption of tobacco in China and Central America affords a great coincidence. The use of the hemp by the natives of India and the eastern countries as well as by the Natives of Brazil affords another instance. The practice of chewing lime or plant ashes with the coco in Peru has to be carefully compared with the use of betel leaf in India. The consumption of the red thorn apple by the Hill Indians of the Andes, when compared with the habit of eating the common thorn apple by the hill people on the slopes of the Himalayan Mountains, affords an unmistakable indication of a common habit. These and many more customs can hardly be the results of mere chance. On the other hand they afford great evidences of ancient intercourse between Asia and America and possibly of ancient family relationship between the early inhabitants of the two contiguous continents. People are generally accustomed to trace analogies among nations by means of alphabets, names of persons

and places, forms of speech, modes of writing, peculiar religious rites and observances, and the affinity of language, and from these to infer a family connection or of a community of origin. But old habits and peculiar customs of common life acquired often not only with the fondness of a natural instinct but also with a reverence inspired by high national antiquity—are not in anyway less important as evidences of ancient intercourse. These habits and customs are more persistent and may survive after power, language, civilization, writings and even old and time-honored religions have passed away. The chewing of coco in Peru seems to have outlived all these. The common life customs and the bodily features appear to survive. Travellers with great Philological tendencies have described as the most ancient race among the Mexican Mountains, a tribe of Indians who speak a kind of monosyllabic language which bears considerable resemblance to the language of the Chinese. The similarity of customs above described is equally close and remarkable. And even the most cautious ethnologist will scarcely refuse to consider the two kinds of evidence as materially aiding each other and giving strength to the conclusion to which they both point—namely that a remote family connection existed between the Indian in-

habitants of America and the most ancient nations of Eastern Asia. The fate of nations has frequently been decided by the slow operation of long-acting causes, unthought of and unestimated by the historian, which while the name and local home of the people remained the same, had gradually changed their constitution, their character and their capabilities. The submerging of the land connecting the two large continents separated the people and there were various other causes, which acted to sever their connection and show them as distinct nations to a superficial view.

THE NEBULAR AND VORTEX THEORIES.

The works of the Ancient Hindus abound in theories, which have their parallels in the modern theories. We wrote about the nebular theory in our Fifth volume, and the Vortex theory is not unknown to the ancient Rishis. In short and pithy sentences or sutras, they have expounded many grand scientific and philosophical truths and those who care to know them will find many wonderful facts related by them. Vedas are expressed in Sutra language and the essence of many facts is briefly expressed in a few words. In Bhagavad-gita verse 61 chapter XVIII the idea is most beautifully expressed by Bhagavan Krishna, and we would recommend our readers to compare those ideas with the views expressed by ancient and modern philosophers and scientists.

The theory of the universe, given by Descartes, in his Principia was that of vortices; the planets and their satellites were forever whirling round the central sun.

The impossibility of producing or destroying vortex rings, in a fluid body, led Sir. Wm. Thomas to regard the ultimate parts of matter as vortices of various kinds. Helmholtz demonstrates that the essential characteristic of vortex motion involves rotation of some of its parts and cannot be transferred, as smoke rings when a mortar is fired, and a smoker emits a puff of tobacco smoke.

Earl of Rosse announced the existence of spiral nebula. He applied reflecting telescopes of 3 and 6 feet diameter and 13 feet of focal length.

Spectroscope shows that among the nebula their spectra have the characteristics that belong to the spectra of gases, irrespective of the resolvability or stellar nature of the nebulous mass. Others have the spectra peculiar to glowing solids.

The consideration of the evident imperceptible gradations, from the faintest and most diffuse, down to the well defined, brightest and smallest of the planetary nebulae, led Sir. Wm. Herschell to advance the theory that the fixed stars, our sun and planets, were results of the systematic operations, whereby habitable worlds were brought forth out of primitive and gaseous matter.

It is significant that Swedenborg in 1734, first promulgated the Nebular Hypothesis; according to which, the present state of the universe is explained, as the result of a process of

gradual condensation, from a primordial chaotic gaseous matter.

Kant Buffon, Lambert, Spencer and Herschell closely followed. But it was reserved to La Place in the earliest edition of his *System Du Monde* and in subsequent editions, to adopt Herschell's primordial nebulous matter and its actual present existence and extended his own theory so as to include a cosmogony of the universe.

Similar views were held by Humboldt and Arago.

A mass of highly heated vaporous matter occupied a space larger than the orbit of the most remote planet. In consequence of gravitating forces it acquired rotation, by which it threw off rings of matter; which afterwards broke up into planets and their satellites.

They suggest the Descartes vortice theory. Hemholtz and Sir Wm. Thomas paid attention to it.

It is assumed by many of these scientists that primordial matter widely diffused in space, after a certain degree of condensation, combinations would take place, resulting from atomic attraction and repulsion, which acting against gravitation would produce heat; mutual attraction producing groups moving around local centres of gravity.

An Arabian astronomer first called attention to the nebula in the 10th century. He described the magelenic clouds and the nebulae in the constellation of Andromeda, the only one visible to the naked eye, before the discovery of the telescope.

The labors of astronomers have competed catalogue. That of Sir

John Herschell published in 1864 contains all that were accessible to the most powerful refracting telescopes; and the number there recorded is 5079.

Of seventy nebula examined by Huygens, about one-third gave gaseous spectra. The nebular hypothesis solved the problem of the formation of the universe, as previously proposed by Swedenborg, Buffon and Kant, and as systematized by Herschell and La Place.

The text of this essay points to an affirmation of the vortex as the creative power of "the Lord of all things who while dwelling in the heart of man, causes all things to rotate, as it were on a circular engine."

In this connection touching the revelations of the Vedas and Swedenborg, the view of the most profound of all artronomers is of peculiar interest.

"In the movements of the planets and their satellites," observes Newton, "In their direction, plane and degree of rapidity, there is to be found the stamp of intelligence—the testimony of an action, which is not blind nor fortuitous, but on the contrary, extremely skillful in mechanics and geometry.

"It is most absurd to imagine that a fatal law of necessity presides over the universe. Astronomy finds at every pace the limit of physical causes, and consequently the trace of an intelligent cause throughout the universe.

"It is certain that the movements of the planets cannot be the sole outcome or product of the action of

gravitation thus determining their revolution around the sun; it is of all necessity that a divine hand should launch them on the tangent, or right line, touching the curve of their orbits, or elliptical pathway in the heavens."

The complex movements in the world are explained by Aristotle as due to a cause; and in a series of causes, a first cause, which is a pure fact—a perfect Being. Such is that Prime Mover, the first principle of all changes and realities that are produced in the universe.

"This Prime Mover," observes this eminent Philosopher "is the sovereign good; he is not only life, he is life itself, the pure act, the perfect intelligence."

If a careful examination of the agencies of creations is made from the invisible to the more complex it will be found that an atom indivisible, is a constitution of matter, wherein after repeated divisions of a solid, liquid or gas, a point will be reached when it will be no longer possible to further subdivide, being then a real unit; all matter being built up of myriads of these units or atoms, having spaces between their particles or molecules.

This is the atomic corpuscular theory of Dalton.

The marvel of a chemical analysis of atoms, shows that all compound bodies contain the elements that differentiate in uniform proportions, regulated by certain laws. Various kinds of substances, are always united in it in the same proportion by weight, having arithmetical relation to that proportion.

Thus Ampere in 1814, and Avogadro in 1811, discovered and announced the unvarying proportions of oxygen and hydrogen as 8 to 1, carbon and hydrogen in the proportion of 6 to 1, all substances having uniform proportions. The atomic weight of hydrogen is taken as unity; and the atomic weight of the other elements is then fixed with reference to Hydrogen.

Oxygen and hydrogen are invisible gases, yet when united in the proportion of eight of oxygen to one of Hydrogen, they produce water.

The latest phenomena of apparent condensation is recorded by Prof. G. W. Ritchey, on September 20, 1901. This is supposed to prove the postulate that world-building is a process, which eventually becomes resolvable into a circular or elliptical gaseous vapor, with well defined outlines, and goes to show that all planetary nebula, existed in a state of vapor, or "in some state of greater expansion."

The Nebular theory of the formation of the solar system; is shown to be the result of the gradual condensation of a nebula, under the action of the mutual gravitation of its parts.

Prof. Ritchey's photography of nebulosity recently showed that within a short period cosmic vapor became condensed; a nucleus was formed; which, attracting other matter, within vast, yet coterminous areas, become solidified; and thus in the process of time, become suns, planets and satellites. Thus Nova in Perseus, from nebulous, or cosmic vapor has burst

into a sun and solved the riddle of the universe.

Some maintain that beyond the detection of the photographic lens of the most powerful telescope yet invented there is found attenuated matter which seems to emanate from nothing but which still appear to be the creative source from invisibility of all worlds, and all matter whether mineral, vegetable or animal and the stupendous process is Involution; accretion, and not evolution.

An object once in existence becomes a subject of development, not evolution. The genus is not changed but there will be simply improvement in it.

From the invisible, comes the visible, a change of the state of matter from the imponderable turns up the ponderable and the gaseous results in the liquids and the liquids in their turn exhibit themselves as the solids.

ARTHUR LOVELL'S BOOKS.

We received sometime ago for review from Messrs. Nicholas & co. London, three very interesting books entitled "*Ars Vivendi*" "*Imagination and Its wonders*" and "*Concentration*" written by Mr. Arthur Lovell a writer of no ordinary merit. The books have been printed by the above Firm and have been got up very neatly, on good paper and bold type. To make a long review of interesting books where every para abounds in its own interest and where that interest is carried on from page to page unabated it would certainly take long columns which we can hardly spare in a

monthly Magazine. *Ars Vivendi* or the secret of "Mental and Bodily" Vigor is full of sound and practical ideas and will be very profitable reading for any cultured gentleman, who has a turn not only to read but also to reflect on what he reads.

The author is perfectly right when he says that "the individual is a whole world in himself". Man is the *Microcosmus*, the little world which corresponded to *microcosmus* the universal world. "Man delights in giving advice to his fellow, and damn him should this advice be not followed". He sensibly questions whether this is not the "height of impertinence". What right has man to judge of the world when he cannot judge himself. He has great force with him when the learned author observes "your life is exactly what you make it, you talk of the world, condemn it, praise it, sneer at it, laugh at it, and forget it is only yourself you are laughing or sneering at, condemning or praising"—The correctness of his remarks when he says "that our own state of mind for the time being is strong enough to tinge the whole of the world with its colors" can never be questioned by any intelligent person. His quotations from Goethe, Emerson, Schopenhauer and other eminent men are apt and largely illustrative. There is much instruction when he says "that a country torn with civil war cannot be in a flourishing condition. For the development of industry and the well being of the community as a whole there must be internal peace. In the same manner the individual world must

maintain internal peace before it can give a good account of itself. The value of health bodily and mental at the present time is simply incalculable. Emerson says that "the first wealth is health." Sickness is a cannibal which eats up all the life and youth it can lay hold of. Dr. Johnson said severely that "every man is a rascal as soon as he is sick." He carefully manipulates on the means to attain good health and with it the health of mind and with great wisdom, he thoroughly recognises the importance of the influence of mind upon the body and *vice versa*. The book closes with a chapter on manners, and his advice, if followed will greatly invigorate the mind of the person by his equanimity in temper which would result by steady and good manners.

Concentration deals with the mental aspects of the question, how the will should be developed and guided, how it should be disabused of its external and pompous surroundings, and how it should be raised to realise the grand spirit from which all freedom, all happiness, all agreement, and all energy come. In the appendix there are given the aphorisms of *Patanjali* the great Yoga Sutra Composer of India and they are well arranged and properly expressed. He is terribly true when he remarks that "yoga is more a practical than a theoretical science". As the matter of concentration of will has been treated with reference to the sayings and teachings of various nations and religions, it will be well worth a careful perusal by the student, who is an-

xious to see for himself how far the ancient sages of the world had gone into the question of mind and its influence upon the destiny of man.

We now come to the interesting book "*Imagination and its wonders*". Here the subjects are treated in a masterly way and the author weaves a web around the reader in such strength and conviction that, whether he is right or wrong there is no escaping from this logical and scientific web. We shall quote a few of his observations on this most instructive subject and leave our readers to see what force of argument and reasoning might be employed by those who soar higher and higher in the practical plane of moral and spiritual Philosophy. Mr. Lowell remarks. "The modern scientific man has been so accustomed to the ideas of material science that astronomy, chemistry, natural Philosophy, Geology and the other sciences are held to be everything, while the mind itself is, as it were a non-entity. The mathematician is so lost in his figures and abstract laws that he loses sight of the possibility of the mind exerting any force on matter while the leading idea of Magical science has always been that *the mind can wield a direct influence* on the outerworld by means of imagination and will". Further on he observes "the universe in all its complexity is built upon a few simple principles and these few simple principles in their turn are built upon *The one*. The definition he gives of Imagination is simple yet very comprehensive. "Imagination," he points out,

"means the faculty or power of the mind." These images formed in the mind, must be made of some material and it is the duty of every educated man to search for and ascertain if possible from what material these images are produced in the mind, what is their relation to the body, and how they disappear after they have served their purposes. His illustration has all the strength of a well considered judgment. He says "If Jones thinks of Robinson and actually forms an image of the latter in his mental sphere *that image must be formed out of something*.....What then is this something? It is much easier to say what it is not than what it actually is. At the first glance we can safely aver that the image formed in Jones's mind is not made of stone, of wood, of brass, of sand, or even of atmospheric air.....that he does however carve an image of his friend everytime he thinks of him is an actual fact, though the material of that image is infinitely more subtle and mobile than stone or even air. This material is the ether of modern science, and the Astral light or Akasa of Occult Science. It is the motion of the *ether* which constitutes thinking". He says that a hundred years ago "Material science said "this talk about ether is utterly unscientific". Forty years ago the same science said that "there may be something in this talk about *ether*." And twenty years ago the sciences underwent such remarkable modifications as to say that the *Ether* undoubtedly exists and to deny it is utterly unscientific. We cannot help quoting from this

charming book some more passages before we conclude our review. Newton was a great scientist but his Emission theory was incompetent to explain all terrestrial Phenomena. Thomas Young soared higher into the regions of the spirit, and placed on an immovable basis the "*undulatory theory of light*." The great German scholar Helmholtz thus refers to the genius of Young "He was one of the most profound minds that the world has ever seen, but he had the misfortune to be too much in advance of his age." Referring to the progress of modern science he remarks thus sensibly about the grandeur of the ancient wisdom. "It must be borne in mind" says Mr. Arthur Lovell "however that modern science is strictly speaking only making the same discoveries as were made thousands of years ago, by the giant intellects of the ancient world whose 'most important ideas lay buried and forgotten in the folios' not of *Royal society* but of the Hidden Wisdom of Occultism. The theory of the Tatwas for example as given in the Indian Books has been promulgated for thousands of years and is far more complete as a theory and more masterful as a generalisation than any of the deductions of our modern scientists. "Mahadeva is requested by Parvathi to answer the following very important questions. How did the universe come forth? How does it continue? How does it disappear? Tell me, O Lord, the philosophy of the universe?"

