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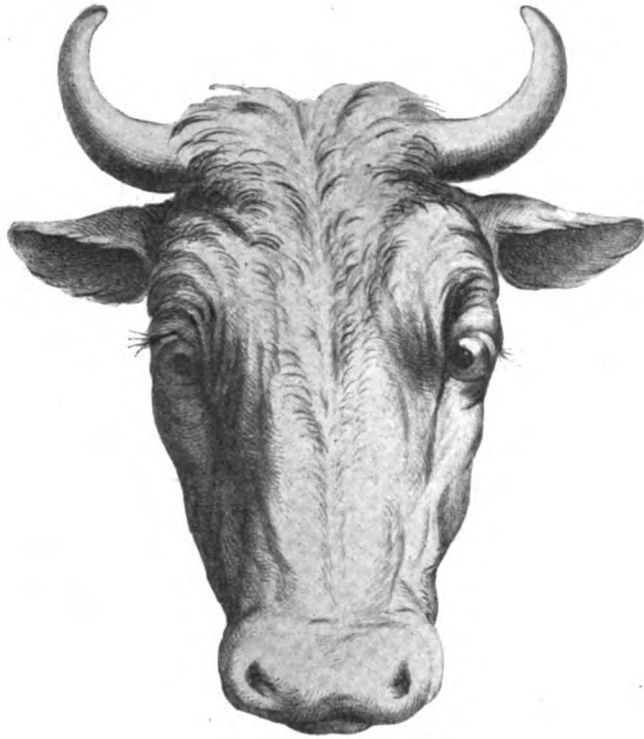
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## Descriptions from the Rising Signs

### TAURUS, THE BULL

THE illustration of the Bull and the animal-man representation which we publish this month, although to a certain extent exaggerated, is nevertheless a good picture of the undeveloped Taurean. The majority of humanity on earth to-day are what may be truly termed animal-men, and it was once said in speaking of a celebrated emotional preacher "the stronger the animal, the greater the man." Those who have studied the deeper side of life know that there is in the world an essence from which the animal souls of men are fashioned, and one of the great mysteries of our existence is this animal part of our nature, against which we are all more or less at the present day struggling. Students who have carefully studied the Aries type of character are all agreed that the combative or destructive element is very plainly marked, and in the Taureans we shall find the latent, or active, animal tendencies of the Bull. We must never forget, however, that there are grades of the animal tendencies, from the very gross to the very fine, culture and refinement toning down much of the hardness and coarseness of the expression, but underlying the features of all who are born under the sign Taurus we shall find the mark of solidity and the power of resistance, this sign always conveying the idea of physical strength.



These two illustrations, together with the photograph reproduced in this number, represent three grades of the evolving life force especially identified with the sign Taurus, the Bull. Many are the channels, and myriad are the forms by and in which the outflowing essence of God manifests, but all the wondrous permutations of the developing life are governed by Law, and the line of its progress is laid down in the Eternal Mind. Thus, instead of nature consisting of a congeries of fearful freaks, we find each form falling easily under a well-defined group, and this group preserving, as the base upon which its members are built, characteristics of outer form and



qualities of inner essence accentuated to a greater degree than the same to be found in other groups, and constituting it a definite line of evolution. Upon careful study these groups will be found to be twelve, and to coincide with the qualities attributed to the "signs of the zodiac."

The aspects of the One Life especially developed along the Taurus "ray" are patience, reserve, and power in its lower reaches, and in its higher, it builds into the soul the qualities necessary for devotion.

The application of the term "John Bull" to all Englishmen in general, would lead us to suppose that England came more under the zodiacal influence of Taurus, the Bull, than Aries, the Ram. We think it probable that this satirical appellation may have arisen, indirectly, from the combination of the ram-like impulsiveness with the reserve and stubbornness of the Bull, for which the Englishman is generally noted. It is quite probable that the term was meant to apply to the inhabitants of Great Britain as a whole.

It is a well-known fact to the students of Astrology that the first four signs of the zodiac have a more or less definite relation to the four countries that form Great Britain—England being under the dominant influence of Aries, Ireland under Taurus, Wales under Gemini, and Scotland under the watery sign Cancer. It is not a very difficult matter to trace the underlying qualities of these four signs, which form the intellectual division, in the four distinct racial types inhabiting the United Kingdom; it seems quite certain that Great Britain's strength lies in this unique unity, the original four nations exhibiting decided tendencies that belong to the first four signs of the zodiac, with their combination of the four elements, fire, earth, air, and water.

If we wish to find the typical Taurean type we must look for its representative in the Irish nation, and we shall not travel far in certain parts of Ireland, inhabited by the pure bred Irish, to find plenty of resemblance between the natives and the pictorial representations which we publish this month.

The generally-accepted description of the sign we are dealing with this month is as follows:

*Taurus*.—A short, rather corpulent, and well-set stature; the face is generally full and the complexion swarthy; a wide nose and mouth with thick lips. The forehead is broad and the neck resembles the bull's. The hair is usually rough and curly, and the hands plump, short and broad.

Disposition: Rather melancholy, slow to anger, but when provoked very violent and furious, like the bull.

