HOW close must have been the interrelation of primitive mankind, how keen their observation of nature, and considering their limitations when compared with modern methods, how profound after all, their philosophy, their science, their astronomy, their physics, their mechanics! In spite of the absence of railroads, steamers, postal service and telegraph, there must have been a communication of thought which is as yet little appreciated. Ideas, the interpretation of nature, and the conception of things divine as well as secular, must have traveled from place to place. Their march must have been extremely slow, but they must have gone out and spread from nation to nation. They had to cross seas and deserts. They had to be translated into new tongues, but they traveled in spite of all obstacles. This is certain because we find among the most remote nations of the earth kindred notions the similarity of which can scarcely be explained as a mere parallelism.

I will say here that I arrived at the theory of an interconnection of primitive mankind not because I sought it, but because I tried to collect unequivocal instances to the contrary, and so I naturally deem it a well-assured conclusion.

The human mind will naturally pass through certain phases of evolution and man will necessarily, and in different places in perfect independence develop certain definite ideas of ghosts, of gods, of devils, of sacrifice, of prayer, of the contrast between God and Devil, of one omnipotent God, of a God-father, of a God-man, of a Saviour, of an Avatar, of a Buddha, of a Messiah, of a Christ, of salvation, of immortality, etc. It would be desirable to have some information on the development and history of the rational beings on other planets, and it is probable that in spite of many differences all the essential features of their spiritual and religious growth will prove the same. I am still convinced that the greater
part of the parallelism between Buddhism and Christianity is of independent origin, for it is certain that at any rate the church development in both religions took place without any historical connection except in Tibet where the Nestorian faith had for a time taken deep root. And yet we have a Christian Doketism and a Buddhist Doketism; we have Christian reformers who believe in the paramount efficacy of faith, and Buddhist preachers who proclaim the doctrine almost in the same words as Luther, etc.

I believe that the decimal system of numbers originated naturally and necessarily, and it is obvious that it may very easily have developed simultaneously in perfect independence. If the rational beings of some other planet have eight fingers, instead of ten, they will with the same inevitable necessity develop an octonary system which possesses many preferences over the decimal. And again, if
they had twelve fingers, they would count in dozens and dozens of dozens.

Some features are universal, others depend upon definite conditions, while all of them are subject to local modifications in unessential details. Having gone in quest of unequivocal evidences of the independent development of the universal, I found myself everywhere baffled by a possible historical connection, and now I am forced to concede that an interconnection of prehistoric mankind in its remotest corners can no longer be doubted.

We have in hand an interesting manuscript by Mr. Richard H. Geoghegan intended for publication in The Monist, in which he traces several most remarkable similarities between the Chinese and the Mayan calendars.

The results of Mr. Geoghegan's investigations suggest that in a prehistoric age there must have been an interconnection between the primitive civilization of America and Asia, and it can scarcely be gainsaid if we but compare the Mayan, the Chinese, and the mediaeval European interpretation of the several organs of the body in terms of the calendar or the zodiac, and we must grant that here are similarities of such a peculiarly intricate character that they can not be explained as intrinsic in human nature, nor is it likely that the parallelism is accidental.

Europe has inherited its calendar with many incidental notions and superstitions from ancient Babylon. But back of the inter-
connection in historic ages there must have been a very intimate exchange of thought between the incipient civilizations of primitive China, of Babylon, and also of the American Maya. The American Maya must have brought many ideas along with them when they settled in their new home which testifies to the hoariness of their culture.

At the time of the discovery of America they were far behind the Spaniards in the art of warfare, but they were their superiors in a proper calculation of the calendar. They divided their year into eighteen epochs of twenty days with five intercalendary days, but they knew also that this calculation was only approximate and had the difference adjusted before Pope Gregory's reform of the Julian calendar. But the point we wish to make here is not concerned with the sundry accomplishments of the Maya, but the remarkable
similarities of detail between their symbolism and that of mediæval Europe as well as China.