The reply of the Lord Maheswara is pregnant with Philosophy and sci-

ence, and can only be understood properly by those who are initiated into yoga and who practice it with devotion. Mahadeva says thus to his wife—"The universe came out of Tattva, it goes on by the instrumentality of Tattva, it disappears into Tattva; by Tattva is known the nature of the universe. Unmanifested, formless, the one giver of light is the great Power, from that appeared the soniferous ether Akasa, from that the tangeferous ether, thence the luminiferous ether, thence the gustiferous ether, from thence the odoriferous ether. These are the five ethers and they have fivefold extension. From these the universe came forth, by these it continues, into these it disappears, among these also it shows itself. The meaning of the word Tattva is a mode of motion or vibration. According to the Philosophy of the Tattvas, therefore the universe is a fivefold mode of motion of Cosmic matter or Prakriti which is primarily acted upon by the Supreme Breath of the Great Spirit Maheswara." Within the last one hundred years material science has undergone very many changes in its theories and presumption. First it denied the existence of ether, then it admitted its possibility of existence, next it believed in its existence and now it says that without ether, there can be no science.

Energies are acting at distances. Are they real? The nature of electricity calls us to the condition of electric and Magnetic forces throughout space. Then comes the most diffi-

cult question as regards the nature and properties of the substance which fills space—the ether—its structure, its motion—its limits if it possesses any? we shall conclude our remarks by quoting the immortal Poet and scientist of Germany Goethe who truly says that "unless science lays the facts it patiently gathers at the feet of its master the living spirit, all is vanity and the veriest of vanities. All the sciences must converge in the grand science of life, and all the arts must lead to the art of living" A developed and properly trained mind alone can grasp successfully the problem of "Unity in Variety and Variety in Unity." The great Sankaracharya instances a striking argument. In the seed are found the germs for all the future exhibition of a wonderful tree, and this is a manifestation of variety proceeding from the unity—the seed. Then comes the wonderful phenomena of the convergence of all the energies of the huge tree into the minute seed, from which again under favorable conditions a fresh exhibition of variety may be produced. This is unity proceeding from variety. The author has grasped his subjects well, and has a pleasant way of putting them before his readers. The books are well worth a perusal by the educated Public and they will amply repay the readers.

NOTES.

There are many insects which give off agreeable odours as also many which emit horrible stinks.

The process of digestion, according to modern physiologists, involves three successive series of operations. The first of these takes place in the mouth; the second in the stomach and the third in the intestines.

The human blood is supposed to contain about 78 per cent of water.

More than 80 p. c. of the English people habitually drink. In India, the rate is alarmingly increasing and when the Hindus become as great drunkards as the English have become, their material prosperity must increase proportionately if drinking is a necessary factor in the march of enlightenment and progress.

The forsaking of simple habits and customs, necessarily involves great hardships in a nation which is mainly agricultural, and whose wealth has been disappearing under the successive foreign conquests.

His Excellency the Viceroy of India will not have good health for some months to come, and he must be very careful about it, as he means to have much excitement and worry in the business of the Delhi Durbar. The planets paint delicate health even now and he would do well to keep himself without many exciting causes.

His Majesty Edward VII. was crowned at about 12-30 P. M. on the 9th August 1902 on a Saturday when the Moon was afflicted by Rahu, and with the conjunction of Rahu, and Moon in the sign. The conjunction of planets show great disturbances to His Majesty's health, and his peace of mind will be constantly shaken. The tenth house is not well aspected and evil influences are working in the house of happiness. His Majesty must be very careful in his travels and dealings with his trusted officers.

Her Majesty the Queen will have bad time of it, and she must take a particular care of her health.

Seasons come with a terrible regularity. All of them do their work, with the exception of the rainy season, which is often frisky, uncertain and peevish in its moods. Men make rains and rains make men. If the one fails the other cannot be punctual.

Many of the so called elements now have become highly complex compounds, and with the increasing heat and cold of enormous reach we do not know what all we may be able to achieve in the realms of nature.

It is announced that the Boer Generals Delary, De Wet and Botha had long interviews with Mr. Chamberlain. A lot of proposals seem to have been made and found impracticable and Botha left the Colonial Secretary rather dissatisfied. They sail to Holland.

The Viceroy of India wants to make the Delhi Durbar as grand a show as he can make it. A lot of fine speeches will be made, superficial courtesies with the dependent Princes will be exchanged and a big history of Lord Curzon will come out ere long embellished with fine illustrations of the grand processions and the Durbar greetings. We may safely prophesy that beyond these outer forms there will be very little of substantial good to the poorer millions of India.

The Boer Generals are issuing manifestoes pointing out the inadvisability of the emigration of their people to Madagascar. If things are alright why should there be any emigration at all.

The will, by constant practice can master the organism to such an extent that it may be made impregnable to the assaults of disease. The practice in yoga has a tendency to achieve this object.

Providence is on the side of knowledge self-denial, and hygiene, and it punishes gluttony, drunkenness, laziness and bad habits of every kind.

Cheek and luck sometimes win when worth and pluck might fail.

The Indians of Orinoco and the Meta consume large quantities of clay without injuring their health. They regard this earth as a nutritious article of food. The Common life of man is an exhibition of chemical and physiological wonders.

Arsenic has a remarkable effect upon the horses. It fattens and plumps out the horse, gives it a bright and glossy skin and an appearance of high health and condition.

President Roosevelt belongs to a Dutch family and has strong Dutch characteristics.

Plague germs are carried from place to place in a mysterious manner. Sometimes their action is inexplicable. They travel without developing thousands of miles and suddenly burst into life under favourable conditions. The doctors will not note this point carefully.

Real great men have small faults while real small men have great faults.

God is called the Supreme Intelligence. If so, then all intelligent sparks, wherever they may be found, must emanate from the original fountain. This is called the *kula* (ray) from Para Brahma.

The development of the will power mostly depends upon the surroundings of a man, like that of the filling of a tank. Where the sources are plenty, the progress is quick. Where they are dry, stagnancy takes place.

Food for mind is as necessary as food for body. If a person takes disagreeable or unwholesome food he gets out of sorts and wealth. If he takes unwholesome or injurious mental vibrations, his mind becomes diseased. The necessity for a wholesome literature is even more imperative than the food for the body. The mind has enormous strength when compared to that of the body.

The Lunar Year SHUBHAKRUTU.
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Showing the Positions of Planets during the Month of

Kaliyuga 5003.
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**Vikramarka Saka. 1959.
[Salivahana Saka, 1824.]**

English Date.	Mahomedan Date.	Solar days.	Lunar days.	Ghatikas.	Week days.	CHANDRA (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.
						Constellations.	Ghatikas.	Rasis (Signs). Moon.										
1	28 Jamadisan.	16	●	39	Wed.	Oottara.	18	Virgo.	....	....	....	Retro. 9	Free from Retro. 40	Oottara. 2-31	....	....	....	Commencement of Dasara.
2	29	17	1	39	Thurs.	Hashta.	19	Virg & Libra.	....	....	....	....	....	....	....	....	....	Elevation of Moon's Northern horn.
3	30	18	2	40	Friday.	Chitta.	21	Libra.	29-46	Hashta. 3-38	Asla. 4-57	....	....	....	....	....	....	
4	1	19	3	42	Satur.	Swathi.	24	Libra.	....	....	....	....	....	Oottara. 3-17	....	....	....	
5	2	20	4	46	Sun.	Visakha.	29	Lib & Scor.	....	....	....	....	....	....	Chitta. 3	....	....	
6	3	21	5	50	Mon.	Anoradha.	35	Scorpio.	29-38	Hashta. 4-1	....	....	....	....	....	....	....	
7	4	22	6	55	Tues.	Jaista.	41	Sco & Sag.	....	....	....	....	....	Oottara. 4-4	....	....	....	
8	5	23	7	60	Wed.	Moola.	48	Sagitt.	....	....	....	....	....	....	....	....	....	Saraswathi.
9	6	24	7	1	Thurs.	Poorvash.	54	Sagitt.	....	....	Makhar. 1-30	....	....	Hashta. 1-51	....	....	....	
10	7	25	8	7	Friday.	Ootharash.	60	Sag & Capri.	29	Chitta. 1-23	....	....	....	....	....	....	....	Mahanavame.
11	8	26	9	11	Satur.	Ootharash.	1	Capri.	....	....	....	....	....	....	....	....	....	Vijaya Dasame,
12	9	27	10	15	Sun.	Sravanam.	5	Cap & Aqu.	....	....	....	....	....	Hashta. 2-39	....	....	....	End of Dasara.
13	10	28	11	16	Mon.	Dhanista.	9	Aquari.	29-23	Chitta. 2-34	....	....	....	....	....	....	....	
14	11	29	12	17	Tues.	Sathabish.	11	A & Pis.										of Oottarashada Retrograde.

[illegible]

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Medicine a Minor Branch of Astrology.

In our April issue of this year we wrote strongly on the neglect of the London and New York Tuberculosis Congress shown in their discussions on this important branch of knowledge. Modern medicine, as well as modern science, is purely materialistic, and does not wish to go deeper into the workings of Nature to find out the true causes. In our July issue of the Astrological Magazine we pointed out clearly why medicine becomes a minor branch of Astrology, and what steps should be taken by the medical science to place it on a stronger basis if really it means to be more

serviceable to the general humanity. All Governments, rightly or wrongly, are giving encouragement to medicine and all scientists are pleased to call it a science—a declared science. Let us see how far a medical man succeeds in his profession, and how he diagnoses his own diseases. Astrology is condemned—not by the astrologers—but by those whose brains have not a grain of astrology in their cells. Those who read carefully our articles on these subjects will see clearly what opinions the medical profession are holding honestly about their own science. The presumption of the general public in favour of medicine is absurd and inexcusable. The opinions of

experts are certainly better statements in evidence, than those statements made by the ignorant masses. If medical men do not call their science a science, and find fault with the tentative and unsuccessful methods adopted by their own brethren, what right have other ignorant men—ignorant of medical knowledge—to sing the chorus of science about it and fasten that expression upon medicine when its own votaries are denouncing its merits on the topmost pitch of their voices. This is something like calling a man very rich when he himself swears to the fact that he is poor, utterly poor. The governing bodies are unpardonably thick headed. If a man or science is in advance of his or its time, it is a special misfortune which cannot be averted. Americans and English spent a lot of money on the Tuberculosis Congress and King Edward condescended to entertain 3000 guests, in London, who had come to help the cause of the Tuberculosis. Consumption is one of the thousands of diseases, many of which are as fatal as Tuberculosis is. The views expressed regarding the origin, development, spread and results of this dire disease, were as varied in the Medical Congress as one can imagine them to be, but still medicine is a science, and

many of its less educated votaries are ever ready to shower abuse on those who have the moral conviction to differ from them and call their capabilities into question. What have the greatest medical men done for the relief of persons who suffer from "incurable diseases."

The last expression "*incurable disease*" comes from their own polished lips and is freely and often applied to diseases before which the medical man simply blinks, not knowing what to say or what to do.

We have shown clearly in our previous article that, while astrology comprehends all branches of human knowledge, and controls all his affairs, medicine treats of his body alone and that too when it is a little out of order. Before a child is born, the science of astrology enables one to make certain predictions in all the significations of the future of the child not yet born. These significations comprise all affairs with which man may be connected in this life or in the life to come beyond the grave. The Medical Congress would do well to divest itself of all prejudices, worked up by the members of their own profession or by those scientists, who are suffering

from a sort of intellectual jaundice, who do not wish to recognise merit in other sciences, whose conceit and self-elevation prevent them from noticing facts, transpiring before their eyes, and who are not open to argument, other than what they are pleased to call their own logic. Such prejudices, if entertained by scientific men, work great ruin to the cause of scientific progress, and throw the sciences back by many centuries. Why should any man pretend to have exhausted all the sources of information connected with the workings of Nature. The sphere of Nature is too vast and too noble to be thus trifled with by any one individual. Does not the Medical Congress benefit if it takes into its deliberations all the possible sources of information, which would throw light on diseases, whence they come, why they come, and whither they go and when they go. Is knowledge the exclusive heritage of modern scientists? Are we to presume that our times alone have achieved wonders, which were quite unknown to the ages gone by. Greeks and Romans, Chaldeans and Persians, Egyptians and Chinese, Hindus and other nations had attained to very high states of intellectual development and have been surprising the

present advancists by anticipating the modern discoveries and inventions long before the dawn of recorded western history. It is not too late even now to mend matters. The interest here is not personal or national. It is universal. If the Medical Congress exclude chances of information from other branches of knowledge which might throw great light on the mental and physical complications of diseases humanity is subjected to, then it will be following a suicidal policy which would cut its own throat. Astrology and yoga sastra will help them a great deal, and the solution of many of their doubtful theories can be solved with great accuracy of the higher development.

Medicine deals only with one side of a body which has many sides and to treat which successfully many higher branches of knowledge are absolutely wanted. The change of prescriptions means a betrayal of ignorance of the nature of diseases. When a medical man does not make a proper diagnosis and changes his prescriptions rapidly, does he not, during that time give medicine which is harmful by his own admission, and which must have an injurious effect upon a body

whose present composition and state have not been properly analysed. Medicine must not only contain a thorough knowledge of Physiology, but also must have a complete mastery over the Psychological problems. An intimate knowledge of the mutual influences of the body and mind is absolutely necessary and this important item has been sadly omitted from the list of medical diagnosing. Astrology traces the influences of the planets in every department of human constitution, and deals finally with the highest elevation of the spirit into the plane of the supreme Intelligence. If vegetation does not grow without the sun's light and heat, and his magnetic and electrical currents, if man cannot live without heat and light and food produced by those Physical agencies will the logic be faulty if we assert that man is a bundle of planetary influences, converted into blood, flesh, bones, nerves and brain cells most mysteriously, and that that analysis of the man will be complete which takes the history of all these and many more energies into consideration and summarises their various moods towards each other. Why should a planetary science be rejected, when the Medical Congress itself

blows the trumpet of the planetary influences in the shape of the recommendation of the *air, sun* and *water baths* as the most important for curing these apparently incurable diseases. When medicine is so palpably defective why call it a science, against the expressions of its own votaries, and reject astrology which records simply the results of planetary influences in so demonstrative a manner?

In our leader of the April Magazine, we quoted very eminent medical men who had the honesty to say what they sincerely felt about its development and present position as a science. If medical men are real scientists and believe in their doctrines, then they must be keeping excellent health, over and above that of the ordinary classes.

The doctor *Prima facie* must be always in the enjoyment of sound health. Health is considered to be the most precious thing for a man to have in this life, and it will be really absurd to suppose, that any person will deliberately prefer ill-health, when it is in his power to attain the highest happiness.

We imperatively demand health in men who profess to know all about health, and whose subsis-

tence depends upon the reliance placed by his fellowmen in his special knowledge. When the premises are given, there is no doubt about the conclusion. If he really has the power to procure for himself the best health and he does not do so, surely there must be something rotten in some places. The medical men are generally placed at the bottom of the list of healthy men. They suffer and die often earlier than their patients whose diseases they try to understand. The medical men hold a similar position in relation to health, that lawyers hold with reference to justice. The medical man knows all about *medicine* while the lawyer knows all about law and justice. But when we go to either with the full expectation of getting health or justice, the odds will be enormously against you. The experiences of those who patronise *medicine* will be identical with the experiences of those who patronise *law*, the loss of health with the former and the loss of money—life blood—with the latter. However there are really honest men among these *guilds* who have the spirit and courage to say candidly what they feel about their own professions. Dr. Abernethy one of the reputed English medical

men—thus observes—“There has been a great increase of medical men of late years, but upon my life diseases have also increased in proportion.”