This description in the main is fairly accurate, and when there are no planets ascending, and the whole of the sign rules over the first house, we can recognise this description in the majority born under the sign Taurus.

Mr. F. W. Thurstan very kindly presented to the Astrological Society a large album for the collection of the photographs of the members of the Society, and we have selected our subject for illustration this month from several photographs placed under the sign Taurus. We have not yet the permission of this gentleman to publish either his name or his horoscope; this we trust may be given later, but we think that he is a splendid type of the Taurus individual. He was born in Ireland, and the middle of the sign Taurus was rising at his birth. His photograph is published for the benefit of astrological students, so far as our subject is concerned, we leave it at that.



It would seem, from our own investigations, that every allowance must be made for environment before deciding as to the grades of the Taurean descriptions. It will be noted that although the facial illustrations presented with this article create the impression that Taurus is an animal sign, yet there are in this as in other signs grades of development in form, from the gross and repulsive to the most refined and beautiful. In the advanced types we shall find strength and beauty allied but in the very undeveloped we shall often find strength without beauty. Some of the most ugly, and the most beautiful, are born under the sign Taurus. The form side of existence, which is typified by the negative signs, seems to be striving to a high ideal of perfection in the Taurus nature, and we find the majority of persons born under the sign Taurus more concerned with

the formative side of existence than the life and subjective side. We think it is becoming generally recognised that the more mentality is displayed the less tendency is there to show the animal expressions in the face.

Next month we shall deal with the difficult sign Gemini.

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### The Religious Aspect of Astrology

*Report of a Lecture given by BESSIE LEO, at 28, Albemarle Street, W.,  
on June 12th, 1900*

IT is my intention to speak to you to-night upon the symbology of Astrology—in a very fragmentary and imperfect way, of course; because to understand the full meaning of astrological symbolism, one would need to be an adept or an initiate. But, as far as one can glean from books and hints given by the wise ones, as well as by one's own intuition, the meaning may be to some extent apprehended, and I shall try to put before you to-night the religious aspect of Astrology as symbolised by the zodiacal signs.

Most of you know that when the Hindu religion was given to the world, it had a unique and wonderful symbology; indeed, all the caste system of India was built up upon Astrology. Madame Blavatsky in *The Secret Doctrine* has said that the history of the world is written in the stars and its wisdom in the signs of the zodiac, and it is with these signs that we are more particularly concerned to-night.

Looked at from an esoteric standpoint, the zodiac may be considered as a glyph or cypher which only the initiated priests of olden times understood. Madame Blavatsky says, as also the late learned T. Subba Rao, that the key to unlock the hidden wisdom must be turned seven times; that seven different interpretations at least may be attached to those symbols, having reference to the seven races of humanity, the seven Manus, as instructors of those races, etc., etc. These hieroglyphics will be preserved for all time, and they form a symbology which only the Great Ones fully understand. Looking back into the far past, we find that the signs of the zodiac have never been

altered or changed in any way. Different races have come and disappeared ; different civilisations have risen and decayed ; different religions have come forward and disappeared in the world, or have, in course of time, been altered, but the signs of the zodiac remain unchanged. Those advanced ones who have their inner vision opened, and can trace in the past all the workings of evolution up to this time, in describing the religion of ancient Chaldea tell us that one of the high priests in the ancient temple of Chaldea, in invoking the planetary aid of some spirit, could be seen writing with a wand tipped with a bituminous substance that left a phosphorescent glow behind it, the symbol of the planet Jupiter, in precisely the same form as it is written to-day. The symbology of the zodiac and planets remains unchanged, being the same now as it was when the first Manu gave forth to the world that wisdom which was to form part of its knowledge for the whole manvantara. So you see that Astrology is a very, very old religion indeed, if religion it may be called.

Those of you who are Egyptologists know that there exists the Dendera Zodiac, and that many of the signs used in Astrology to-day are found on the old Egyptian tombs of the past. But the zodiac and planetary symbols existed before the first religion of which we have any knowledge. The great Zoroastrian religion was based entirely upon the deeper side of Astrology ; then Astrology was not taught as a science or philosophy, but rather as a religion, the seven great gods, the seven spirits of the planets, being worshipped, certainly not the physical planets themselves. And when people occasionally say to us : " Surely you do not believe in the influence of the stars or planets ? " we tell them, " No, not as far as the physical planets are concerned, but most certainly we believe in the guiding influence of the spirit of the planets, and that we can trace the seven influences emanating from the seven planetary spirits."

Mr. Leadbeater has written some very wonderful articles on the religion of old Chaldea. In that past civilisation there flourished a religion which perhaps has never been equalled so far as the devotional element in it was concerned. It was a religion that dominated its adherents' life, not a religion which could be taken up and laid down spasmodically, but was to permeate the whole of the life. No matter how engrossed with business or worldly affairs the people were, they always found time for the worship of these great angels and arch-

angels. They had their tables of planetary hours for worship indicating when the planetary influences were conducive to meditation and concentration; indeed, the keynote to the people's lives seems to have been devotion. It was no uncommon thing to see a man pray in the middle of business or work. Their religion was part of their life, carried into all its different departments. Even their schools for the education of their children were based on planetary influences, a different kind of training being given to those born under Saturn's influence to those born under Jupiter's. The schools were divided into different classes, corresponding to the different planetary influences. They could tell from the time of birth the predominating planetary influence in any child, and thus determined the course of training best calculated to draw out its latent characteristics. They found that by gathering the same types together the children could make greater progress than when indiscriminately mixed. A child of Saturn was never taught in a Venus class, for instance, but they were all educated accordingly as their disposition and temperament rendered necessary. This plan might advantageously be applied to-day.