We complete the circle of evidences as to early prehistoric connections, by furnishing additional instances of pictures of the zodiac among other nations, that have been isolated for thousands of years.

The names of our own zodiac are commemorated in a couplet of two Latin hexameters as follows:

"Sunt Aries Taurus Gemini Cancer Leo Virgo
Libraque Scorpion Arcitenens Caper Amphora Pisces,

or in English: (1) the Ram, (2) the Bull, (3) the Twins, (4) the Crab, (5) the Lion, (6) the Virgin, (7) the Balance, (8) the Scorpion, (9) the Archer, (10) the Goat, (11) the Vase or Water-man, and (12) the Fishes.

All the zodiacs, together with their divisions into constellations, must have one common origin which can only have been in Babylon, the home of ancient astronomy. We possess among the cuneiform inscriptions of the first or second century B.C. some astronomical tablets which contain an enumeration of the Babylonian zodiac in abbreviations. They read as follows: ¹

1. 𒍃 (ku(sarikku)) = aries.
2. 𒋫 (te(mennu)) = taurus.
3. 𒉏 (masu) = gemini.
4. 𒉏𒈯 (pulukku) = cancer.
5. 𒉗 (arû) = leo.
6. 𒍃𒈯 (serû) = virgo.
7. 𒉏𒉏 (zibanitu) = libra.
8. 𒉏𒉏 (agrabu) = scorpio.
9. 𒉏 (pa) = arcitenens.
10. 𒍃𒈯 (ensu) = caper.
11. 𒍃𒉏 (gu) = amphora [aquarius].
12. 𒍃 (zib) = pisces.

¹ "Scorpius" is commonly called Scorpio; the change in the ending is obviously made on account of the meter of the verse.
² Also commonly called Sagittarius.
³ Also known under the name Capricorn.
⁴ Also named Aquarius.
STAR EMBLEMS REPRESENTING BABYLONIAN DEITIES.

[These symbols are found on the cap of a kudurru. We see on the top in the center, the sun, moon, and planet Venus, representing the Babylonian trinity of Shamash, Sin, and Istar. These three symbols are surrounded to the right of the moon by the lamp of the god Nusku, a goose-like bird, the scorpion, a double-headed symbol of unknown significance, a loop-like emblem and a stake bearing a tablet. The outer margin shows on the top the emblem of the ancient god Ea, a goat ending in a fish, a throne and a ram-headed mace; then turning to the right, we have the emblem of Marduk, a lance on a throne and the dragon Tiamat; further down an eagle (or a falcon) perched on a forked pole, a dog (or lion), two thrones with tiaras resting on them, and another throne, beside it lying an unknown scaled monster. The forked tree is the symbol of the goddess Nidaba, a form of Istar as the harvest goddess. The same deity is sometimes represented by an ear of wheat, in Hebrew shibboleth (from shabal, "to go forth, to sprout, to grow"); and judging from the pictures on the monuments, worshipers carried ears of wheat in their hands on the festival of the goddess. It is the same word which was used by Jephtha of Gilead to recognize the members of the tribe of Ephraim who pronounced it sibboleth, because they were unaccustomed to the sibilant sh (Judges xii. 6). From shibboleth the Latin word Sybilla, the name of the prophetess, the author of the Sybiline oracles, is derived. Nidaba's star is Spica (i.e., "ear of wheat") the brightest star in the constellation Virgo, i.e., the virgin goddess Istar.]
The identity of this series with our own and other zodiacs is most striking in the beginning, which like our own series starts with "The Ram," "The Bull," and "The Twins."

[Most of the emblems are the same as in the preceding illustration except that the goddess Gula is here represented in full figure in a typical attitude with both hands raised.]