Professor Magendie, one of the foremost Physiologists thus sharply remarked upon medicine—“I know medicine is called a science. It is nothing like a science. It is a great humbug. Doctors are great empirics when they are not charlatans. We are as ignorant as men can be. Who knows anything in the world about medicine? I know nothing about medicine nor do I know any one who knows anything about it. Nature does a great deal, imagination does a great deal, doctors do devilish little when they don't do harm. Sick people always feel they are neglected unless they are well-drugged—the fools?” Professor J.W. Carson, M.D. thus explains—“The same uncertainty exists in medicine that the law is so noted for. We do not know whether our patients recover because we give them medicine or because nature cures them.” Professor Stevens observes—“that notwithstanding all our boasted improvements patients suffer as they did forty years ago.” Sir Astley Cooper the famous surgeon is very poignant in his remarks. He says

that "the science of medicine was founded on conjecture and improved by murder."

Dr. Forth says that "there is scarcely a more dishonest trade imaginable than medicine in its present state." C. H. Hughes M.D. declares that "A coffin is often the result of the doctor's visit." Dr. Alexander Rose F.R.S.L. says that "Medicine is based on conjecture, improved by sad blunders often bidden by death"

Professor Gregory of Edinburgh says that "ninety nine out of every one hundred medical facts are medical lies and medical doctrines are for the most part stark staring nonsense."

Dr. Reid observes that "more infantile subjects are perhaps diurnally destroyed by the mortar and pestle than in the ancient Bethlehem fell victims in one day to the Herodian massacre."

Dr. J. Johnson shrewdly remarks that "I declare it to be my most conscientious opinion that if there were not a single physician, or surgeon or apothecary, or man-midwife or chemist or druggist or drug in the world, there would be less mortality amongst mankind than there is now."

The celebrated Oliver Wendell Holmes M. D. remarks that except opium, wine, ether and chloroform, I firmly believe, that if the whole materia medica as now used could be sunk to the bottom of the sea, it would be all the better for mankind and all the worse for the fishes."

Dr. Francis Coggsell observes that "I cannot answer to my conscience to withhold the acknowledgment of my firm belief that the medical profession is productive of vastly more evil than good, and were it absolutely abolished man-kind would be infinitely the gainer." Dr. Rawage F. R. S. C. of London thus forcibly expresses himself "It cannot be denied that the present system of medicine is a burning reproach to its professors as indeed a series of vague and uncertain incongruities deserve to be called by that name. How rarely do our medicines do good? How often do they really make the patients worse? I fearlessly assert that in most cases the sufferer would be safer without a Physician than with one. I have seen enough of the malpractices of my professional brethren to warrant the strong language I employ."

Prof. J. R. Buchanan says "of all known sciences none have

been more unstable, confused and contradictory in doctrines than practical medicine. Not only is it changing from age to age, and even from year to year, but on the very same day if we pass from nation to nation, from city to city or from one medical school to another located in a neighbouring street we find the most contradictory doctrines taught with dogmatic confidence at the same hour and the votaries of each expressing no little contempt for the others"

Prof. Clark observes that "in their zeal to do good physicians have done much harm. They have hurried thousands to the grave who would have recovered if left to Nature."

Prof. Gillman remarks that "the things which are administered for the cure of scarlet fever and measles kill far more than those diseases do. Many of the chronic diseases of the adults are caused by the maltreatment of infantile diseases."

Dr. Dickson very truly observes that "the ancients endeavoured to elevate physic to the dignity of a science. The moderns have reduced it to the level of a trade." The greatest warrior and scholar of the age Napoleon Bonaparte, argued with his doctor in the

following words. Referring to the learned doctor, the hero exclaimed "Life is a fortress which neither you nor I know anything about. Why throw obstacles in the way of its defence? Its own means are superior to all the apparatus of your laboratories—all your filthy mixtures are good for nothing. Medicine is a collection of uncertain prescriptions, the results of which taken collectively are more fatal than useful to mankind." We can augment this list with any number of quotations from the eminent honest medical men, if it were needed. But we do not in the least denounce in the strong language in which its own votaries have done. On the other hand we have the greatest sympathy with the aims of modern medicine. But our simple question is that men must approach scientific facts with free minds, and gather all possible light which would truly enable them to go through the mysteries of the Nature's realm. When men are pleased to call this a science, and patronise it with the cost of sacrificing their precious health, why should any individual take into his head, that sciences do not exist which are not known to him, and which his dull head cannot comprehend even when explained. We must

remember the golden saying "do as you would be done by."

We shall say a few words in our future issue about the contradictory opinions which were entertained by the world's famous doctors in the medical congress which sat both at New York and at London.

World's Prospects.

Of late we have received about several hundred letters from all quarters of the globe, asking us about the agricultural prospects and the prevalence of the epidemics. People are also anxious to know how the specks in the political horizon would develop and what results would follow. A few observations on these important points may not be out of place.

The Sun enters Capricornus on the 13th January at about 12-30 in the night or properly at the commencement of the 14th January 1903 and on the 28th of the same month, the conjunction of Moon and the Sun takes place at about 11 o'clock in the the night. The combination of the planets at the time are thus obtained, and they will be of much interest to us. Capricornus has a special significance in the history of the world's politics and the readers are recommended to watch the progress of the events carefully.

Kethu			
Jupiter	Zodiac. About 11 p. m. 28-9-1903.		
Sun Moon Venus Mercury Saturn			
			Mars. Rahu

It will be seen here that the Zodiacal sign capricornus has a conjunction of five planets viz. the Sun, Moon, Mercury, Venus and Saturn and that Jupiter has just gone into the sign Aquarius. Mars is in Virgo. The conjunction of these five planets in an evil sign Capricornus, foretells unhappy events. Wars will commence, famine will play a prominent part, epidemics will spread their wings, political horizon will again be clouded and important persons will die. Fires and earthquakes, volcanic eruptions, unhappiness to people, high prices in food grains, the bankruptcy of the leading Firms and other unpleasant events will characterise these combinations. There will be strained relations among the leading politicians and death and devastation will mark the progress of political movements.

Agricultural outlook will be gloomy and people will do well to keep safely their grains so that they may not suffer much from the pangs of poverty and want. These are no false alarms.

The conjunction of Saturn and the Sun, with a weak Moon and Mercury and Venus forebodes evil. The counsels of lower classes prevail while men in higher positions are disgraced and dragged down. Arts and Sciences will make an advance, and the women will have the upper hand. Female sovereigns must be very careful and there will be death and misery among them. These results will both precede and succeed the combination we have named and the educated public will do well to note these events. The conjunction of Rahu and Mars in Virgo forebodes evil also, and the presence of Jupiter in Aquarius hemmed in as it were between Kethu in pisces and the Sun and Saturn in capricornus, does not add much hope for imagining a better state of affairs. The death of one great man will mark this unpleasant conjunction. The death may be a sudden and shocking one. The evil magnetic currents are always mischievous in their tendencies and they must be carefully and cautiously neutralised by more powerful and moral forces.

CHANGES OF MATTER AND ENERGY.

This is what we find in the "Flaming Sword" of Chicago, and the writer Prof. O. F. L' Amoreaux, A. M. Ph. D. thus forcibly expresses himself regarding the changes of matter and energy.

"Natures' inner secrets all lie securely hidden from the ken of the boasted science of the present. Men's eyes are far too dull and their fingers too clumsy despite their frantic efforts to penetrate their hidden recesses. Wherever there are effects we may be sure they are the results of underlying causes. Substance lies under them and themselves are substantial. This substance may be material or the result of the destruction of matter which is energy, force, spirit. Let it be firmly settled that matter is not energy but is the material out of which it is made whether in the living organism or in the outer material world. There is no energy without the destruction of matter and no matter without the destruction of energy. Substance then is not matter simply, nor energy spirit only, but includes both. It never has been and never will be destroyed. But for the constant change of material substance to energy—spirit substance, and of spirit substance back to matter there could be no life nor motion in the world. Man eats animal or vegetable substance and in the laboratory of his system this material substance is changed to energy—Spiritual substance and going to the various parts of his body that need nourishment, the requisite part of it is transmuted, transubstantiated to its equality of spirit first and from that to matter

a great deal, and the conceit of modern scientists, has narrowed thoroughly their toleration.

TERRESTRIAL TELEGRAPH.

Electricity has now been controlled to a large extent and has been compelled to serve to the comforts of man. Electric engines, telegrams, trams, and various other kinds of contrivances are so well known that it would be useless to enumerate them. Wireless telegraphy has been successfully introduced, and this is worked through the atmospheric currents. This goes under the name of signor Marconi the Italian discoverer of this wonderful fact. Our ideas therefore of electric currents and messages sent through them, related to the conditions of the atmosphere and scientists thought that electric currents in the atmosphere are necessary. But now these delusions of the scientific brain have again been disturbed by two experimentors who claim that it is possible to send messages through the earth without the help of any wires or other means.

The discovery has an important bearing upon the rapidity with which modern discoveries and inventions are disclosed and displaced and the uncertainty which attends these latest discoveries. They exactly do not know where they are drifting in the great upheaval of the waves in the

intellectual ocean and where they have to finally stop.

Particulars concerning the invention of two scientists, Messrs. Armstrong and Orling, who claimed that they had discovered a means of transmitting wireless messages, out-rivalling the great Italian inventor, Signor Marconi have been given in a scientific journal. The two gentlemen have been assiduously working towards perfecting their system, and are now ready to begin operations on a large scale. The facilities they offer are of a most extraordinary character. Reduced to practicability they amount to this: Any person may possess a wireless telephone at an initial cost of from £4 to £10, with an annual rental of £1. The chief factor in enabling the inventors to carry out so sensational an achievement is that the earth, and not the air, is the medium by which the electric current is conducted from one spot to another. All that it needed, is to connect in one's room the 'transmitter' or 'receiver' by means of a short wire with the nearest gas or water pipe which carries the current from or to the earth. Walls and houses form no obstacle whatever for the electrical impulse in Messrs. Armstrong and Orling's system. As with Marconi, so with the latest wonder-workers distance has not yet been annihilated.

Earth telegraphy works satisfactorily up to a distance of five miles, and within a short time, it is anticipated, messages will be sent with ease and certainty anywhere within twenty miles. It is only when telegraphing at a greater distance than twenty miles that Messrs. Armstrong and Orling are still compelled to avail themselves of the air as a conductor. They 'shoot' their electrical sparks through the air from station to station, and require a special installation with high poles at both ends. They claim that their system is superior to that of Marconi in two ways: (1) their poles are only one-tenth the height of those he uses while the 'sparks' should be effective over the same distance, and (2) they declare that they can send a hundred letters within the time needed by Marconi for signalling six. A company has already been formed; its illustrated catalogue contains promises of a most amazing kind. Economy in price is its chief feature. Transmitters for sending Morse signals over short distances are quoted from £10, and for long distances £15, a further royalty of £1 being chargeable every year. The catalogue makes mention of a portable combined telegraph and telephone, specially adapted for use in the Army and Navy, which, it is claimed, will carry speech through the ground distinctly for two miles.

If these indefatigable scientific workers continue their experiments they or their successors might annihilate even the distance and dispense with the air altogether. They may entirely transmit their messages through the earth and they claim to do so at much cheaper rates.

VEGETARIANISM VS. CARNIVORISM.

We have been reading carefully articles devoted to the two different kinds of diets which are now engaging the serious attention of the hygienic world. Different nations have different theories and practices. The development of mind is of two kinds. That which pertains to the gains of this world, and that which relates to knowledge which has aims higher than the concerns of this world. Food is taken both to give men health in body and health in mind. It cannot be denied that all vegetables, are distinct from all animals, and although we may often say that the vegetable has the properties of an animal and *vice versa*, we readily distinguish one from the other. As there are differences in vegetables so also there are differences in the animals. In the fight between these two sets of diets, scientists have ranged themselves, some with the one and some with the

lost in itself. The ancient philosophers said that the best examination of Nature and her energies is an examination of the man himself. The wonderful energy of his mind stops at no obstacles, fears no difficulties, leaves no experiments in the cold and tries to soar higher and higher till at last it loses itself in its own mazes. Various machines have been invented, and the best inventions are directly connected with the electrical and magnetic currents. Now electricity is said to travel about 2,80,000 miles per second and light travels about 1,83,000 miles per second. A person therefore, who really understands the true composition of electricity can travel with it at that rate, and go round the world or through the air with this inconceivable velocity. If one can travel at this rate, he covers a tremendous distance which will be represented by the huge figure—24,192,000,000 miles in a day. From the sun to the earth—a distance of 92 millions of miles, an electric current can travel within 5½ minutes. Fancy how many of these are contained in one day of 24 hours of 60 minutes each. The fastest railway now runs at 110 miles per hour and steamers cover about 20 to 40 miles an hour. These are special speeds which they cannot long keep up without inflicting injury upon themselves or their inmates. To go round the world a

person has really to travel more than 20,000 miles and this an Austrian Engineer promises to do in the short space of only seven days.

Those who have felt interest in the journey of Jules Verne's hero round the world in what then seemed an impossibly short time namely, eighty days, will now be really startled and impressed if a story from Vienna is to be believed. An Austrian engineer claims to have invented a new kind of ship which will put to shame all Atlantic and other "records," and which will be capable of travelling at almost lightning speed. The ship, observes the ingenious Herr Wetkovic, attains its marvellous speed by gliding over the surface of the water as a skater glides over ice, instead of displacing it. Certain ingenious contrivances overcome the difficulties of friction and air-pressure, and the inventor declares that when his ship is perfected a journey round the world may be accomplished in seven days. Herr Wetkovic will shortly begin his experiments in the Adriatic Sea, and he informs the scientific world that it is going to be astonished. Of this kind of confident assertion the world will say, "Seeing's believing;" but the trial trips of the new vessel will be watched with considerable interest by all the leading scientists. Rapid locomotion of this kind is likely to

revolutionise the existing conditions of life, and leave even the pushful Americans far in the rear.

It would be a pleasant journey for a person to go round the world in seven days, and if the brain persists in the study of the secrets of nature, there may come a day when a man might take coffee at 6 in the morning, start in a ship which feels no friction with any of the atmospherical constituents, and return to his home at 4 in the evening just to have his grand dinner after having seen all round the earth. Possibilities are immense and probabilities are limited.

MEDICAL NOTES- HEALTH TESTS VIII.

(Continued from p. 312 of vol. IV)

We are taking up this subject after a long gap, and we shall explain a few facts which prevented us from continuing them as they ought to have been done. Our travelling in Northern India, the shifting of scenes rapidly, and other urgent work prevented us and we hope our readers will excuse us.