Their religious festivals also were held in temples dedicated to the seven different planetary Gods, although there was one great temple dedicated to the Sun, and no grander sight could be seen than the multitude of people at sunrise engaged in the worship of the outward image of the great solar God of this manvantara. They knew that the Sun with its dazzling light and genial warmth was the outer manifestation of a divinity so great and profound, and before Him they all bowed down in adoration. The Chaldean religion, somewhat like the Zoroastrian, appealed to the devotional element in man, and according to all the information given out about that civilisation, no more peaceful or contented people existed. They knew the very Déva or God to whom they belonged, and to whom they could turn for help in all their troubles; while it seems that at the time of their great religious festivals, at a given moment and in the hush of a mighty silence, heart and mind being fixed in silent worship, one of the great planetary spirits would appear, and those whose inner eyes were opened, sometimes temporarily, perhaps through the intensity of their devotion, could see the planetary spirit who was specially concerned with the evolution of that particular race of people. According to Mr. Lead-



beater, they often brought in people suffering from disease, and they were healed by the special vibrations. Faith, of course, may have had something to do with it, but those who are astrologers will understand that faith does not explain it all. With the coming down of the darkness of materialism we have lost the knowledge of these old truths to-day, and Mrs. Besant says truly in her book, called *The Evolution of Life and Form* : " Men do not know now to what God to turn for help." Those who look back into the annals of the past, who are interested in studying the different religions of the world, will see that a religion which succeeded in producing among its adherents harmony and purity had its place in the evolution of the race, though it was wholly built on those planetary influences which men smile at and deride to-day.

Looking (at the diagram), you will see in the sign Aries the great root of being, pouring itself outward—Aries has always been called the sign of Sacrifice—symbolising creative ideation, the Father, the Will in manifestation. In the sign Taurus we may see symbolised Love, the co-operative, binding force, the Mother-Principle, Spirit-matter, Sun and Moon, Life and Form wedded.

In the sign Gemini we see Mind portrayed, the Universal Mind, without which we could have had neither knowledge nor wisdom ; for all these symbols are divine, and reflected in ourselves, they become the principles of our being. In this trinity of Aries, Taurus and Gemini, we have the divine triad.

If you consider the zodiac for a moment, you will see in Aries Life, in Taurus Form, and in Gemini Mind ; or, to put it more clearly, the principles of Being, Love and Knowledge symbolised by Aries, Taurus and Gemini the divine attributes reflected in ourselves as Existence, Feeling, Intelligence. As statements of Consciousness they are : " I am," " I feel," " I think."

The next trinity is Cancer, Leo and Virgo. In Cancer we see a reflection of the Mother-Principle on a lower scale ; each of these triangles being reflected lower down, so to speak. The Moon chain finds its symbology in the sign Cancer, as typical of a past evolution, where the growth of mind for many of us had its commencement. In the next sign, Leo, we may see symbolised the great Buddhas of Compassion, who, seeing the condition of men, ignorant and mindless, desiring to quicken their evolution, entered into them, to give them

part of their mind, to teach and guide them. The heart is ever given as the symbol of the principle of love and compassion. It is the house of the Sun, the Lord and Giver of Life, and there is spiritual life as well as physical. In the next sign, Virgo, comes the mystery of the zodiac. To-day we have twelve signs, but when they were first given there were only ten ; for Virgo-Scorpio, were not twain, but one. Man was then male-female, a hermaphrodite creature. When the separation of sexes took place, then these signs were separated the one from the other, and the sign Libra was introduced. Herein lies the mystery of Generation, the descent into matter. The act of creation is now physical, but we must remember the Gods create by the power of will ; only when the matter side is *uppermost* does creation take place as it does to-day.

The third trinity, Sagittarius, Capricornus and Aquarius, is intensely symbolical. Sagittarius is always represented as the centaur, half horse and half man. Do you not see in that symbology the descent of the Sons of Mind into animal man? You all know that Sagittarius has a double meaning, the man who is dominating the animal desires and passions. Looked at in another way, Aries, Leo and Sagittarius are the creative forces, Brahma, Vishnu and Siva.

Coming to the next sign, Capricorn, the goat, we notice the curious fact that in some old books it is symbolised with a horn coming from the centre of its forehead. There you have an occult fact. Clairvoyant vision may be described as seeing from the centre of the forehead. Capricorn also signifies the climber, the Ego, as it were, surmounting the mountain of matter, which everyone has to overcome and subjugate. Next, we come to the sign Aquarius, the Man bearing the pitcher of water, which he is pouring out by the way. There you have in symbology the picture of the man becoming divine, the messenger of the Gods, the water symbolising the Divine Truth which he is to pour out for the masses. Those who have studied the esoteric meaning of the sign Aquarius will understand the full symbology and catch the inner meaning. In noticing the form and shape of the different signs we to some extent grasp the life within, and in looking at the last sign, Pisces, if you notice the way it is fashioned, it is, so to speak, a continuation or finishing of the sign Aries, and by symbology and analogy we may trace in the two moons or half circles linked together, the two souls, human and divine,

merged in one, the Spiritual soul triumphant. The end of the zodiac is complete, the end of manifestation accomplished.