The constellations as represented on our modern globes are so outlined as to make the figures of the symbols cover the area of the stars, and the illustrators have adroitly utilized the stars as part of the picture. This method is according to an ancient tradi-
tion which can be traced back to antiquity and has produced the impression that the names of the constellations are due to the configuration of the stars. But while it is true that such names as "Charles’s Wain" or "the Wagon" (in China called "the Bushel," in America "the Dipper") is a name apparently invented on account of the configuration of the stars, the same does not hold good for other constellations and least of all for the signs of the zodiac. In ancient Babylon, or even in ancient Akkad, certain names in the starry heavens were sacred to certain deities, and the names represented the several deities that presided over that part of the heavens. We must assume that in most cases the picture of a stellar configuration is a mere afterthought of the artist who tried to trace in it the deity or its symbol. We have in the zodiac and its names a grand religious world-conception which regards the entire cosmos as dominated by divine law, finding expression in divine power dominant according to a fixed constitution of the universe, rendering prominent in different periods definite divine influences represented as gods or archangels of some kind. Among them we notice one who appears as the omnipotent highest ruler, whose rank is analogous to a king of kings, for he governs the whole celestial world, and this highest ruler has been represented by different nations in different ways, and by kindred nations who followed kindred ideas in a kindred way. Thus we find the similarity of the highest god among the Assyrians and the Persians, and a close examination of the post-Exilic tendencies of Jewish history indicates that the Asur of the Assyrians so similar to Ahura Mazda of the Persians, is in all main features the same as Yahveh of the Jews.

The idea that celestial conditions govern all earthly events is brought out very strongly in the Assyrian standards, which show the highest god Asur in the most conspicuous place, and in comparing his effigy to representations of Asur on the monuments, as well as to the modern illustrations of Sagittarius, we will be impressed with a strong similarity in these pictures. The Assyrian standards commonly show Asur as standing above a bull. One very elaborate standard exhibits in addition to the god Asur, three symbols of the zodiac, which for some unknown reason, perhaps simply for the sake of symmetry, are duplicated. There are two streams of water, two bulls, and two lion heads, and it is scarcely an accident that these symbols represent the Colures in about 3500 B.C. In the middle of the fourth millennium B.C. the solstitial
Colures lay in Aquarius and Leo, and the equinoctial Colures in Taurus and Scorpio.\(^6\)

If the god Asur, who is represented as an archer, stands for Sagittarius, we may assume that the two signs, Sagittarius and Scorpio were originally one and became differentiated later on. We shall present reasons, further down, which will make this assumption probable.

Is it perhaps a reminiscence of kindred traditions when Mithra is pictured in the Mithraic monuments as slaying the divine bull? We notice in every one of the Mithra pictures the scorpion attacking the bull simultaneously with Mithra, and Scorpio stands in opposition to Taurus.

\(^6\) For details see Plunket, *Ancient Calendars and Constellations*, Plate VIII.
As to the identification of the Assyrian god Asur with the Persian Ahura, we will incidentally say that Professor Hommel goes so far as to maintain that Asur is merely the Assyrian pronunciation of the Elamitic “Ahura,” and corroborates his statement by other examples. The Honorable Emmeline Mary Plunket makes this view her own and argues with great plausibility that an Elamite or Aryan race might have been in possession of Assyria at the time before the Semitic wave crowded the Elamites back farther north, and the Semitic settlers worshiped the god of the country in order to pacify his anger and keep on good terms with him. We know that in the same way the settlers of Samaria wor-
shipped the god of the Israelites in addition to their own gods, so as not to offend the divine power that governed the land.

*   *   *

The constellations of the zodiac were not invented simultaneously with the division of the ecliptic into twelve mansions, for many constellations of the ancient ecliptic are very irregular and reach in their bulk either above or below the exact path of the sun.

In fact, Eudoxus, Aratus, and Hipparchus do not enumerate twelve, but only eleven constellations of the zodiac, and it seems that Libra, the Balance, is a later addition; and yet this change also is commonly supposed to have come from Babylon. We must conclude therefore that the constellations among the starry heavens were mapped out without special reference to the ecliptic, and are older. The irregularity of the Chinese constellations along the ecliptic, accordingly,
RIGHT-ANGLED ZODIAC OF DENDERA.