Speaking of Mala we pointed out therein that it comes out of 12 human cavities as it were, and we shall mention them here once more for ready reference. The following are the organs from which Mala is thrown out

of the human body and they are—Ears, Eyes, Tongue, Nose, Teeth, several organs, Anus, Nails, Phlegm, Sweat, Fœcal matters and urine. Numbers nine, eleven and twelve are not organs, but matters thrown out through some of the organs. The body is a strange collection of organs, and their division is marked and remarkable. In astrology the Time is represented as *Kala Purusha* and the zodiacal signs represents the twelve important organs of the human system. We shall quote the renowned *varaha-mihira* in this respect as the connection between astrology and medicine is intimate and deserves to be carefully studied. Aries represents the head. Taurus the face, Gemini the upper chest, Cancer the heart, Leo the belly, vergo the loins, Libra the lower stomach, Scorpio the sexual organs, Sagittarius the thighs, Capricornus the knees, Aquarius the buttocks and Pisces the feet. Then again each of these signs is divided into *Drekkunas* or three divisions and thus we get 36 *Drekkunas* for the whole. 18 of these represent the organs of the right side and 18 those belonging to the left side. Whichever organs are occupied by evil or debilitated planets there will be disease, disorder or some abnormality. Whichever signs are occupied by auspicious planets there will be health and good develop-

ment in those organs or parts indicated by those signs. The strength of planets will determine the intensity of the disease or disorder there. Therefore without a medical man and long before the disease may appear there, an astrologer can tell a person what part of his body suffers and when and how it suffers. The different organs through which *Mala* or dirt passed out of the human body have diseases peculiar to themselves, and generally all these arise from a corruption in blood. This may be due to various causes, and it is very important to know the sources from which corruption of blood arises.

(1) There are many persons whose parents or grand parents, were men addicted to sensual pleasures or other vicious habits, whose blood was corrupt when they held sexual correspondence with each other, and whose corrupt blood flows in the veins of their unfortunate progeny. This is what is usually styled hereditary corruption in the blood, and as soon as this enters the human body it begins to be formed in the womb of the mother; the effects of such corruption are difficult to be traced to their proper causes and they offer very stout resistance for their eradication from the human system.

(2) There are persons whose blood gets corrupted from their early life on

account of neglect, want, bad food, or sudden elevations or depressions.

(3) The blood gets corrupted in the life of a person who gets into evil habits, who has promiscuous intercourse and who is excessive in sexual or sexual engagements and their gratification.

(4) Corruption of the blood takes place when a man travels constantly, is not regular in his meals and sleep, and who does not stick up to food which best agrees with his stomach and previous habits.

(5) Blood gets corrupted by excessive mental work, by reading morbid and exciting novels, which frequently remind him of sense pleasures, and by gazing at indecent and ludicrous objects, paintings or persons.

(6) There will not be healthy blood in a man who has constant mental worry, whose surroundings are disagreeable, who has quarrelsome wife and un-sympathetic relations and whose means are quite inadequate to cope with his domestic demands.

(7) Blood gets corrupted in a man who is exposed constantly to extremes of cold and heat, who takes irregular and unpalatable meals, who has un-sympathetic environments, whose mind has always a melancholy turn who is sceptical in his views, and who shifts from one diet to another under the

mistaken belief that his health improves if he changed constantly his usual food.

(8) There will be corruption of blood in a man who lives in a malarial place, whose house is ill-ventilated and badly lighted, who is given to sedentary habits, who takes unripe fruits, who eats improperly cooked meals, and who does not give his stomach time to digest the first meal before he takes the second.

(9) The blood gets weakened and corrupted in a person who drinks always boiled water, or water filtered through poisonous chemicals, who drinks too much of water or too little of it, who keeps awake long in the nights and who sleeps during the day, who engages himself in a trade or calling which is disagreeable to his tastes, who hears always bad language or harsh expressions, who serves under an inappreciative master, whose life becomes dull and hopeless, who has natural or artificial deformities brought on him, and who has a quarrelsome nature.

(10) His blood gets spoiled who is unpopular, who scoffs at his religion and social morals, who is disturbed in sleep constantly by false or imaginary fears and night-mares who is largely sentimental, whose mind is weak and vacillating, and who often changes his quarters, his surroundings, and his nationality.

(11) The blood gets corrupted in a man who is surrounded by men of depressed and diseased minds, who is constantly teased and worried by enemies and evil minded men, who has great avarice for money and his possessions in this life, who selects always cold and stale food, who lives in swampy and wooded regions, and who keeps his body and mind in dirty condition, who is given to strong passions and emotions, whose friends are low and unprincipled men. Some of the causes are direct and recommend themselves readily to the ordinary minds. But there are other causes enumerated above whose influences on blood have to be indirectly and through several channels traced. The clothing of man, and his adaptability to his surroundings, and seasons have also a great deal to do with the healthy or diseased condition of his blood. All prosperity to body and mind have to be traced to the healthy condition of the blood, and how it is maintained all through the life of a man. Mind, than which there is no greater agency in man must be trained very carefully and if the state of mind is healthy then the blood will be pure. Healthy mind in a healthy body must be really reversed and this saying must run as follows—Healthy body will be the product of a healthy mind. Ambition, greed, and envy are factors which corrupt the blood a great deal,

give it a morbid condition, and produce mental results which are far from being satisfactory. If the medical science takes only the physical causes for disease and does not notice the mental conditions in a person, it shows great ignorance in its diagnosis and it must persevere long in its development to grapple with the difficulties which are in their way to cope successfully in dealing with their patients, and suggesting proper remedies to cure them. If mental power is greater, then its cares will also be more efficacious and doctors would do well to take note of the mental conditions of their patients before they look to the physical irregularities.

IMPORTANCE OF ASTROLOGY.

A European friend of ours who travelled in Australia and who is now in California, America, thus writes to us about our Magazine and the value of Astrology.

"A copy of your Astrological Magazine for February has just reached me from Australian address. It is as interesting as usual. You will see I have been on the watch to convince some people in Australia of the imperative urgent need of gaining a knowledge of Astrology. It is wider and deeper than can be imagined, and Government would, I am sure, find it valuable to advance

the best interests of people and state if they would only make a good test by competent Astrologers. This is my desire. More than once I have wished that the bountiful Andrew Carnegie who has so lavishly donated public Libraries could be approached in a gentle way. I opine he would consider it if he did not see Astrology was the rarest, if not the surest method of instilling knowledge and truth in the souls of men in a way that posterity would be saturated in their natures and bless the day their ancestors saw the light of true knowledge. I have drawn attention where I could to the Astrological Magazine."

THE DIVINE LANGUAGE OF CELESTIAL CORRESPONDENCES.

We made a short mention of this book in our March issue, and pointed out there how the book is interesting. Mr. Coulson Turnbull Ph. D. is a writer of large experience on these matters and has fairly dealt with a question which presents many difficulties to the uninitiated minds. He tries to prove that the 12 Zodiacal signs were no more than symbols to represent certain occult ideas and Christ is represented by the first sign of the Zodiac Aries &c. The planets and stars have a relation with every form of

substance on the earth and therefore they have a language which we have to understand by getting the proper key—the *initiation*. Man differs from the animals. "The lower animals are confined by nature to the immediate objects of sense and appetite and man is given a more enlarged understanding which enables him to hold converse with the skies and to stretch his thoughts to the vastness of the universe. All these worlds are progressing and with them man's moral, intellectual and spiritual nature is intertwined in their mazy revolutions . . . no organism, atom or man stands isolated from the whole."

He sees how the star vibrations mystically weave themselves into the thought-waves of man and tell how and when those thoughts, and therefore acts shall germinate. The study is marvellous uplifting and gives life a broader meaning and grander dignity. The energy of soul power may be applied for good or bad and he observes on this point thus "Sometimes the will of the soul lends its consciousness to the corruptible and temporal and again to the incorruptible and eternal." He observes that "the stars are the indices of our doings. They reflect above life in all its workings below." "As in the outer so in the inner". He argues with reason that

"Living largely in the active external world we fail to appreciate the finer forces, those intangible, invisible formative vital elements ever playing around us . . . it is in the luminous body around man that are first set up the agencies that combine order, and make manifest. This body is, as it were, an instantaneous photograph of the invisible astral currents that are playing on earth at our present birth. These currents are vari-colored and are moved into brighter or darker shades by man's thinking and imaginations. The polarity established in these unseen astral currents becomes the processes which bring about the sun physiological functioning. . . As we love and think we act. . . if moved into activity by material desires we come under the grosser and more limited astral currents. He derives Zodiac from the Greek as meaning *steps* for the sun to move. The twelve signs represent the physical frame of man and the learned writer contends that "this frame work is but a vessel of breath motion and vibration played upon by active thought atmospheres, waves of sound and light and the positive and negative electro-magnetic forces in limitless activity." He considers that the Egyptian Plainsphere Dendera is the oldest in the world and apparently refers to a time when the

managing his State with the help of a European Dewan Mr. Ring. We delivered a lecture on astrology in the Durbar Hall and received some valuable presents from the Raja Saheb. He also took us to a tiger hunt and a Santal Dance, and our time was very agreeably spent in his company. We thank the Raja Saheb for his patronage and appreciation of our attempts in the astrological cause.

At Vijianagaram the Dt. Munsiff, Mr. T. Narasimachar B. A., B. L., arranged a lecture on the influence of planets in the Maharaja's College and there was a very appreciative audience. We are thankful to Mr. T. Narsimachar for his kind treatment given to us while there. We took a hasty run from Waltair to Vizag and were the guest of Mr. A. Suryanarain Row Garu, High Court Vakil. Although perfect stranger to him he gave us very cordial reception, and we cannot forget this sincere token of real friendship and gentlemanliness.

We have received a copy of the Catalogue of books for sale by Messrs. T. S. Natesa Sastri and Co. of Mayavaram, Tanjore District, India. Mr. T. S. Sastry has made a very good selection of the books and periodicals treating on useful and instructive topics and has supplied a desideratum which was really felt for a long time by the world's public. The Catalogue is not comprehensive, but it is an attempt in the right direction, and we trust that with the issue of a second one, Mr. Natesa Sastry will include the names of many more of the useful books and Journals.

The Journal of the Asiatic Society of Bengal for this quarter is very interestingly edited. There are about 17 plates and these are very representative of the various types of Nagas, hill tribes inhabiting North-Western

parts of Hindustan. The article on "Materials for Flora of the Malayan Peninsula," by Sir George King, is an interesting reading for gentlemen with a botanical turn of mind.

A very instructive article appears in the *Harbinger of Light* about the "Power of Thought" and ideas are finely developed. These have their counterparts in the Yoga Philosophy of the Hindus, and are very elaborately treated. We would advise our Western friends to pluck the intellectual fruits of India fresh from the Sanskrit and not get the rotten interpretations offered by many of the orientalists.

The Sunday laws of England are as grotesque as those framed by the Semi Barbarians of some remote Islands and show an amount of dogmatic Christian tenets which sound very queer to the non-Christian nations. Cannot the Government banish such dogs from their country. "A mother should not kiss her children on Sunday," and if she did so out of natural affection she would commit a misdemeanour.

The "Chicago Legal News" passes a very sensible remark in *Re Mrs. Jane, B. Ott* of Iowa who was not admitted to the American Bar Association on account of her sex. The learned Journal thus observes—"for an Association like the American Bar Association which claims to be the leader in legal reforms in the United States to postpone for a year, the application of a woman for membership, simply because she is a woman, is we think, not creditable to that institution".

Peter the Great of Russia had a very low opinion for lawyers. His Majesty was taken over Westminster Hall when courts were sitting, and he was perplexed by the number of men with wigs and gowns. On being

told they were lawyers, he could scarcely conceal his surprise and thus remarked "Lawyers" he exclaimed "why, there are only two lawyers in the whole of Russia, and I am going to hang one of them directly I get back". The present honorable profession can hardly feel flattered by such remarks by an Emperor.

Slavery abounds now in the heart of the most enlightened nations more than it did some 15 or 20 centuries ago. In all the great factories, the wages of the workman are small, his comforts absolutely nil, and his slavery really intolerable men and women have to work for 12 or 14 hours and their wages are hardly sufficient to meet their actual wants. Children begin to work when they are 3 or 4 years old, and although one family works fully on all days, they can hardly save any money and often are miserable slaves. This is civilisation with vengeance.

We have to acknowledge, with thanks, the receipt of the first instalment of the "Hindu Calendar and Astronomical Ephemeris" for 1901, by S. R. Muthukumar, Head Clerk, Land Registry Office, Jaffna. He comes of a family in whose veins runs a strong current of astronomical capacity and ability. His father was a Colonial Surgeon who very recently retired from the service and we had long correspondence with this indefatigable and intelligent young gentleman. He has kindly promised to make calculations of the planetary positions for fifty years to come or up to 1950, and to also give the correct planetary positions for the past fifty years or 1850 to 1900. Thus the readers of the Astrological Magazine will have the special advantage of getting really one hundred years' Almanac and as this first Almanac will appear in 1902, we would strongly urge upon the public

the desirability of subscribing for copies of this Magazine at their earliest convenience, and thus secure for themselves a great advantage which they would otherwise lose. To outsiders we will necessarily charge a separate price, which, when totalled for the hundred Almanacs, might come up to a large sum. Every month or every alternate month will appear a Panchanga or Almanac in this Magazine and therefore the Astrological Magazine confers upon its subscribers special privileges. We will say more about this in our future issues.

We regret very much to record the death of one of our best and most beloved friends S. Venkata Charya, Dt. Court Pleader, Bellary, at the early age of 50 years and 6 months, on the 10th January 1902, at Castle Kernan, Madras. He has left a very large family. He was thoroughly god-fearing, honest, and gentlemanly and of ten sympathised with our astrological movements in a very practical manner. When Bellary was threatened with "plague" he strongly supported our movement to get up remedial measures on a large scale and co-operated with us, for more than a month sacrificing his own interests for the public good. He was secretary of the Peoples Association, and Honorary Magistrate of Bellary. He stuck up to the last to his Hindu religious principles, and lived an exemplary moral life. Although he was not a Maharaja or an aristocrat with money to waste, he led a tolerant and useful life, which might well be copied by the best of the *Upper Classes*. He died a serene death, unconcerned with his worldly affairs, and refused to take caste-polluting medicines, which very often facilitate rather than avert the grim hold of *Old Death*. We wish him all peace and glory in his higher life.

thus generated in the body as to attract people and circumstances. She attaches great importance to confidence and determination, and the lessons will surely enable Western readers to grasp the importance of many of the elementary yoga practices which are most commonly known and practised by the Indian students of the yoga philosophy. The book is a desideratum among the materialistic nations which has been supplied by the clever writer and we would like to see many more books on similar subjects written by her for the enlightening her educated brethren.

NOTES.

H. H. The Pope has notified to the reigning houses of Europe that no more consanguinous marriages will be permitted. This will be a check to degeneracy.

Strikers in Anthracite coal fields have decided to cut an ear from every man who returns to work without their permission.

Recently J. Bryan bitterly attacked the speech of President Roosevelt at West Point as encouraging ferocity and blood thirstiness among the cadets.

An American Journal says that a young lady near Bay City, Mich, is slowly turning into marble.

About 16,000 people died from Cholera in Egypt during the last two months.