It is worth while to notice that it is through the higher emotions that the purification of the astral body and its lower desires is accomplished, and that these vibrations being of a very fine and subtle nature succeed in arousing vibrations in the matter of the Buddhic plane. The sign Pisces governs the emotions very largely.

In the sign Pisces we come to the point where the human and the Spiritual soul are beginning to merge, for when one touches the spiritual side of the nature, merging the human into the spiritual, then we have the God manifested in the flesh. But we must not forget that each of these symbols has seven different meanings, which apply to seven different planes of matter, seven different types of people, and seven different races of mankind. It is a most wonderful symbology, looked at from the spiritual standpoint.

Coming down from the cosmic side of the matter to the human, let us try to look at the question, Why is each horoscope different? and answer it in the only manner in which it can be answered, by saying, Because each soul is different. There are people who say, Can you tell us anything about the age of the soul from the horoscope? To some extent we can. Should you find in any nativity the moral virtues of purity and truth and love, together with intellectual endowment and development, you know that you have in your hand the horoscope of an advanced soul. It is in this way that we judge to some extent the age of the soul from the nativity, but we must never forget that the planetary influences affect the temporary quaternary, the physical body, the etheric body, the astral body, and mind body; but there is behind and above all that, an Astrology applicable to the immortal Ego, though it is not the Astrology with which any of us are acquainted. Madame Blavatsky says the star under which a human entity is born will remain for ever its star through the whole cycle of its incarnation in one manvantara, *but this is not his astrological star*, the latter being concerned with the personality or quaternary, the former with the individuality, the triad.

The true Ego is so completely beyond the material plane of our existence that he himself must be wholly unaffected by the influence of the stars as we know it, the stars having to do with his limitations

in matter, constituting, as it were, his present expression in matter, his limitations, his environment, and the character he is expressing. These four in manifestation, and the three, or triad, out of it, form a septenary unit, which is comparable with the seven sacred planets, the seven sounds, and many other series of seven throughout nature.

Let us next consider how the different planetary influences affect us. Those who study the science of Astrology know that pouring over the world are all kinds of vibratory forces, and according to the kind of matter vibrating in each astral and mental body will be awakened corresponding vibrations in harmony with the different vibratory forces. There are thousands, perhaps millions of vibrations going on at this moment, of which we are totally unconscious, because we have not in our bodies that finer matter which can transmit to us those finer vibrations, and the condition of the matter which we have built by past thinking and feeling into our vehicles, determines whether the planetary influences playing over the world will or will not affect us.

Lastly, we must remember that the stars incline; they do not compel. The stars are not the causes, they are the judges, the awarders of what we earn of good or evil, and just in accordance with what we have done, thought, or felt in the past have we the conditions or the quality of matter in which we are working, these limitations constituting our karma. It is in the make-up of the man's vehicles of consciousness that lie his fate and limitations. The Ego may be exceedingly wise, and may have even a magnificent mind-body, but a brain that is unresponsive, and therefore can answer but imperfectly to the vibrations set up by the Thinker within. It is the fate, however, we ourselves have sown, and if we would have a different condition we must go to work during this life and diligently build, by pure thought and pure feeling, finer and purer astral and mental vehicles.

Having fully realised this, we may consider the next point: When do we get beyond planetary influences? That point we must carefully consider. When a man has totally and entirely overcome his desire-nature, and has his mind entirely under control, there comes a time in his evolution when he is ready to become a channel for the Spirit, when he has merged his will in the will of the Logos and has only the will of Divinity working through him. He

has broken the bonds of all desire, spiritually, mentally and physically. Then, except he chooses, he need come back to earth no more; the spirit in him is active and vivified, no longer latent; he has become a Buddha, with the Buddhic sheath active; he has identified himself with the Life, and being one with the Life, no form has any longer power to retain him. Therefore he cannot be any longer influenced by planetary vibrations, which constantly affect us; no planetary influences can touch the one who has passed the Buddhic or spiritual initiation, all planetary influences must be dominated for evermore when that stage is reached, for complete unity and harmony have been attained. Thenceforward, if he takes up his vehicles, it will be but as an organ of the Divine Life, as an expression of the Divine Will.