(On the next page we reproduce illustrations showing some details of this remarkable picture of the Egyptian zodiac which will serve as an evidence of the artistic elegance of the sculptor's work.)
would go far to prove that their names must have been imported into China before the ecliptic had finally been regulated into twelve equal mansions, each of 30 degrees.

Babylonian wisdom migrated in both directions, toward the east to China, and toward the west to Europe. It must have reached China at an early date in prehistoric times, and it has come down to us from the Greeks who in their turn received their information second hand through the Egyptians.

At every stage in this continuous transfer of ideas, the mythological names were translated into those that would best correspond to them. Istar changed to Venus, or Virgo; Bel Marduk to Zeus and Jupiter, and among the Teutons to Thor or Donar, etc.
During the Napoleonic expedition some interesting representations of the zodiac were discovered in the temple of the great Hathor at Dendera. They are not as old as was supposed in the first enthusiasm of their discovery for they were finished only under the first years of Nero; but they well represent the astronomical knowledge in Egypt which looks back upon a slow development for many centuries. We notice in the transition of the zodiac from

*Described by J. Daressy, *Recueil de travaux rel. à la philol, et à l'arch Egypt. et Assyr.*, XXIII, 126 f.
Babylon to Egypt, and from Egypt to Greece, several changes of names which are still unexplained. Sirius is identified with Orion, and the Great Bear with Typhon, etc.

The Hindu and the Arabian zodiacs are practically the same as ours, but the Chinese zodiac shows some deviations which, however, are too inconsiderable not to show plainly a common origin of the whole nomenclature.

In Hindu mythology the seven planets are augmented by two additional figures called Rahu and Ketu, thus changing their number to nine personalities which are (1) Surya, the sun; (2) Chandra, the moon; (3) Mangala, Mars; (4) Buddha, Mercury; (5) Vrihaspati, Jupiter; (6) Sukra, Venus; (7) Sani, Saturn; (8) Ketu and (9) Rahu, which two latter ones are identified with stars in
the Dragon. Rahu is represented headless and Ketu as a trunkless head.

A representation of this Hindu notion of the zodiac and the planets is found in Colonel Stuart's picture reproduced in Moor's *Hindu Pantheon*, Plate XLVIII. The signs of the zodiac agree closely with our own. In the center appears Surya, the sun, drawn by seven horses, with Aruna as charioteer. Surya in the colored original is in gold, while Aruna is painted in deep red. Chandra (the moon) rides an antelope, Mangala (Mars) a ram, and Buddha is seated on a carpet. Rahu and Ketu interrupt the regular order: the headless Rahu is represented as riding on an owl, while Ketu,
a mere head, is placed on a divan. Vrihaspati with a lotus flower in his hand, is seated in the same attitude as Buddha. Sukra bestrides an animal that may have been intended for a cat, while Sani rides on a raven.

The Arabian magic mirror, here reproduced, exhibits the twelve symbols of the zodiac in the outer circle, and the angels of the seven planets which preside also over the seven days of the week, appear in the inner circle. The center where we would expect some emblem of the sun shows the picture of an owl.

Most Assyriologists agree that the sun's passage through the twelve signs of the zodiac has furnished the original meaning for the stories told in the twelve tablets of the Izdubar epic.

In the first tablet Izdubar begins his career as a hero and a king, and kings are usually likened to "bell wethers." They are called the rams of the people\(^7\) (Is. xiv. 9 and Zach. x. 3) and so it is assumed that they correspond to *Aries*.

Another explanation of *Aries* is mentioned by Epping and Strassmaier\(^8\) which is worth quoting. The name of the first month, corresponding to the first sign of the zodiac, is spoken of in ancient inscriptions as "the sacrifice of righteousness," which would denote *Aries* to be a sacrificial offering and might indicate that just as the Jews celebrated the first of Nisan by an atonement for the entire people, so the Babylonians offered on their New Year's feast a ram in expiation of the sins of the nation.