The "Chicago Legal News" has commenced its 35th volume from the 16th August 1902. The journal is interesting in many ways and the age it now commands is a strong point in its favour for efficiency and unabated interest. It is perfectly right when it says—"we have given to the readers of the Legal News the most important opinions of the united States Supreme Court, as well as those of many of the circuit and District Courts, head notes to the various S.S. Court, opinions and abstracts of the opinions of the appellate courts in advance of their appearance in the regular series of reports and original articles". The sphere of its usefulness cannot be underrated.

One of the American judges at any rate appears to be wiser than his brethren of the West and the East, and thus expounds the law of self preservation and self defence among the canine race.

His lordship observes—"Any dog has the legal undeniable right to bite any man, woman or child, who purposely and with intent to disturb the said dog's tranquility and peace of mind does attach or cause to be attached to said dog's tail a can or other weight which will impede the progress of said animal. The dog which bites his persecutor in such a case is acting purely and honestly in self-defence and is as justly immune from punishment as the man who shoots a burglar in defence of his own life and property."

The sunlight is composed of many colors and colors are due to the high incandescence of various minerals which is burying there. When flowers and fruits are properly exposed to the full sunlight they assume very bright colors and these fine attractive colors are again taken away by exposure to the sun. It is plain that the sunlight has energies different for giving colors and taking them away.

We predicted in last December as the result of the solar eclipse violent earthquakes and volcanic eruptions, furious storms and spread of fires and epidemics. Need we say that these have appeared as predicted and re-indicated the truths of the planetary influences on the terrestrial phenomena?

What is a privilege to the one will be a curse to another. When scientists set alarms of planets brushing each other, meteors igniting fire on the other and the earth shattered to pieces, by the rushing in of other planets, and these are falsified, they escape any public censure under erroneous calculations and are not at all hanged for their mistakes. But when a thoughtless and fame-courting astrologer rushes into print with his ill-digested ideas and predictions, there will be a clamour among the scientists to hack the unfortunate fellow to pieces. Science has assumed the functions of a step-mother towards the astrologers. The treatment is hard.

The "Indentor's Guide" by Mr. S. P. Mason of Bangalore is rich in artistic advertising and Mr. Mason has quite a knack for getting up colored and attractive advertisements. His "Editorial Chitchat" and "what others say" are specimens of what businessmen can do in this direction. There is no denying that good advertising facilitates great success, and that the "Indentor's Guide" will be an excellent medium for all advertisers.

Venice? the seat of the display of so many passions in the good old days, is fresh yielding to the influ-

ence of time and illustrating the ephemeral existence of territorial objects in the eternity of Time.

The great Boer General Botha is said to succeed *Mr. Kruger as the leader of the Boer people*. What this telegram means we have no idea. There can be no leader for a conquered nation.

The London and American Press are of opinion that Mr. Chamberlain has met the demands of the Boer Leaders with firmness and moderation. The continental journals express a different opinion about these facts.

Great mass meetings protesting against the provisions of the *Crimes Act* in Ireland, are held in Dublin and other places and serious speeches are made by the Irish leaders.

Failure of crops in England is starving them in their face. Wheat and potato have been blighted and disease is spreading. But English people are enormously rich and they can stand a chronic famine for a number of years. The fate of India is different. Plague and famine have come to stay with the Indians, perhaps to give them lessons in moral and spiritual sciences.

Lord Curzon makes very fine speeches and his arguments are convincing to the superficial readers. Deeper down however he is a politician of the first rank and can grapple with any political, social or official question with quite a "*good knack*" and throw down his adversaries.

We hope there will be no famine, no plague, and no cholera in the huge assemblage which takes place in the *Delhi Durbar*.

Some of the English astrologers who predicted that King Edward would not be a crowned head, will come with their scientific arguments and point out the erroneous calculations on which they based their opinions. We hope the defenders of chaldean Astrology will look better in the future.

Kandasami Pillai of Dindigal will come forward with his explanations for his calculations.

The Devil in desperate corner quotes scripture to prove his point.

The "*Maharatta*" published at Poona in its issue of the 21st. September has an article on "*A New Race of Prophets*." The subject treated

of touches one of the most vital questions among the religionists, and should be carefully analysed. To become the founder of a new religion it is not gifted to everybody and where men have the self sufficiency to think of doing so, without the real merits of greatmen, they will see the new religions dying a premature death or exhibiting an unhealthy growth.

Mr. Andrew Carnegie, the millionaire proposes to encourage the work of "*Discovering the origin and cause of Life*." Poor man! He thinks his millions of dollars can reveal knowledge which the most disinterested in all ages and climes have tried to solve. He will be thoroughly disappointed and he will never learn the secret unless he gives up his millions, concentrates his mind and practices yoga as instructed by its adepts.

The Harbinger of Light, Melbourn says that Joseph de Krouhelm writing from Russia to a Barcelona Paper on the dangers of modern society at a time when two thirds of the people are steeped in the grossest materialism dwells very earnestly upon the necessity of every man whose mind is imbued with spiritual truths using his ability and influence to disseminate

them among his fellows. He believes that the present state of things cannot endure any longer.

A senseless attack on astrology appears in the issue of the 16th Aug. of "*Age*" an Australian Paper; apparently written by a man who does not know the *ABC* of astrology, and whose conceit of his scientific ability is as great as his ignorance of the subject he wishes to criticise. The writer thinks that vituperation makes up for argument and *heridity* and *atavism* for his forgotten principles of logic. We apparently fail to see what and whither he is himself driving at. Isidore Kozminsky a lucid and recognised writer on western astrological matters takes the correspondent of the *Age* to task very sensibly and publishes a letter, which the Editor of the *Age* declined to publish in reply to the remarks of his ignorant correspondent. Kozminsky has shown great erudition and challenges the writer to meet him openly. Why should honest men state astrologers in the dark. If they do not believe it they have no business to damn it. Those who cry for fair fight must know what fairness is.

The Koran says that when a person is in rage let him be silent.

The Lunar Year SHUBHAKRUTU.

Showing the Positions of Planets during the Month of

NOVEMBER 1902.

Kaliyuga 5003,
Fulii 1311.]

Vikramaka Saka. 1959.
[Salivabana Saka. 1924.

LAST YEARS FROM THE CREATION OF THE WORLD 1,955,885,003 SOLAR YEARS.

English Date.	Mahomedan Date.	Solar days.	Lunar days.	Ghatikas.	Week days.	CHANDRA (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.
						Constella- tions.	Ghatikas.	Rasis (Signs).										
1	29	16	1	17	Satur.	Visakha.	47	Lib & Scor.	28-52	Swathi 4-45	Poobha. 1-53	Chitta. 3-50	.....	Swathi. 2-31	.....	.....	.....	Elevation of Northern Hnor.
2	1	17	2	21	Sun.	Anoradha.	52	Scorpio.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
3	2	18	3	25	Mon.	Jaista.	58	Seo & Sagit.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
4	3	19	4	31	Tues.	Moola.	60	Sagit.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
5	4	20	5	36	Wed.	Moola.	6	Sagit.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
6	5	21	6	41	Thurs.	Poorvash.	12	Sag & Capri.	28-46	Visakha. 1-3	.....	Chitta. 4-43	.....	Swathi. 3-8	.....	.....	.....	.....
7	6	22	7	46	Friday.	Ootharash.	17	Capri.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
8	7	23	8	49	Satur.	Sravanam.	23	Cap & Aqu.	.....	.....	.....	.....	.....	Swathi. 4-46	.....	.....	.....	.....
9	8	24	9	52	Sun.	Dhanista.	27	Aquari.	28-42	Visakha. 2-22	Poobha. 2-1	Swathi. 1-37	.....	.....	.....	.....	.....	.....
10	9	25	10	53	Mon.	Sathabish.	30	Aqua.	.....	.....	.....	.....	.....	Visakha. 1-25	.....	.....	.....	.....
11	10	26	11	53	Tues.	Poorvab.	32	A & Pis.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
12	11	27	12	51	Wed.	Ootharab.	32	Pisces.	28-38	Visakha. 3-40	.....	Swathi. 2-30	.....	.....	.....	.....	.....	.....
13	12	28	13	48	Thurs.	Ravathi.	32	Pis & Aries.	.....	.....	.....	.....	.....	Visakha. 2-3	.....	.....	.....	.....
14	13	29	14	45	Friday.	Aswani.	30	Aries.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

15	14	30	O	41	Satur.	Barai	28	Ari & Tau.	28-34	Visakha. 4-57	.....	Swathi 3-23	.....	.....	.....	.....	.....	.....
16	15	1	1	36	Sun.	Krithika.	24	Taurus.	.....	Poobha. 3-20	.....	.....	.....	Visakha. 3-42	.....	.....	.....	.....
17	16	2	2	30	Mon.	Rohini	21	Tan & Gem.	.....	.....	.....	Swathi. 4-16	.....	.....	.....	.....	.....	.....
18	17	3	3	24	Tues.	Mrigasir.	17	Gemi.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
19	18	4	4	18	Wed.	Audra.	12	Gem. & Can.	28-28	Anora- dha. 1-15	.....	.....	.....	Visakha. 4-20	.....	.....	.....	.....
20	19	5	5	12	Thurs.	Ponarvas.	8	Can.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
21	20	6	6	6	Friday.	Pooshoya.	4	Can.	.....	.....	.....	Visakha. 1-10	.....	.....	.....	.....	.....	.....
22	21	7	7-3	2-55	Satur.	Aslasha.	1-57	Can & Leo.	28-24	Anora- dha. 2-33	Poobha. 4-39	.....	.....	Anora- dha. 1-6	.....	.....	.....	.....
23	22	8	9	54	Sun.	Makha.	57	Leo.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
24	23	9	10	51	Mon.	Oothara.	56	Leo. & Virgo.	.....	Anora- dha. 3-46	.....	Visakha. 2-3	.....	Anora- dha. 2-52	.....	.....	.....	Dhanurayana.
25	24	10	11	51	Tues.	Hastha.	56	Virgo.	28-22	.....	.....	.....	.....	.....	.....	.....	.....	Saturn enters capricornus.
26	25	11	12	50	Wed.	Chitta.	58	Vir & Lib.	.....	.....	.....	Visakha. 3-56	.....	.....	.....	.....	.....	.....
27	26	12	13	52	Thurs.	Swathi.	60	Libra.	.....	.....	.....	.....	.....	Anora- dha. 3-38	.....	.....	.....	.....
28	27	13	14	54	Friday.	Swathi.	1	Leib & Scor.	.....	Oothara. 1-56	.....	.....	.....	.....	.....	.....	.....	.....
29	28	14	●	58	Satur.	Visaka.	5	Scorpio.	28-20	Anora- dha. 4-6	.....	Visakha 4-50	.....	.....	.....	.....	.....	.....
30	29	15	1	60	Sund.	Anoratha.	10	Scorpio	.....	.....	.....	.....	.....	Anora- dha. 4-24	.....	.....	.....	.....

15	14	30	15	41	Satur.	28	Barani	Ari & Tau.	28-34	Visakha.	4-57	Swathi	3-23	.....	.....	.....	.....	.....
16	15	1	16	36	Sun.	24	Krithika.	Taurus	.....	Poobha.	3-20	.....	.....	Visakha.	3-42	.....	.....	.....
17	16	2	17	30	Mon.	21	Rohini	Tan & Gemi.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
18	17	3	18	24	Tues.	17	Mrgasir.	Gemi.	.....	.....	.....	Swathi.	4-16	.....	.....	.....	.....	.....
19	18	4	19	18	Wed.	12	Andra.	Gem. & Can.	28-28	Anora- dha.	1-15	.....	.....	Visakha.	4-20	.....	.....	.....
20	19	5	20	12	Thurs.	8	Ponarvas.	Can.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
21	20	6	21	6	Friday.	4	Pooshoya.	Can.	.....	.....	.....	Visakha.	1-10	.....	.....	.....	.....	.....
22	21	7	22	2-55	Satur.	1-57	Aslasha.	Can & Leo.	28-24	Anora- dha.	2-33	.....	.....	.....	.....	.....	.....	.....
23	22	8	23	54	Sun.	57	Makha.	Leo.	.....	Poobha.	4-39	.....	.....	Anora- dha.	1-6	.....	.....	.....
24	23	9	24	51	Mon.	56	Oothara.	Leo. & Virgo.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
25	24	10	25	51	Tues.	56	Harsha.	Virgo.	28-22	Anora- dha.	3-46	Visakha.	2-3	.....	.....	.....	.....	.....
26	25	11	26	50	Wed.	53	Chitta.	Vir & Lib.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
27	26	12	27	53	Thurs.	60	Swathi.	Libra.	.....	.....	.....	Visakha.	3-56	.....	.....	.....	.....	.....
28	27	13	28	54	Friday.	1	Swathi.	Leib & Scor.	.....	Oothara.	1-56	.....	.....	.....	.....	.....	.....	.....
29	28	14	29	58	Satur.	5	Visakha.	Scorpio.	28-20	Anora- dha.	4-6	Visakha.	4-50	.....	.....	.....	.....	.....
30	29	15	30	60	Sund.	10	Anoratha.	Scorpio						Anora- dha.	4-24			

Dhanurayana.
Saturn enters
capricornus.

Ootharash.
2-25

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

EDITOR, ASTROLOGICAL MAGAZINE,
102, Linga Chetty Street, Madras, India.

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We have been constantly advised by our friends and the sympathising public that we must publish a scale of fees, so that those who are anxious to consult us on any important points in their lives may do so at once without unnecessary delay and by remitting the fixed fees at once. These are very good suggestions and we beg to offer the following rate of fees for consultations on the most vital questions of human existence.

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

Diplomed Biochemist etc.,

EDITOR, ASTROLOGICAL MAGAZINE,

Madras, India.

THE

Astrological Magazine.

EDITED BY

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

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Earthquakes and their Causes.

In November 1901 we wrote three letters in the "Indian Mirror" Calcutta, on the solar andunar eclipses, modifications effected by them in the terrestrial energy and the results good and bad which flow from them, on account of the absorption of the earth's energy by the sun and the dark planet which caused the solar-eclipse. We need not here quarrel much about the nature of the dark object which causes these eclipses. It is called *Chayapraha* (Shadowy planet), *Aprakasagraha* (lustreless planet) or *Thamagraha* (dark-planet). There we clearly pointed out that on

account of the loss of energy from the earth, there will be earthquakes, storms, famines, plague and other epidemic diseases, and great misery among the nations of the earth.