And so you will realise how very far yet we are from overcoming all planetary influences. The most practical thing for us is to seek out the way to begin dominating them, so as to finally reach liberation from horoscopes or the wheel of life. When we begin to think for ourselves, and to take our own lives in hand and rule them, not letting our passions, emotions, or lower mind sweep us away, then we are beginning to overcome our stars. Every effort brings success nearer, and in time we shall cease to vibrate in common with the lower astral forces, and begin to think beyond the common limitations of the world's thought. For we must always remember that the planetary influences have to do with the human evolution, not with the God, and that the God within us can overcome all planetary influences. We are free to-day, if we did but know it, to make ourselves and lives what we would have them be in the future, just as they are to-day what we made them in the past; so that people who say that astrologers are fatalists do not realise that there is an Astrology that teaches self-knowledge mentally, so to speak, appealing to the mind and putting forth the higher truths relating to the Self, teaching through the mind what all the adepts taught practically, the science of the soul; and the ideals relating to Astrology as applied to human life and conduct must be made practical, carried out in every-day life, if we would dominate our stars.

That is what all astrologers should teach: that within the fetters we ourselves have created, the soul is free; freedom of thought, though limitations of circumstances, environment, and surroundings.

For that which binds us fast to the wheel of life is desire and thought. As we think, so do we become. If we think purely we shall become pure, if we think truth we shall become truthful, if we think compassionately we shall become compassionate, for thought is the creative power, the working of the God within us.

Every planet has to do with a certain race and the development of a certain principle. There are very few people to-day who come under the influence of Uranus or Herschel. Personally we only know of one woman who has what we call a Uranian horoscope, and she is an occult teacher and speaker. To come under the influence of Uranus means that such persons live no longer for themselves: they have no longer any personal desires, but are the water-carriers or water-bearers to humanity. The true Uranian person cares nothing for the form, but only for the life.

We must also remember the fact that in every horoscope there is always the progression of the planets to be noticed. A person may be born with some conditions very unfavourable or undesirable, but as he grows older there is progression shown in the horoscope, so that a person at thirty years of age might be a totally different being to what he was when incarnated. It lies within our own power to take advantage of this fact of progression and evolution, and co-operate with it, and it may be worth mentioning that every person has an aspect with the planet Jupiter once in about every seven years, thus giving him a chance to arouse the inner consciousness at the back of the mind, and we find many persons coming to a knowledge of the truth that helps them to evolve when there is an aspect to Jupiter. Of course, the consciousness may be aroused through any medium best suited to the condition of growth and development. It may come through the Salvation Army, through some sermon, a book or a friend. The very night my Moon formed an aspect to Jupiter in my nativity, light came to me in the shape of a book called *Esoteric Buddhism*, by Mr. Sinnett, to whom I have ever since felt a debt of gratitude.

There is a great evolutionary movement going on, pressing men steadily forward, even if they will not co-operate with it, making man a little more advanced and a little more noble, as it were, in spite of himself. I have often wished the religious aspect of Astrology, if I may call it so, had not been so greatly neglected. A knowledge

of true Astrology is certainly called for, a knowledge of the law, and working of the planetary influences, and intuitively I feel that with the incoming of many souls who must have lived and been taught in the Zoroastrian schools of true Astrology—that through that form which is to-day so much prostituted and neglected, the ancient truths will be revived and given to the world.

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### A Lunar Subject

THE Moon rising at birth causes the native to be a person of middle height, with a round shaped head, and a round smooth forehead, full over the eyebrows and broad at the temples. Those born under the Moon have round faces and the nose is small in comparison with the rest of the face. The eyes are large, light and prominent, one is a little larger than the other, and they are either blue or grey in colour. The eyebrows are very fair, and although meeting between the eyes are neither thick nor very deeply marked. The hair is very fine and soft, of a dull light colour, with no gold threads, or else fair with loose waves; it is thinly growing but long. The eyelashes are long and light and the complexion is very pale and the skin smooth and soft. The mouth is small, with full pouting lips, which are pale in colour and usually apart. The teeth are large and not very regular. The chin round and retreating. The ears are middle-sized, very pale coloured, and are set in a very sloping direction close against the head.

Those persons born under the influence of the Moon have the lymphatic temperament, of which gentleness, calmness and serenity are the special qualities. It is natural for people of this temperament to be imaginative, sentimental and dreamy; extremely indolent and rather capricious. They love art and literature of the fantastic, whimsical order, and are interested in any matter out of the common. The Moon gives soft, gentle manners and a vein of romance and poetry in the nature. They love to indulge in solitude and a gentle melancholy of a kind that to persons of this temperament constitutes

a sort of mild happiness, and is to them that which the possession of a pet grievance is to some other people ; but persons born under the Moon never nag ; they have a mild serenity of character, and are shy and timid, and somewhat absent-minded. Women with the colouring given by the Moon are romantic, resigned, devoted in a passive rather than an active spirit, and are more generous in promise than in execution, more ready with words than eager in deeds ; for exertion is a positive effort to them, and perseverance an impossibility. They love flowers, sweet scents and sounds, luxurious surroundings ease and pleasure ; they are languid and yet fond of change, and are seldom content to stay long in any one place.

When ill-aspected the influence of the Moon gives excessive indolence and melancholy of a morbid, unnatural kind. The imagination, which is the special gift of the Moon, then runs wholly riot, or else is conspicuous by its absence and a total want of poetry in the nature. Deceit and positivism are also given by the evil influence of the Moon, and there is a general lack of force in the character.