In the second tablet Eabani appears, who is represented as a

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\(^7\) יָנָשְׂפָה, i. e., "the ready ones," "the butters."

\(^8\) *Astronomisches aus Babylon.*
bull walking upright, corresponding to Taurus. The third tablet relates the friendship of Izdubar and Eabani, who are forthwith united like twins, and would thus be appropriate for Gemini. We recognize further in the sixth month the sign of Virgo which corresponds with the sixth tablet relating the hero's adventures with the goddess Istar. The scorpion-man mentioned in the ninth tablet may correspond to Sagittarius of the ninth month.

The eleventh month corresponding to Aquarius is called gu in the abbreviated table of zodiacal names, and since we read in a stray passage that "Mercury (or Jupiter) lingers in the constellation of Gula," we must assume that one of the zodiacal signs in which alone the planets can move, must have been dedicated to this goddess of the nether world who also presided over the abyss called tehom or Tiamat, the deep, or the waters below. So it seems but

IZDUBAR AND ARAD-EA.

a matter of course to identify the eleventh month representing the eleventh sign of the zodiac with Gula which again is to be identified with our Aquarius, who holds the corresponding place in all other zodiacs, either as a man pouring out water, or simply an amphora. The adventure of the eleventh tablet contains the deluge story.

Sitnapishtim, the great sage whom Izdubar consults in regard to the water of life and the miraculous plant of promise, relates the wrath of the gods and the story of the deluge which presents so many analogies to the Biblical account. Thereupon Sitnapishtim persuades Arad-Ea the Babylonian Charon to ferry Izdubar over the ocean to the nether world where the plant of promise grows. The details are interesting on account of the Babylonian view of life after death and the tree of life growing in the midst of the country of no return.

On account of the fragmentary condition of the twelve tablets
we can not say much more about the other months, but if Jenson is correct, the names of the four seasons would fall on Taurus for spring, Leo for summer, Scorpio for fall, and Aquarius for winter, or as we ought to call it in Babylon, "the rainy season."

It is interesting to see how sometimes the external shape of a figure is preserved, sometimes the name. We find for instance the Archer (called Sagittarius or Arcitenus) represented as a double-headed centaur drawing a bow in almost the same outlines on an ancient Babylonian kudurru, as in modern charts of the heavens. And it is noteworthy that in Greece, too, this centaur, in a note of Teukros, is spoken of a two-faced (διπρόσωπος). In the same way the scorpion-man holds the bow, and he again resembles the outlines of the scorpion, so as to indicate that the bow has taken the place of the claws. Notice further that the ancient picture of the Babylonian Sagittarius possesses two tails, one like that of a horse,

THE EMBLEM OF EA. [Babylonian Symbol of Capricorn.]

the other of the same form as that of both the scorpion-man and the scorpion. All this suggests that the two emblems, Sagittarius and Scorpio which are neighbors in the zodiac, may originally have been one and were differentiated in the course of time, in order to make the mansions of equal length.

In this connection we would also remind our readers of the obvious similarity between the picture of the god Asur and Sagittarius. But even differences are instructive and there can be no doubt that they suggest prehistoric connections between the far East and the West.

The symbol of the ancient god Ea is a goat terminating in a fish. The corresponding sign of the zodiac which in Europe is regarded as a goat and called Caper or Capricorn, is considered a fish in China and called "the Dolphin." In a similar way the division of the zodiac that was originally connected with the annual inundation in Babylonia, is called either Aquarius or Amphora and is represented in the Chinese zodiac as a vase; in Western charts as a man holding an urn pouring forth water.
The astronomical knowledge of Babylon migrated west by way of Egypt and Greece, to modern Europe, and on its way east it must have reached China at a very early date.

It is not our intention to follow here all the changes which the
zodiac underwent in different countries. It is sufficient to call attention to the undeniable similarity of all of them. It would take the concentration of a specialist for every change to point out the modifications which the several signs underwent in their transference from place to place and from nation to nation. One instance will be sufficient to show how the names with their peculiar associations affected the interpretation of the several constellations among the different nations.