Matters scientific discussed in a scientific or reasonable way, are sure to cause some pain to somebody. The governments concerned will not surely hang all the scientists for what they say, basing their judgments on what they *bonafide* believe to be proper grounds. Discussions on religious matters are sure to cause often acute pain to many thousands of persons who belong to other creeds and religions. If the Christian says that all those will be sent to purgatory to

suffer horrible pains, who do not believe in Christ, there are certainly large numbers of people who are affected by these statements and whose minds suffer pain when they think that they will be subjected to hellish punishments. Mohomedans, Buddhists, and Hindus differ considerably from each other, think that those who do not agree with them in their religious views, are sure to go to damnation for ever, and feel pain both in their own minds and cause pain to others by their dogmatic and unwarranted statements. All these do some sort of mischief to others and therefore deserve to be severely punished. We hope the governments concerned are not so absurd as to think that they can interfere in the various religious beliefs. Then why should any irresponsible or ignorant scientists or officers think of prosecuting astrologers who believe that their science is correct, who sometimes rush into print to get their ambitious heads smashed and who find that the struggle for the bubble reputation will be one that would blow their brains up, when it is noticed by brainless magistrates and other limbs of law. If an astrologer is stupid enough to make nonsensical predictions and

makes himself an ass before the public, why should many of the educated public also become dunces by believing in his predictions and by creating false alarms by notes and commentaries on such useless predictions. If one loses the balance of his already *inexact* head, why should those individuals who have *exact* scientific and twentieth century heads become also disturbed in their minds. They ought to have treated the whole affair as trash which does not deserve even a passing notice. We are sorry that this sort of *notoriety seeking* is not confined to one branch of knowledge like astrology but others try to do the same and get like results. The Earthquakes have been of frequent occurrence lately and the effects have to be traced in a variety of causes which are working both in the outer atmosphere encircling the Earth and in the inner pent up energies in the crevices of the terrestrial surface. If planets have not the slightest influence on the earthly phenomena, then the attempts of the scientists to explain causes for earthquakes, will be hallucinations of deranged brains which do not deserve any notice at all. If scientists argue in favour of the planetary influences on the

terrestrial Phenomena, they will be seriously implicating themselves in the heinous crime of belief in the truths of astrology. Astrology is the science which records the correct influences of the planets, constellations and the zodiacal signs on the earth as a whole, and its Phenomena individually. The whole is composed of units and if it is influenced for good or evil as a whole, it will be illogical to say that the parts composing it will not be affected. If the solar and lunar spots have any connection with the *quakes* of the earth, then those persons who are affected by the earthquakes cannot be said to be unaffected by the planetary appearances and revolutions. It is really a pitiable plight for the earth's astronomers and scientists to be betrayed by one of their own guild, who comes openly forward and has the courage to say that there is intimate connection with the sunspots and the recurrence of famines and earthquakes. A person who recognises the influences of the planets on the earthly phenomena will be a traitor to the use of "*exact sciences*" whatever the last expression may mean.

Sir Norman Lockeyar ought to have thought ten times before

he committed the grand blunder of attributing terrestrial disturbances to the solar spots. Astrologers as brainless wisecracks may have said thousands of things and may have even gone to the absurd extent of attributing all creation, protection and destruction to the solar influences. In fact all the ancient astrologers have said so and have suffered the consequent penalty of being branded with the titles of "inexact heads, superstitious fools, and uncivilised dunces." Sir Lockeyar seems to have had no respect when he acquiesced in the influence of the sun over the *quakes* of the earth. We welcome these credulous scientists into our folds, with a little pity for the perversion they had in their heads, and for the want of moral courage to avow facts which even children must admit as truths.

We shall quote here what Sir Norman Lockeyar recently wrote upon these Earthquakes and what he said last year about the recurrence of famines and the appearances of solar spots. In 1900 Sir Norman Lockeyar said before the Royal society that "*the investigation of the famine records showed a connection between the rainfall and sunspots the*

study of which would enable a forecast to be made". On page 326 of Vol. IV and on page 19 of Vol V of the Astrological Magazines, we made clear references to the subject and pointed in a long and spirited article that the views of Lockyer are old and stale for the Hindus and supported our statement by recorded facts from books which are very old. Lockyer again recently observed "I find beyond question that the most disastrous volcanic eruptions and earthquakes generally occur, like the rain pulses in India round the dates of the sun-spot *maximum* and *minimum*. More than this the 35-year solar period established by Dr. Lockyer, which corresponds approximately with Backner's meteorological cycle, can also be obviously traced, so that, indeed, the intensification of the phenomena at the *minimum* of 1867 is now being repeated.

"In 1867, Mauna Loa, South America, Formosa, Vesuvius were among the regions involved; in the West Indies it was the turn of St. Thomas. Then many announcements of earthquakes in the present year before the catastrophe of St. Pierre will be in the recollection of everybody.

"At Tokyo, in a country where the most perfect seismological

observatories exist, we find that, at times near both sun-spot *maxima* and *minima*, the greatest number of disturbances have been recorded."

He has yet to mope his way and as a careful man only ventures out a few incoherent expressions. What is the reason for the *maximum* and *minimum* sunspot periods? What have they to do with the Earth? How does the sun affect the terrestrial motion and gravitation? Are there any other planets who have influences in these sunspot periods? What effects do these sunspots produce upon the lunar movements? Are there any relations between the earth and the moon? What influence does Jupiter exercise upon the sun? How is the earth affected by the solar and lunar eclipses? And what are those eclipses? After what length of time do the results usually follow after the appearance of solar spots? How can men measure their influences and the direction in which they run? These are some of the many interesting questions which the scientists, if they are really well versed in their sciences, ought to answer and explain. We hope to speak more about these in our future issues. Earthquakes, famines and epidemics are Pheno-

mena whose influences cannot be safely omitted by the educated public.

FROM THE INVISIBLE TO THE VISIBLE.

It would be a pleasant thing to know what is invisible. All natural objects are supposed to be created out of invisible forces, and they put on visible forms when subjected to certain solar influences. From the visible again objects are passing off into the invisible. Composition and decomposition are chemical demonstrations whose value cannot be underestimated in the history of scientific researches. The forces of nature are invisible—cohesion, adhesion, chemical combination and gravitation, celestial as well as terrestrial. If bodies are not present these forces or agencies cannot be demonstrated. The objects prove the existence of these agencies by their behaviour and changes. The grand atmosphere which is incessantly subjected to the solar influences is invisible and yet it is the great repository from whence all matter takes its change, and assumes a visible form. Invisible therefore may be interpreted to mean that which cannot be seen by the fleshy eye but not that which has not existence. When Nations and

Religions use the term invisible to God they simply mean or must mean that in their present state of existence with their present development of senses, they cannot see God or His Glory.

Take mind.—It is invisible. It may be kept invisible when man knows how to control it and how to keep it away from influencing his outward physical expression. But *mind* can see through the *mind*. A does an act or writes a book. B, if he is of equal or superior mental calibre to A at once analyses the work of A so cleverly that A can hardly hide any of his mental thoughts from B's analyses. When questioned A may frankly admit the correctness of the analyses which B made of his invisible mind. An act does not always represent the feelings of a man. We may hate a person and for various reasons we may give him a kind reception thus believing our feelings towards him.

Body therefore cannot judge of mind but mind can judge of the body. Let us go to the invisible mind and see how it exhibits itself into a visible form. A person thinks of building a palace, a temple or a house. His thoughts are invisible to others and were invisible to himself before they struck and made him conscious of their existence. The man says—

that a thought struck him. He clearly differentiates in the language he uses the three different words and what they imply. *Him* is different from the *thought* and *struck* is different from both *him* and *thought*. How does he proceed. The invisible thought to build a palace struck him and made him conscious of a desire or inclination. It is yet invisible and if he does no more about it then it remains invisible to all. But he readily takes a pencil and makes a sketch of the building he wishes to have. What was originally unknown and invisible now takes a visible *Pencil sketch forms* although quite unfit for habitation purposes. He sends for a contractor or engineer explains his invisible thoughts in audible language, and in the course of a short time a building of the exact nature of his thought stands before him. He enters it and tenants it and says that it is his design and that he thought of it originally. If we carefully examine this process we see that an invisible and unknowable thought *chitsakti*—has been made to stand before the world in the shape of an original and grand building. Here we traverse from the invisible to the visible. Suppose the building is neglected and in the course of a few decades or centuries it will exist no more as a building and all traces of a building may be entirely obliterated by the influences of time

and seasons. The visible has gone into the invisible. Take water. Oxygen and hydrogen are invisible gases and we do not see where they are. Bring them together from the Atmosphere and put them to pressure and heat. Water is the result. It is visible while the three substances, oxygen, hydrogen and heat are invisible. In man there is a wonderful array of facts which constantly change their nature, and become visible or invisible as the case may be. We take food, and that gives him invisible strength and mentality. From these two invisible in their nature, he spends them and acquires visible objects from their expenditure. From the invisible gases we get water and from the visible water we can get the invisible gases. From a teacher's invisible mental energy, the mind of the student acquires strength and calls up visible articles from the invisible strength of mind. God is unknown and unknowable. These are true only in a limited sense. God is invisible. He creates and his glory becomes visible in his objective creation. There is also the subjective side which can be converted into objective at any moment the thinker wishes to do so. The *thought Potency* in man is most wonderful.

It has energy to deal with the invisible subjective world as well as the visible objective world. It is curious

but all the same demonstrable and certain. All these are brought and circulated by the solar energies. The sun's rays are visible and they come from an invisible source. All creation owes its existence to invisible causes as worked through the visible solar agencies. Hindus are perfectly right when they say that the earth resulted from the water, water from the fire, fire from the air and the air from the *Akasa* or the invisible for the limited sense development. Will it be absurd or superstitious if they attempted to lead the readers to an examination of this wonderful *Akasa* from which all creation has to be traced and with out which nothing could subsist even for a single minute. Do not all these imply that the cultivation of the ancients was not despicable, that much may even now be discovered in their writings and that the grandest intellectual triumphs of men could only proceed from very largely intensified forms of human mind.

Stri Jataka or Female Horoscopy

OF

KALYANA VARMA.

Translated (with full notes) by

R. KONETI AIYAR, B. A.,

ASTROLOGER,

CUDDALORE, NEW TOWN.

(Specially contributed to the *Astrological Magazine*)

(Continued from page 71 of Vol. VI)

CHAPTER II

(Stanza 14). If in the navamasa diagram, Venus is found to occupy one of

the two signs of Saturn and Saturn to occupy one of the two signs of Venus, and further if Saturn and Venus aspect each other, or if Libra or Taurus (the sign of Venus) be the ascendant, and Aquarius the rising navamasa, then the female will be of very violent sexual passions and she will seek for its gratification from a female of a degraded character:—

NOTES.

As often said before, Saturn and Venus form a very bad conjunction and when they exchange each other's sub-divisions and also aspect each other, it is indeed a very bad combination.

Aquarius is considered as the worst of the twelve signs—perhaps on account of the season of the sun's stay in it being the coldest month in the year, also on account of its being the cruel or odd sign of Saturn the most cruel or malefic planet and also on account of its representing an empty water pot and also on account of its rendering the planets in it (save one or two) as useless and ineffectual as the light hidden in a pot.

All planets in Aquarius are held to be useless nay as productive of evil results—and the exceptions here are Jupiter, Saturn and perhaps Rahu. Jupiter is in fall r Neechat Capricornus and Pisces is his own sign, so Aqua-

rius, where he ceases to be Neech and from which he passes on to his own sign (Pisces), is considered as a very good sign for him. Saturn is of course powerful in his own sign, which is also his Moolathrikona and Rahu also is considered by some authors to be powerful in Aquarius like a snake shut up in a pot, which gets infuriated and is hissing.

The Zodiac (see notes to st. 2), is divided into 12 Rasis or signs to correspond with the number of the conjunctions of the Sun and Moon in a year. It is also divided into 27 constellations or Nakshatras to correspond with one revolution of the Moon in the Zodiac, which occupies about 27 days. These two divisions are very important elements in Astrology and to obtain a common measure for the two, each constellation or Nakshatra has been divided into 4 equal parts called Padams or quarters. The whole Zodiac therefore consists of 27×4 or 108 Nakshatra padams and so each sign of the Zodiac consists of nine Nakshatrapadas as follows:—

Asvini (all the 4 quarters), Bharani all the 4 quarters), Kritika (1st quarter). } make Aries or Mesha.

Kritika the remaining quarters), Rohini all the 4 quarters) and Mrigashirsha (the first two quarters). } make Taurus or Vrishabha.

Mrigashirsha (the remaining two quarters) } make Gemini or Mithuna.
Ardra (all the 4 quarters) and Punarvasu (the first three quarters).

Punarvasu (the 4th quarter) Pushya (all the 4 quarters) and Ashlesha (all the 4 quarters). } make Cancer or Kataka.

Makha (all the 4 quarters) Purva phalguni (all the 4 quarters) and Uttara phalguni (the first quarter). } make Leo or Simha.

Uttara phalguni (the remaining 3 quarters) Hasta (all the four quarters) and Chitta (the first 2 quarters). } make Virgo or Kanya.

Chitta (the remaining 2 quarters) Swati (all the 4 quarters) and Visakha (the first 3 quarters). } make Libra or Thula.

Visakha (the fourth quarter) Anuradha (all the 4 quarters) and Jyeshtha (all the 4 quarters). } make Scorpio or Vrischika.

Mula (all the 4 quarters) Poorvashada (all the 4 quarters) and Uttarashada (the first quarter). } make Sagittarius or Dhanus.

Uttarashada (the remaining 3 quarters) Sravana (all the 4 quarters) and Dhanishta (the first two quarters). } make Capricornus or Makara.

Dhanishta (the remaining two quarters) Satabhishah (all the 4 quarters) and Purva Bhadrapada (the first 3 quarters). } make Aquarius or Kumbha.

Purva Bhadrapada (the remaining 4th quarter) Uttarabhadrapada (all the 4 quarters) and Ravathi (all the 4 quarters). } make Pisces or Mina.

From this division of the constellations or Nakshatras into four parts and the consequent division of each sign into nine parts, the idea of the Navamsa diagram was derived and, of course, as the unknown can be represented only in terms of the known, navamsas or the nine subdivisions of the sign have been named only after the 12 signs themselves in regular order. Thus the Navamsas or the nine parts of Aries are respectively termed Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio and Sagittarius, in regular order and the first Navamsa of Taurus is therefore Capricornus and the remaining 8 parts are Aquarius, Pisces, Aries, Taurus, Gemini, Cancer, Leo and Virgo. The first Navamsa of (Gemini) therefore is Libra and the next 8 succeeding navamsas are regularly, Scorpio, Sagittarius, Capricornus, Aquarius, Pisces, Aries, Taurus, and Gemini and therefore the first Navamsa of Cancer is Cancer itself and the remaining 8 Navamsas of Cancer are Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, and Pisces. Then the nine Navamsas of Leo are from Aries to Sagittarius; those of Virgo are from Capricornus to Virgo; those of Libra from Libra to Gemini; and those of Scorpio, from Cancer to Pisces. Again in the Navamsas of the four signs Sagittarius to Pisces follow the same order viz, those of Sagittarius are

from Aries to Sagittarius, those of Capricornus from Capricornus to Virgo; those of Aquarius from Libra to Gemini; and those of Pisces from Cancer to Pisces—in other words, the Navamsas of the three triangular signs Aries, Leo, and Sagittarius are the nine signs from Aries to Sagittarius; those of the three triangular signs Taurus, Virgo and Capricornus are the nine signs from Capricornus to Virgo, those of the three triangular signs Gemini, Libra and Aquarius are the nine signs from Libra to Gemini and lastly those of the three triangular signs Cancer, Scorpio and Pisces are the nine signs from Cancer to Pisces. Again the sign Aries, as already stated, contains the Nakshatras Asvini (all the four quarters) Bharani (all the four quarters) and Kritika (the first quarter) and therefore the 1st quarter of Asvini is composed of the first $3\frac{1}{4}$ degrees of the Hindu Zodiac and has Aries as navamsa, the second quarter of Asvini or $3\frac{1}{4}$ to $6\frac{3}{4}$ degrees of the Zodiac composes the Taurus Navamsa, the third quarter of Asvini or $6\frac{3}{4}$ — 10 degrees of the Zodiac is the Gemini Navamsa; the fourth quarter of Asvini or 10 — $13\frac{1}{4}$ degrees is Cancer Navamsa, the 1st quarter of Bharani or $13\frac{1}{4}$ — $16\frac{3}{4}$ degrees of the Hindu Zodiac is Leo Navamsa, the 2nd quarter of Bharani or $16\frac{3}{4}$ — 20 degrees of the Zodiac is Virgo Navamsa and so on.