Those born under the dominant influence of the Moon would do well to be guided by her aspects in their avocations and daily routine of life ; and those who would wish success to attend any project or enterprise should observe the different phases of the Moon, and be careful to embark on no affair of importance or to commence anything of consequence in her decrease ; for long experience proves that there does not exist half the chance of success to any pursuit or undertaking begun during that time, whilst, on the other hand, affairs and business which are begun during her increase are under far more favourable conditions, and are attended with far greater success and fortune.

The increase of the Moon dates from the second day after the new Moon to the time of the full Moon, and her decrease is from the second day of the full Moon to the next new Moon.

In men's nativities the Moon, rather than the Sun, is considered with regard to marriage. If at the time of birth she should be in either her first or third quarter the man will marry under thirty, or if older, then his wife will be a very young woman. It is noteworthy that those born under this planet have frequently very ardent and deep attachments quite late in life.

The illnesses given by the Moon are dropsy and all watery dis-



eases. Convulsions, hysteria, colds and rheumatism, and hurts and affection of the eye. If the native is born during an eclipse of the Moon there is often blindness, or partial blindness is likely to ensue. Ill aspected, the Moon also gives great danger from drowning.

The Mount of the Moon is situated on the lower part of the hand opposite to the thumb.

The moles given by the Moon are bluish white in colour.

The line of the Moon is on the left side of the forehead over the left eyebrow, and when clear and unbroken indicates much imagination and travel in outlandish places. Curved and broken it gives caprice and untruthfulness. A mole on this line shows great travel to a man, and fortune through successful merchandise. To a woman it portends many travels after marriage.

ELLICE BEERE.

### An Author's Testimony

THE popular writer, Allen Clarke, whose work is much appreciated in the North of England, sent to the office of MODERN ASTROLOGY for a test horoscope. Mr. Allen Clarke seems to have the courage of his convictions, for he did not hesitate to at once publish his opinion of the work in the *Northern Weekly* (Bolton). The following, which is an exact reprint, appeared in that Journal on June 23rd, a short time after the receipt of the horoscope.

#### DO THE STARS INFLUENCE OUR LIVES?

BY ALLEN CLARKE

This question is answered in the affirmative by astrologers. Astrology, one of the most ancient sciences or mysteries, is, roughly speaking, the system by which the character and fortune of a person are calculated from the stars ruling his nativity.

There is without doubt some truth in astrology. Everything about us influences us. The locality, the land we are born in, make their impression upon us. Our environment largely moulds us. (This environment, by the way, astrologers claim that we have made for ourselves in a previous existence.) We can understand things near us affecting us, but what influence can such distant objects as the sun, moon and stars have upon us? This query is answered by the statement that space as well as time is a mere earthly delusion: there is really no more distance betwixt you and the sun than between

you and the chair on which you sit. One influence of the sun, called light, touches you at a distance of ninety million terrestrial miles. The moon lifts the tides round the earth. Sun, moon and planets that have power over the earth, must have power over the parts of the earth, including human beings. The question is—How much power have they over man? Is it not so infinitesimal as to be of no account? Astrologers say no; the influence of the sun, moon and planets is important, more important than we dream.

Astrologers, from a plan of the planets influencing a person at his birth, deduce that person's character and the trend of his life, sometimes detailing incidents and accidents that will happen him; whether his life will be a success or failure, etc. This plan is called a horoscope.

Mr. Alan Leo, a celebrated London astrologer, has drawn up my horoscope for me. Reckoning from the date and hour of my birth he says I was born under the sign of Cancer, which gives tenacity and receptivity, though always with a desire for change and novelty; warmheartedness and vivacity. Cancer rising indicates that I shall rise in life and accomplish much by my own efforts.

Those who know me can judge of the truth or otherwise of the preceding statements.

Mr. Leo then goes on to say, "Your ruler, the Moon in Gemini, will make you intellectually inclined but rather indecisive. You may pass out of life unrecognised although you have great abilities. At some time of your life you will be in danger of imprisonment by your action with others. . . . The moon in benefic aspect to Jupiter promises success and fortune (to counteract adverse influences) and will increase your imagination and give you a touch of genius. You have splendid vitality and fertility of mind and body. You incline to be very honest, truly religious, just, compassionate, sympathetic, and should incline to psychism, in which you would have much success. . . . You will be drawn into romance, and all that is weird and mystical will attract you. . . . You are capable of hard mental work, are original, and should accomplish great things. You have a splendid mind for science and philosophy, and discrimination in regard to religion. . . . Your planets, being placed principally in airy signs, indicate an inspirational tendency. You are very refined, have artistic tastes, and that peculiar quality of mind enabling you to enter into the human conditions of life as separated from the animal. . . . In many respects your horoscope is a fortunate one as the Sun is in parallel declination with Jupiter at your birth. But the influences that you are coming under the next two years are not very favourable so far as material wealth is concerned—you will be drawn very much into the mystical, and will display an enormous amount of energy in occult research. During the following years you will have a great amount of success and prosperity."

Such is the "horoscope" Mr. Leo gets from my date of birth, having no other knowledge to go upon. He knew nothing about me.

It is certainly curious that a man should be able to get so much

information out of the mere time of a person's birth. If the character given me were not so very excellent I should say it is quite correct. But to say so would sound like vanity.