_Cancer_ was called "the scarab" by the Egyptians, and was endowed with special sanctity for the deep religious significance of the scarab in Egypt is well known.

The scarab (_asteuclus sacer_) is an Egyptian bug which belongs to the same family as our June bug, the cockchafer, and the tumblebug. In habits it is most like the latter, for like her the female scarab deposits her eggs in a lump of mud which she reduces to the shape of a ball. The ancient Egyptians did not distinguish between the male and the female scarab, and had not watched how they deposited and laid their eggs, so it happened that when they witnessed the mysterious bug rolling a mud ball along the road, they were under the impression that the scarab renewed his existence by some mysterious means, and possessed the divine power of resurrection from the dust of the earth. Accordingly the scarab became in Egyptian mythology the symbol of creation and immortality. The sacredness of the symbol was for a long time preserved in the ancient Christian churches, for Christ is repeatedly called "the Scarab."

The passages on the subject have been collected by Mr. Isaac Myer, who says:  

"After the Christian era the influence of the cult of the scarab was still felt. St. Ambrose, Archbishop of Milan, calls, Jesus, 'The good Scarabaeus, who rolled up before him the hitherto unshapen mud of our bodies.'

St. Epiphanius has been quoted as saying of Christ: 'He is the Scarabæus of God,' and indeed it appears likely that what may be called Christian forms of the scarab, yet exist. One has been described as representing the crucifixion of Jesus. It is white and the engraving is green, and on the back are two palm branches. Many others have been found apparently engraved with the Latin cross."

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While the Babylonian, or rather Akkadian, origin of the Chinese zodiac must be regarded as an established fact, we can not deny that it possesses some peculiarities of its own.

The Chinese begin the enumeration of their zodiac with a constellation called "Twin Women," which corresponds to our Virgo, whence they count in an inverse order, (2) the Lion, (3) the Crab,
(4) Man and Woman (answering to our Gemini), (5) the Bull, (6) the Ram, (7) the Fishes, (8) the Dolphin (Capricorn), (9) the Vase (Aquarius), (10) the Bow (Sagittarius), (11) the Scorpion, and (12) the Balance.
It is noteworthy that the Chinese and Hindu zodiacs agree in representing Gemini as a man and woman, while in all Western almanacs they are represented as brothers which is probably due to their identification with Castor and Pollux.

The zodiac corresponds closely to the twelve mansions of the ecliptic which are called in China as follows:

1. 降星 (Descending misfortune)
2. ទ月 (Large beam)
3. 塗沉 (Kernel sunk)
4. 鴟首 (Quail's head)
5. 鴟火 (Quail's fire)
6. 鴟尾 (Quail's tail)
7. 壽星 (Longevity star)
8. 大火 (Great fire)
9. 析木 (Split wood)
10. 星紀 (Stellar era)
11. 元枵 (Original hollow)
12. 嫪訾 (Bride defamed)

These names in a literal translation mean:

1. Descending misfortune,
2. Large beam,
3. Kernel sunk,
4. Quail's head,
5. Quail's fire,
6. Quail's tail,
7. Longevity star,
8. Great fire,
9. Split wood,
10. Stellar era,
11. Original hollow,

We have translated these names for the convenience of the English reader, but must warn him that their significance has nothing to do with either the astronomical or astrological meaning of these terms.