Phrenology or Mind Science.

BY

PROFESSOR A. G. ABBOTT PH.D.

M. R. P. S.

MELBOURNE AUSTRALIA.

*(Specially contributed to the Astrological Magazine).**(Continued from page 137 of Vol. VI.)*

All the Sciences are in reality revelations of the origin, character and nature of existing things; their evidences are continuously accumulating and they all tend to lead our aspirations higher and to deepen our knowledge and experience while we contemplate the profound exactitude of formation, the laws which govern production; the principles which control and sustain all existing things. The wonderful "conformity to type" in the vegetable and animal kingdoms, and the multitudinous families, genera and species which confront the naturalist, whether a Botanist, Zoologist or Phrenologist, in every direction must convince him, that, back of all things is the supreme Artificer, which so impressed Huxley, the great scientist. The more, therefore the sciences are studied the more will the Divine agency be revealed and understood, the supreme mind be discerned and made known, and be worshipped through His wonderful works. The intensity of that discernment, and the ability to grasp the great problems

of life and existence, must ever depend upon the brain-power of the individual. Mind is the great distinguishing characteristic of man: it is that which perceives and observes the endless variations of creation; brings under control the vast forces of nature; indicates his higher destiny; unfolds to him the sublime objects of his existence, and the glorious purposes and end for which he is brought into being: Hence we find the religious sentiment so universally diffused; whether man be a barbarian or a philosopher, a savage or a saint this sentiment takes possession of his mind, and, more than anything else, proclaims his great remove from and intense superiority over the brute creation. Phrenology alone discovers the foundation of these higher characteristics, while true religion satisfies the spiritual longings of the devout mind.—

All therefore, must admit the great possibilities that a better knowledge of the functions of the mind open up in the way of self improvement and the acquisition of ability in all directions, and all should endeavour to give some time to this important branch of Philosophy. How many thousands waste in idleness hours which might be profitably devoted to this great subject? vast numbers of intelligent people, who are anxious

to acquire knowledge, do not stop to examine and contemplate the seat of knowledge and the only channel through which wisdom and understanding are attainable. The constitution of the mind and its boundless capacities are almost a dead letter to them, and, until this Science is introduced into the curriculum of our schools and colleges, as necessary adjunct of human philosophy, the subject will never occupy its proper place. The United States of America is far in advance of most countries in the appreciation of Phrenology, for in some of its states they provide for a state phrenologist, with a competent staff of assistants. This is but a step in the right direction, for the faculties and institutes of phrenology, which already exist throughout the world, are far too local and circumscribed to benefit the great mass of mankind. The Governments alone are competent to advance the cause of phrenology and have its principles adequately applied for the welfare of society generally. If this were done there would be greater advances made in all the Sciences, arts and trades, for the rising generation especially would, after careful phrenological diagnosis, be directed to those professions and occupations for which they were naturally adapted, instead of their lives being wasted upon unsuitable employments in which they

will never attain success. Thus would their talents be correctly classified and a greater amount of ability be devoted to the proper, most suitable and congenial pursuits. The result cannot be calculated, it is beyond estimation, for, where as at present it is almost accidental that the suitable talent and ability gravitates to its proper sphere of activity, then by proper selection and classification, persons would be allotted the profession or trade for which they were phrenologically suited. Of course, this does not apply to the mentally deficient, such as those who are afflicted with idiocy or lunacy. These should also be carefully treated upon phrenological principles, for on this ground alone can they be properly understood, and through the principles of this Science their various mania and hallucinations can generally be accounted for: but this will be dealt with upon a future occasion, as also will inebriety and criminality.

Physiognomy is a great help, but not always an unerring guide to the correct estimation of character; it is as an index to a book, an indication of that which may be expected; but it may happen that we meet.—

"A shallow brain behind a serious mask;
An oracle within an empty cask;
His wit invites you by his looks to come;
But when you knock, is never it at home."

COWPER.

When we contemplate the vast number of species in the animal kingdom alone, and consider the fact that they have been enumerated and classified by Scientific intellects so minutely, that each individual characteristic of form, size, weight, measurement, color, and number of parts, have been tabulated and described, we can form some little idea of the capacity of the Human Brain to encompass so stupendous a task. And this is but one of vast fields of knowledge which the mind of man has invaded, and to a great extent mastered. For instance, according to professor Swainson, (Encyclo-Britt) there exist the following known and classified species :—

Mammalia, species,	1,000
Birds, „	6,000
Amphibious and Reptiles,	1,500
Fishes, „	6,000
Conchylia and Mollusca,	5,100
Insects, „	550,000
Vermes etc., „	2,500
Zoophytes etc., „	2,500
Infusoria, animaculae	
innumerable say.	1,000,000
Total species.	1,573,600.

And this the Animal Kingdom alone! Then let us take one species of this enormous host—the human species-man. Turning to Professor Huxley we find his estimate of the

composition of a full grown, model specimen of Humanity is as follow :—

His weight should be 154 lbs., divided thus :—muscles and their appendances 68 lbs.

Skeleton.	24 lbs.
Skin	10½ lbs.
Fat.	28 lbs.
Brain.	3 lbs.
Thoracic viscera (internal organs.)	3½ lbs.
Abdominal viscera „	11 lbs.
Blood, which will drain from body.	7 lbs.

He says this man ought to consume per day meat 5,000 grains; Bread 6,000 grains; Milk 7,000 grains; Potatoes 3,000 grains; Butter 600 grains; and water, 22,000 grains; His heart should beat 75 times a minute and he should breathe 15 times a minute. In 24 hours he would vitiate 1,750 cubic ft. of pure air to the extent of 1%. He should therefore have 800 cubic ft. of space well ventilated. He would throw off by the skin 18 ozs. of water, 300 grs. of solid matter, and 400 grs. of carbonic acid every 24 hours, his total loss during that time being slight by over 8 lbs. Now I have called attention to these kindred facts for the purpose of arresting the attention of my readers more thoroughly to the great importance of the science of the mind. Here we have a small portion of the

vast study of Human physiology, which after all, is but a little item of only one of the species of mammalia of which they are 1000 distinct species! Further, not only is this but a brief epitome of the weight of and required sustenance for one specimen of one species-man-selected from 1,573,600 species of living creatures, but in the Human species there is an infinite variety of individual distinctions, which are taken cognizance of by the anthropologist, anatomist, physiologist, and phrenologist, that the untutored and unversed would pass unnoticed. Let me repeat, that the study and comprehension of these vast questions entirely depend upon the capacity of the Human brain to encompass them, and that the intricacies of phrenological science form one of the most extensive subjects that can engage human attention, and require great concentration of mind, patience in research, critical analysis, and keen perception of character and motives, in order that success may be attained in this branch of human physiology. And I venture to assert that those who will earnestly devote some of their time and talents to the study of mind science, who have neglected to do so heretofore, will find it an intensely interesting and absorbing subject, far above and beyond the vastest of earthly studies, even as professor O. S. Fowler, in his splendid

work "*Human Science*," has said, re the great originators of the science of phrenology, who were eminent physicians and surgeons :—"Dr. Francis Joseph Gall having made his discoveries and collected a great abundance of materials in support of them, and thus laid a deep and imperishable foundation for the most beautiful and stupendous of the sciences, Dr. J. G. Spurzheim enters the field, makes further valuable discoveries, and, by his extraordinary powers of discrimination, analyzes the faculties and erects a magnificent superstructure, which is destined to be the admiration of all coming ages, as the richest boon ever yet bequeathed by man to his fellow men "

Astrological doubts.

THE EDITOR, ASTROLOGICAL MAGAZINE,
MADRAS.

Dear Sir,

In No. 9 of your Magazine Baboo Manmuth Nath Ghosh gives 4 upagrahas and inquires how to fix their positions.

In stanza 75 chapter 1 at page 69 of Sarwarthachintamani you have quoted the 4 upagrahas as under :—

1. Gulika is called Sanisuta (son of Saturn.)
2. Mandi is called Yama-tinaj, prahara and Atipapi.

3. Yamakantaka is called Ardha-prohara.

4. Kala is called Ootkranti.

And in the notes with regard to their uses and influences you refer the reader to the Astrological works. Will you please name the Astrological work in which their uses and influences are given to enable the readers to find them out.—

In Jataka Pajjata there are nine Upagrahas or satellites to 9 planets as under:—

Planet.	Upagraha.	Planet.	Upagraha.
Sun ...	Kala ...	Venus ...	Kodanda.
Moon ...	Paridhi.	Saturn ...	Mandi ..
Mars ...	Dhooma.	Rahu ...	Putra ...
Mercury.	Ardhapra-hara.	Ketu ...	Upaketu.
Jupiter	Yamakanta.		

And *mandi* and *gulika* are said to be one and the same body. Will you please state which of these works can be taken as authority.

The method for ascertaining the position of *gulika* is as follows:—

When the birth time is during a day divide the diurnal arc (dinamana) ghatikas and when during a night the nocturnal arc (ratrimana) ghatikas by 8 and multiply the quotient with the following figures for the

respective days of the week. The product will be ghatikas. Compute the lagna for that time which (lagna) will be the required position of the *gulika*.

	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday
Day ...	7.	6	5	4	3	2	1
Night ...	3	2	1	7	6	5	4

I understand your explanation of *Mandi* in stanza 45 of Sarvathachintamani as under:— Multiply the hapramana (diurnal arc or length of the day) ghatika by 26, 22, 18, 14, 10, 6 and 2 respectively for the days of the week and divide the result by 30. The remainder will denote the time in ghatikas. Compute the lagna for that time which will be the required position of the *Mandi*. Will you please say if I am correct. This answers the question asked by Baboo Manmuth Nath Ghosh.—

MORIS } Yours &c;
29th Oct. 1902. } KESHAVTEIMBAK.

PLANETARY CONJUNCTIONS.

BY

RADHABULLAN BASAK B. L.

This gentleman writes from Dacca, where he is a pleader in the Judges Court, the following about the planetary conjunctions, and the readers of this Magazine will find the prove-

ments of planets and their relation to world's affairs, interesting. The learned Babu Basak thus begins his observations.

"The late Boer war was commenced with the combination of 4 planets, Mars, Mercury, Jupiter and Saturn in Libra on the 9th October 1899, the war being declared on the day following. These planets remained there till the 16th of that month, when the ten joined them there and remained in this conjunction till the 27th of the same month. Again five days after, Mars, Mercury, Venus and Saturn combined in Scorpio and remained there till 15th of November of the same year; the moon having joined them in the interval when the sun and jupiter moved on and made six planets in all the same house and remained there till the 25th of that month after which Saturn and Venus left the others who remained there till the 19th December 1899, though the Moon intervened two days in the meantime.

This year (1902) the four planets, the sun, the moon, Venus and Dragons Head (Rahu) first combined in Libra on the 30th October last, the day previous to the late sun eclipse (a bad omen no doubt) and remained there till 15th of November. Again the four planets the sun, the moon, Venus and Mercury will combine at Sagittarius

at 9-20 p. m. of the 28th December and will remain there as such till 30th when Mercury will have them for capricorn at 2-25 p. m. This movement of Mercury from the sun no doubt forebodes serious disturbances in Nature and is a bad omen too. The sign capricorn which rules India will be visited by the four planets Moon, Mercury, Jupiter and Saturn at 9-10 a. m. of the 31st December 1902, the day preceding the Durbar, and these planets remain there till 8-5 p. m. of the 2nd January 1903. The motion of Venus towards capricorn from the sun in Sagittarius on the 4th of January is another instance of bad omen. The moon having left capricorn in the meantime, there will again be a combination of 4 planets Mercury, Jupiter Venus and Saturn in the same house at 12-35 p. m. of that date and they will remain there as such till 2 a. m. of that date the 13th January when the sun will join them there thus making in all the combination of 5 planets the Sun, Mercury, Jupiter, Venus & Saturn in the same sign and they will remain there as such till 10-50 p. m. of the 16th January. But the conjunction of 4 planets the sun, Mercury, Venus and Saturn will still remain there till 4-20 p. m. of the 27th January when, the Moon will join them. This combination of 5 planets will continue till

P. A. M. of the 28th January, but the conjunction of the *sun*, the *Moon*, *Mercury* and *Saturn* will continue till 3-30 A. M. of the 29th January. Again the four planets the *Sun*, the *Moon*, *Mercury* and *Dragon's Tail* will combine on the 27th March next in *Pisces* which rules Spain & Portugal and will continue there till 30th of that month, thus ending the cycle of combination by another *Sun Eclipse* on the 29th of that month. In addition to it the Western sky appears always red during sunset and two stars apparently appear in the eastern sky after sunset. In the year 1890 *Mars* was in the conjunction; but this year *Mars* remaining aloof will exert his full influence upon the house where such combination will take place. Further he (*Mars*) will be joined by *Dragon's Head* in *Virgo* in the 12th of January when they jointly will be in a position to send their full evil influences upon the house of such combination. The same state of things happened in the two previous years (1897 & 1898) with plague as their outcomes. But this year the planets have a greater sphere to act upon than it was in those years.

This is the state of things which Nature reveals and in which the planets are found to be. These frequent combinations of planets and phenomena within the few months to

come will no doubt tell a bad tale. The world will be destitute of harvest, wealth and happiness, the people will go a begging, the rich and great will leave the land, and there will be a general consternation, bloodshed and havoc. Fire and Earthquake will play an important part in this year.

SIGNS of DEGENERACY.

THE HABIT OF SMOKING has increased to such an extent among women says the "Flaming Sword," that signs forbidding the practice have been placed in waiting-room at the railroad stations. It is said that fashionable women upon entering the station send their maids for a supply of cigarettes. Thus provided they ensconce themselves to smoke at ease regardless of the comfort of their fellow-travellers. Such a trait is a marked sign of degeneracy. To the student of social ethics it suggests much. Separate waiting rooms for men and women were designed to give the gentler sex freedom and retirement in an atmosphere untainted by tobacco. That women should deliberately choose to debase themselves with this nauseating drug, may be taken as a proof that the men who have been indulging in their favorite pastime for so long have transmitted to their offspring the unnatural craving. It is a proof of the fact that both sexes share in

the results of wrong doing. Whatsoever degrades man will develop a corresponding tendency in woman. The two are counterparts, and all the factors of heredity conspire to link their fortunes.