Mr. Leo is quite right as regards my tendencies, he could not have known them better if I had told them to him myself.

I don't know what I am going to do to run risk of imprisonment, though, unless it's for fighting against unjust authority and tyranny. However, he doesn't say that I shall certainly be clapped in jail: he only says I shall be in danger of imprisonment,—well, we shall see what happens.

Mr. Leo's construction and interpretation of my horoscope has rather astonished me. It shows that there are many mysteries in our world of which most of us know nothing.

## Planetary Hours

AUGUST, 1900

IN the following seven columns will be found the "Planetary Hours" for the first day of August, and approximately for the six following days. If allowance be made for the difference in sunrise and sunset, the columns may also be used for any day of the month, and for this purpose the time of sunrise and sunset is given for each day of the week in the August Calendar.

First week Sun rises about 4.26 a.m., sets about 7.46 p.m.:—

From Until	SUNRISE 5.43 a.m.	5.43 a.m. 7.0 "	7.0 a.m. 8.16 "	8.16 a.m. 9.34 "	9.34 a.m. 10.50 "	10.50 a.m. 0.9 p.m.	NOON 0.9 p.m. 1.26 "
From Until	1.26 p.m. 2.42 "	2.42 p.m. 3.58 "	3.58 p.m. 5.14 "	5.14 p.m. 6.30 "	6.30 p.m. SUNSET	7.46 p.m. 8.29 "	8.29 p.m. 9.12 "
From Until	9.12 p.m. 9.55 "	9.55 p.m. 10.38 "	10.38 p.m. 11.21 "	11.21 p.m. 0.4 a.m.	MIDNIGHT 0.48 a.m.	0.48 a.m. 1.31 "	1.31 a.m. 2.14 "
D D M W	Fr. 2.14 a.m. to 2.58 a.m.	2.58 a.m. 3.42 "	3.42 a.m. SUNRISE				
1 2 3 4 5 6 7	W Th F S S M T	Mercury Jupiter Venus Saturn Sun Moon Mars	Moon Mars Mercury Jupiter Venus Saturn Sun	Saturn Sun Moon Mars Mercury Jupiter Venus	Jupiter Venus Saturn Sun Moon Mars Mercury	Mars Mercury Jupiter Venus Saturn Sun Moon	Sun Moon Mars Mercury Jupiter Mars Mercury Jupiter

*Example.*—We wish to find out the planetary hours for the 15th. It will be noted that the Sun rises at 4.47 a.m. This is 21 minutes later than the time for which sunrise is given on the 1st; therefore we must add 21 minutes to the time given on the first day of the month to obtain the true time of the planetary hours on the 15th, and by doing this we find that the hour of Mercury on the 15th begins at 4.47 a.m. If we would know the time of the planetary hour of Jupiter we must add 21 minutes to times given in the Jupiter column in the following manner: the planetary hour of Jupiter begins at 8.16 a.m., to this add 21 minutes, and the time when the influence of Jupiter begins on the 15th is 8.37 a.m., expiring at 9.55 a.m. This influence is again operating at 5.35 p.m. until 6.51 p.m., also at 11.42 p.m., until 0.25 a.m. The planetary hour should be proportioned for each day. The first hour of the first day of the week this month is governed by the planet Mercury, and all business matters and general affairs during this hour will be influenced by the position and aspects of the planet Mercury. In order to allow our readers to test the truth of these planetary hours we give the influences prevailing during each hour that the planet is ruling as follows:—

#### THE HOUR OF MERCURY

The influence of the planet Mercury may be traced in all literary affairs, books, papers, letters, messages, newspapers, telegrams, correspondence, lawyers, schoolmasters, teachers, children, and in all fresh, young and new things.

In this hour of Mercury we may have special dealings with Mercurial subjects, described as slender persons, having a long face, high forehead, thin lips, hazel eyes, and a nervous or mental temperament.

This is a favourable influence under which to consult lawyers, send letters, get papers signed, study languages, or to transact any business of a Mercurial nature.

#### THE HOUR OF THE MOON

*Governed by the hour following that of Mercury*

The influence of the Moon may be traced in all matters of travel, removals, journeys, matters to do with the liquid element, and in this hour of the Moon we may have special dealings with persons coming under the lunar influence, who may be described as moderate-sized, fleshy persons, with round faces, and generally a dusky, pale complexion, with full blue eyes, brown hair, and a peculiar gait, who may be rather restless and changeable, and sometimes unsteady.

This is a favourable hour for travel, but not for removals of residence as the change would not be permanent. It is a good influence under which to bind a bargain and to decide upon favourable matters, and affairs can be changed with but little effort and conditions be brought about to suit one's self. Under this influence troublesome matters should be postponed.

## THE HOUR OF SATURN

*Governed by the hour following that of the Moon*

The Saturnine influence may be seen in matters to do with property, land, buildings, metals, stones, and things of a solid, earthy nature. In the hour governed by Saturn we may have dealings with Saturnine persons, who are indicated by a lean body, dull complexion, thick eyebrows, a full lower lip, and with downcast expression and a slow walk.