*We will add that the usual way of symbolizing the four quarters is east by the azure dragon, north by the sombre warrior, south by the vermilion bird, and west by the white tiger. Compare Mayers, Ch. R. M. II, 91.
# Table of the Twelve Hours

<table>
<thead>
<tr>
<th>Hour</th>
<th>Popular Name</th>
<th>Animal Name</th>
<th>Relation to the Zodiac</th>
<th>Relation to the Ecliptic</th>
</tr>
</thead>
<tbody>
<tr>
<td>11 P. M. - 1 A. M.</td>
<td>Midnight</td>
<td>Rat</td>
<td>Chinese Vase</td>
<td>Aquarius</td>
</tr>
<tr>
<td>1 A. M. - 3 A. M.</td>
<td>Hour of the Crowing Rooster</td>
<td>Bull</td>
<td>Dolphin</td>
<td>Capricorn</td>
</tr>
<tr>
<td>3 A. M. - 5 A. M.</td>
<td>Dawn</td>
<td>Tiger</td>
<td>Bow</td>
<td>Sagittarius</td>
</tr>
<tr>
<td>5 A. M. - 7 A. M.</td>
<td>Sunrise</td>
<td>Hare</td>
<td>Scorpion</td>
<td>Scorpio</td>
</tr>
<tr>
<td>7 A. M. - 9 A. M.</td>
<td>Breakfast Time</td>
<td>Dragon</td>
<td>Balance</td>
<td>Libra</td>
</tr>
<tr>
<td>9 A. M. - 11 A. M.</td>
<td>Forenoon</td>
<td>Serpent</td>
<td>Twin Sisters</td>
<td>Virgo</td>
</tr>
<tr>
<td>11 A. M. - 1 P. M.</td>
<td>Midday</td>
<td>Horse</td>
<td>Lion</td>
<td>Leo</td>
</tr>
<tr>
<td>1 P. M. - 3 P. M.</td>
<td>Early Afternoon</td>
<td>Lamb</td>
<td>Crab</td>
<td>Cancer</td>
</tr>
<tr>
<td>3 P. M. - 5 P. M.</td>
<td>Late Afternoon</td>
<td>Monkey</td>
<td>Man and Woman</td>
<td>Gemini</td>
</tr>
<tr>
<td>5 P. M. - 7 P. M.</td>
<td>Sunset</td>
<td>Rooster</td>
<td>Bull</td>
<td>Taurus</td>
</tr>
<tr>
<td>7 P. M. - 9 P. M.</td>
<td>Twilight</td>
<td>Dog</td>
<td>Ram</td>
<td>Aries</td>
</tr>
<tr>
<td>9 P. M. - 11 P. M.</td>
<td>Hour of Rest</td>
<td>Boar</td>
<td>Fishes</td>
<td>Pisces</td>
</tr>
</tbody>
</table>
The twelve mansions as well as the twelve double-hours are closely related to the twelve animals, the rat representing north, or midnight; the goat, south; the hare, east; the cock, west.

The Chinese, like the Babylonians, divide the day into double hours which according to the notions of Chinese occultism have definite relations to the twelve signs of the zodiac and the twelve mansions of the ecliptic, as explained in the adjoined table.

It seems strange to us that the wise men of the prehistoric ages in Babylonia and Egypt, in China and Central America, troubled themselves so much about the zodiac and the calendar, but we will understand their solicitude when we consider that their world-conception was based upon the idea of cosmic law. They thought that the universe was dominated by conditions which were predetermined by the events that took place in the starry heavens and would in some way be repeated in this and the nether world. This was the bottom rock on which rested their religion, their philosophy, and their ethics. The polytheistic mythology is merely the poetic exterior of this view, and the astrological superstitions that grow from it, its wild excrescences. We need not be blind to the many errors and absurdities of the ancient occultism to understand and grant the truth that underlies its system. This fundamental truth is the universality of law; a firm belief that the world is a cosmos, an orderly whole dominated by definite leading principles; the conviction that our destiny, the fate of both nations and individuals is not a product of chance, but determined according to a divine plan in systematic regularity.

Occultism may now be an aberration, a survival of antiquated views, but there was a time when it was the stepping-stone of primitive man to a higher and deeper and truer interpretation of the world.

We would not possess astronomy to-day had not our ancestors been given to astrology, and in the same way all our science, philosophy and religion has grown out of the past and we are more indebted to the half-truths of the antiquated world-conception than we are commonly inclined to admit.