The contention often made by superficial thinkers, that either men or women as a class may be elevated very far above the other is unfounded. During the time of masculine predominance, what man has apparently gained in intellect he has lost in the milder virtues. Ultimately both sexes must rise together, and the aggregate number of those who will attain perfection in a given cycle includes as many men as women. The fashionable women who ape the vices of their husbands are no more to be condemned than the latter. Let us confess that sin is sin. It has no sex, and shows as boldly bad, as cruel and unclean, in man as in woman.

We might add that drunkenness is fast enslaving women even in higher circles and this is but natural, when we remember that a drinking husband can hardly live comfortably with an undrinking wife. Habits common to a man will become common to women also, when they live closely together and come in intimate sexual contact. Children inherit the evils of their parental tastes and these in course of time are

transmitted to the future generations. Opening public ceremonies with glasses and closing them with *pegs* ought to be checked as far as practicable.

THE HELP OF ASTROLOGY TO GENERAL SCIENCES,

There are many branches of human knowledge which are very useful to the advancement of human progress and cultivation. But every one of them will be found to be limited in its sphere and usefulness if we really examine the details. Astrology is a grand science and helps them all to perfection. Examples will shew clearly what we mean. Take medicine as a science. No sane man could deny its usefulness and help to relieve suffering humanity. At all times since the creation of the world—whenever that event might have commenced—the medical man has been welcomed as a real supporter in the restoration of lost human wealth, and even to day he occupies the science elevated position in civilised as well as barbarous societies and nations. His work is honorable if he is an honorable man and although he may fail in the cure of many cases, still the cures he effects among others will entitle him to an honorable place among the benefactors of the world. The difficulties he contends are many and as yet un-

analysed by the modern sciences, until the ill health has taken a footing in the human frame, the medical man will not be able to say anything about the future diseases which might attach a man. The constitutional tendencies to catch future disorders cannot be anticipated properly by him, as he does not know in what direction or capacity the human frame is inclined to catch complaints from the physical environments which encompass a man's career.

When a man loses appetite or has not good sleep, or shows other symptoms of general or special disorders, than the medical man—if he is really a learned and experienced man—will be able to say what direction the disorder will take and when it would become certainly serious. Astrology would be a great help to all medical theories. It determines the periods and sub-periods of planetary influences, and tells you exactly, from what particular kinds of diseases a man is likely to suffer, and how long would such distempers continue to work and with what results. Consumption, indigestion, piles, diabetes, melancholia, asthmatic complaints, giddiness or biliousness in the heads, convulsions, boils, sores, cuts, burns, falls, venereal complaints, cholera, plagues of various kinds, hysteria, derangement or lunacy and loss of sight, of hear-

ing and of other sense organic energy can be easily indicated by a clever astrological adept even when their traces are not in the body, and long before they make their appearance in his person. Leprosy and other chronic complaints are unmistakably shown by the planetary conjunctions and these will indeed be very valuable guides to the parents of the children or those who are entrusted with the care of bringing them up and the medical attendants on whose shoulders falls the duty of giving their customers the best health they can by their medical consultations, when the attack actually commences it would become difficult for a Physician or others interested in the person to combat against its inroads into the vitality of the human system. If evil planets like Mars, Saturn, Sun, weak moon or badly associated Mercury with Rahu and Kethu occupy those positions in a horoscope which technically indicate general or special health, then the duty of the medical attendants will be to take such precautions beforehand as would prove a real barrier for the ready march of those evils at the periods and sub-periods indicated by the astrological sciences.

If a large number of children—healthy at the time—be examined by the medical profession and asked to

pronounce an opinion on the complaints, which each of the examined children is likely to get in its future period of existence, probably the doctors will not have any data on which they can honestly base their views and record their predictions. Medical science has only improved to a small extent and requires a great deal of side development in Psychology to perfect its diagnosis. Astrology has been perfected in the good old days by men with extraordinary introspective powers and strong determination and it enables one to carefully read and determine the future health of any person. The medical profession would not be wasting their energies, if they consulted the horoscopes of children who come under them for treatment, and see how far their medical prescriptions and consultations could be guided with advantage by the astrological information.

Take education in general. The boys and girls are put into schools, and are forced to learn branches of knowledge utterly foreign to their tastes and inclinations. Here there are many mistakes which have a deleterious effect upon the future health, comfort and success of the children. Unpalatable education will not only make the child impertinent, careless and inattentive but will also tell seriously against his future health

and comfort. The influences of mind and the nature of the nervous currents in the child are not taken into consideration and on the data of information which is laid before the educational authorities, they are absolutely helpless to determine the character, nervous energy, moods of the mind, and the direction the child's tastes would take when it grows up into man or woman. This lamentable ignorance, betrayed both by the guardians who look to the child's interest and the instructors into whose care the child is given will leave very unpleasant results on its future and in our next issues we shall refer to them again.

NOTES.

The Medical Times records apparently with a sarcastic smile, at the "hell fire and damnation theory" of John Colvin, the great preacher and assures its readers that for more than a century this theory cursed the world and filled the lunatic asylum with victims. This is due in its medical opinion to the dyspeptic stomach of the great man.

Dr. H. S. Brewer considers that longevity is a result of vegetable habit, and that a vegetable fruit diet make for better men and women.

The Lunar Year SHUBHAKRUTU.

"THE ASTROLOGICAL MAGAZINE ALMANAC"

Showing the Positions of Planets during the Month of

DECEMBER 1902.

Vikramarta Saka. 1959.
[Sairahana Saka. 1824.]

PAST YEARS FROM THE CREATION OF THE WORLD 1,955,885,003 SOLAR YEARS.

Kalyuga 5003.
Fash 13113

English Date.	Mahomedan Date.	Solar days.	Lunar days.	Ghatikas.	Week days.	CHANDRA (MOON).			Ravi (Sun).	Kuja (Mars).	Budha (Mercury).	Guru (Jupiter).	Shukra (Venus).	Rahu (Dragon's Head).	Kethu (Dragon's Tail).	Sani (Saturn).	REMARKS.
						Constella- tions.	Ghatikas.	Rasi (Signs). Moon.									
1	30	16	1	3	Mon.	Jaista.	16	Scorpio & Sagi.	.....	.....	Anora dha. 1-27	.....	.....	.....	.....	.....	Elevation of Northern Horn.
2	1	17	2	8	Tues.	Moola.	23	Sagi.	Jasta. 1-23	.....	Anora dha. 2-3	.....	Jasta. 1-10	.....	.....	.....	.....
3	2	18	3	13	Wed.	Poorvash.	29	Sag & Capri.	.....	.....	Anoradha. 3-40	.....	.....	.....	.....	.....	.....
4	3	19	4	19	Thurs.	Ootharash.	35	Caprico.	.....	.....	.....	.....	Jasta. 2-56	.....	.....	.....	.....
5	4	20	5	23	Friday.	Sravanam.	41	Capri.	Jasta. 2-40	.....	.....	.....	.....	.....	.....	.....	.....
6	5	21	6	26	Satur.	Dhanista.	45	Cap & Aqu.	.....	Oothara. 2-32	Anora dha. 4-16	.....	.....	.....	.....	.....	.....
7	6	22	7	29	Sun.	Sathabish.	49	Aquari.	.....	.....	Jasta. 1-53	.....	.....	.....	.....	.....	Rahu enters Kanya and Kattu enters Meena.
8	7	23	8	30	Mon.	Poorvabh.	51	A & Pis.	Jasta. 3-56	.....	.....	.....	Jasta. 3-3	Chiti 2	Rai 4-30	.....	.....
9	8	24	9	30	Tues.	Ootharab.	52	Pisces.	.....	.....	Jasta. 2-29	.....	.....	.....	.....	.....	.....
10	9	25	10	30	Wed.	Ravathi.	51	Pis & Aries.	.....	Oothara. 3-15	.....	.....	.....	.....	.....	.....	.....
11	10	26	11	26	Thurs.	Aswani.	50	Aries.	.....	.....	Jasta. 3-6	Dhanista 1-56	Jasta. 4-28	.....	.....	.....	.....
12	11	27	12	22	Friday.	Parani.	47	Aries.	Jasta. 4-17	.....	Jasta. 4-43	.....	.....	.....	.....	.....	.....
13	12	28	13	18	Satur.	Krithika.	44	Taurus.	.....	.....	Moola. 1-27	.....	Moola. 1-14	.....	.....	.....	.....
14	13	29	14	13	Sun.	Rohini.	41	Taurus.	.....	.....	.....	.....	.....	.....	.....	.....	.....

English Date.	Mahomedan Date.	Solar days.	Lunar days.	Ghatikas.	Week days.	CHANDRA (MOON).			Ravi (Sun).	Kuja (Mars).	Budha (Mercury).	Guru (Jupiter).	Shukra (Venus).	Rahu (Dragon's Head).	Kethu (Dragon's Tail).	Sani (Saturn).	REMARKS.
						Constella- tions.	Ghatikas.	Rasi (Signs). Moon.									
15	14	1	1	3	Mon.	Mrigasir.	37	Tan & Gemi.	Moola. 1-27	.....	.....	.....	.....	.....	.....	.....	The sun enters Dhanus.
16	15	2	2	8	Tues.	Anura.	32	Gemin.	.....	Oothara. 4-24	Moola 2-12	.....	Moola. 2-47	.....	.....	.....	.....
17	16	3	3	13	Wed.	Ponarvas.	29	Gem. & Cancer.	.....	.....	.....	.....	.....	.....	.....	.....	.....
18	17	4	4	19	Thurs.	Pooshya.	24	Can.	Moola. 2-43	.....	Moola. 3-5	.....	.....	.....	.....	.....	.....
19	18	5	5	23	Friday.	Aslaha.	21	Can & Leo.	.....	.....	Moola. 4-8	.....	Moola. 3-21	.....	.....	.....	.....
20	19	6	6	35	Satur.	Magha.	18	Leo.	.....	.....	.....	.....	.....	.....	.....	.....	.....
21	20	7	7	32	Sun.	Poobha.	16	Leo. & Virgo.	Moola. 3-59	.....	Poorva- shada. 1-52	.....	Moola. 4-46	.....	.....	.....	.....
22	21	8	8	30	Mon.	Oothara.	15	Virgo.	.....	.....	Poorva- shada. 2-44	.....	.....	.....	.....	.....	.....
23	22	9	9	30	Tues.	Hastha.	16	Vir & Lib.	.....	.....	.....	.....	.....	.....	.....	.....	.....
24	23	10	10	29	Wed.	Chitta.	17	Libra.	.....	.....	Poorva- shada. 3-37	.....	.....	.....	.....	.....	.....
25	24	11	11	30	Thurs.	Swathi.	19	Libra-	Moola. 4-11	.....	.....	.....	.....	.....	.....	.....	.....
26	25	12	12	33	Friday.	Visaka.	23	Lib & Scor.	.....	Hastha. 2-1	.....	.....	.....	.....	.....	.....	.....
27	26	13	13	37	Satur.	Anoratha.	28	Scorpio.	.....	.....	Poorva- shada. 4-29	.....	.....	.....	.....	.....	.....
28	27	14	14	41	Sun.	Jaista.	34	Scorpio & Sagi.	Poorva- shada. 1-29	.....	.....	.....	.....	.....	.....	.....	.....
29	28	15	15	47	Mon.	Moola.	40	Sagitta.	.....	.....	Oothara shada. 1-22	.....	Poorva- shada. 3-35	.....	.....	.....	.....
30	29	16	16	53	Tues.	Poorvash.	47	Sagitta.	.....	.....	.....	.....	.....	.....	.....	.....	.....
31	30	17	17	58	Wed.	Ootharash.	53	Sagi & Capri.	Poorva- shada. 2-45	.....	Oothara- shada. 2-17	.....	.....	.....	.....	.....	.....

He certainly forgets that simple and natural lives are better. Artificialities when introduced on a large scale will plunge a nation into innumerable distempers.

The star of the Magi opens with the Astavakra Samhita. Astavakra is a well known Hindu Maharashi and we are afraid our English and American brethren will take away all our Philosophies and Maharishis and leave us to ourselves. We are glad that the gems of Hindu Philosophy are now really appreciated by foreigners.

Man portrays his own character silently but vividly when he tries to portray the character of another.

The Metaphysical Magazine for July is before us. The "Cloisters and Modern Progress" by Axel Emil Gibson is a thoughtful article well worth a careful perusal. As usual a large number of useful notes appear in it. Readings from the Koran will greatly interest those people who wish to know more about Mahamadanism. And the Department of "Independent" Thought contains very instructive ideas.

That interesting Journal *Anubis* for September is on our table. The get

up is very good and the articles are chastely written. Most of them are copyright, and so we believe cannot be reproduced. "A few simple conditions" defined for Divination are carefully written and throw considerable light on the art of mental concentration. Verified Esoteric Personal knowledge and Impersonal Aspects of God are worth a good perusal.

"Mind" for September has, as usual, keeps up its collection of carefully written articles. An interesting article on the "unseen universe" written by W. J. Colville, takes the reader through a rich field of ideas and is very instructive. His biography reveals, much matter for contemplation and shows how previous good Karma, can suddenly develop, push up energies in an apparently unpromising environment. Thought and Healing is as readable as the evolution of Religion. "Hindrances to World Betterment," is a contribution that would amply repay any trouble which the reader might bestow upon its perusal.

The Occult and Biological Journal comes in a neat and inviting form, and takes the cultivated reader through various scenes of intellectual culture. The quotations from the "Play-less

or Intuitional Life" are highly attractive and abound in a large number of practical truths. The article entitled "Reason" is beautifully illustrative, and ought to command careful perusal.

The "Chicago Legal News" learns that 244 attorneys-at-law have been admitted to practice in the Philippine Islands. The more the lawyers, the greater the litigation, may hold good in many places. If the members of this honourable profession realise their position that they belong to an "honourable" profession there will be no danger whatever.

Referring to the Renewal of Marriage vows and the sensible remarks passed by the Chicago Legal News as regards the strength of will of the woman to keep herself away from all intoxicating drinks, we may say that oaths become empty expressions with people who have no moral stamina in them. In India a man is often asked in the courts whether he would call a certain woman with whom he is suspected to be on criminal intimacy by the expression—mother. When practicing we took objection to this as evidence, for we argued that when a man can make up his mind to hold criminal conversation with another man's wife, where lay the

difficulty of taking a false oath. But even among these low moral individuals there are certain forms of oaths which if taken they generally keep up to.

Professor J. G. Scheerman of America remarks that "one cloud as big as a man's hand is visible in the horizon since our war with Spain. A gust of militarism disturbs the clear atmosphere of the nation's life. There has been a yearning for the flesh pots of barbarism. Brute force has been glorified, might has been exalted at the expense of right, the animal struggle for life resulting in the survival of the fittest, that is the strongest and most cunning—has been elevated to the dignity of a law of human conduct. Patriots, preachers, and prophets who proclaim the everlasting glory of peace are treated as weaklings, lacking gall, and pigeon livered and war itself is held up as the best school for noble character, a discipline in all virtue and in every perfection."

Critics of the Bible are not able to say in what language Jesus addressed his teachings. If in Greek the Galileans did not understand him. If in Hebrew the words are lost for ever. If he spoke in Armenian, then these discourses must have been compiled as Gospels in Greek.

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