It is, however, not a very favourable hour, its influence tending to grief, sickness, deceit, greed and avarice, against which we should guard ourselves. Under this influence do not put too much trust in friendships, nor engage in any transaction other than that of a Saturnine nature or unfavourable results would follow. All matters will tend to be slow and tedious.

## THE HOUR OF JUPITER

*Governed by the hour following that of Saturn*

In the hour of Jupiter we may have dealings with persons who come under the influence of this planet, and who are described as persons of good size, good complexion, clear, open eyes, full forehead, chestnut hair, and a free, open manner; people who are generous, benevolent, upright in character, fond of animals.

The Jupiterian influence is to be traced in all money matters, wealth, profit and gain. This is a good influence under which the mover may obtain favourable influence through others, to push one's own affairs, to deal with bankers, merchants, cashiers and moneyed persons; and under this benefic influence we may expect to find people lenient and well disposed, and even though annoyances may give some anxiety the best may be hoped for in the hour governed by Jupiter.

## THE HOUR OF MARS

*Governed by the hour following that of Jupiter*

The influence of the planet Mars is masculine and fiery, and under the Martial influence we may have special dealings with persons coming under the influence of this planet; people who are of a fiery nature, fond of rule, independent and not easily discouraged. They are described as medium sized persons with a strong, wiry body, dark complexion, heavy eyebrows, thick, dark, or sandy hair, and of commanding manner.

In the hour governed by the Martial influence we may engage in business relating to military matters, war, the police; but any matter not in sympathy with the Martial influence should be avoided, as the result would be unfavourable. Avoid quarrels, keep out of dangerous places, guard against accidents, and beware of dishonesty.

## THE HOUR OF THE SUN

*Governed by the hour following that of Mars*

The influence of the Sun may be traced in political and public affairs, business, merchants, employment, and honours. Under the solar influence we may engage in matters to do with business, deal with the public, seek employment, make friends, apply to those in authority. It is not, however, a favourable influence for money matters, or to make loans.

In the hour of the Sun we may have special dealings with persons coming under the solar influence, who may be recognised as of proud and austere disposition, firm and unchangeable in manner, slow to anger but fiery when roused, making a good friend and proving a generous enemy. Physically the solar persons are rather large, with strong body, broad shoulders, round face and head, ruddy complexion, greyish-blue eyes, and a strong, deep voice.

## THE HOUR OF VENUS

*Governed by the hour following that of the Sun*

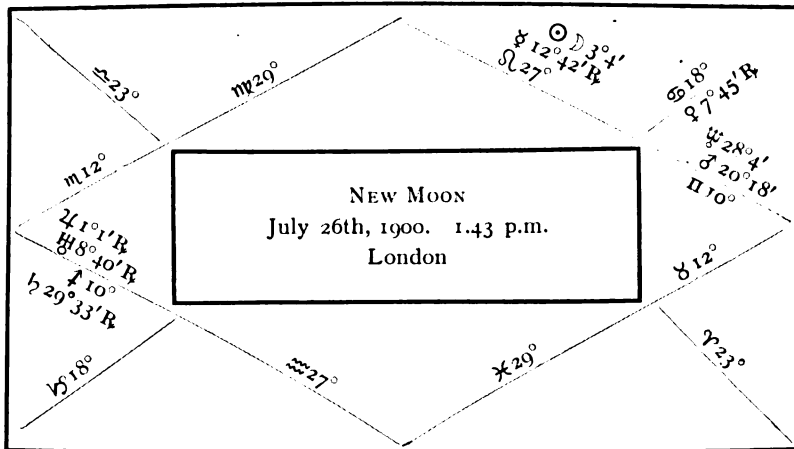
In the hour governed by the influence of the planet Venus we may have special dealings with persons coming under the influence of this planet, and who are indicated physically as of moderate size, plump, with a pink and white complexion, full, rolling eye, amorous manner, red lips, dark eyelashes, dimples, and attractive manner; persons who are affectionate, fond of pleasure, and the opposite sex, and jealous of those they are in love with.

This is a favourable influence under which to deal with women, to court, study music, indulge in pleasure; the Venus influence being traced in all matters of love, courtship, marriage, pleasure, art, ornaments or music.

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WE omitted stating in the last issue that one of the principal reasons for the change in the month for commencing the present volume of MODERN ASTROLOGY was to enable us to have a satisfactory holiday during the month of August, this being the month the majority are taking a holiday, therefore, our correspondence is lighter during that month than usual.

## New Moon



THIS figure indicates many sudden and strange deaths, cases of suicide and double suicide. Navigation and transit are attended with danger. Important trials at law follow, especially theatrical. Trade revives and much money changes hands. There are likely to be fatalities round coast, in docks, boat or ship-building yards, and at launchings. Literature receives an impetus, and some important works are published. Science, *belles lettres*, religion and philosophy make headway this month. The ☿ of ♈ and ♏ and the ♀ of ♌ are, however, very unfavourable, and even ominous; ♀, it will be seen, is passing London's ascending degree, so that close to the time of this lunation great fires will occur, or terrible railway or other disasters at some of the great termini.

HEINRICH DÄATH.

WE hope to publish, next month, an important article dealing with the political outlook and the present critical situation in the East.

## The Oracle

**NOTE.**—The following is most important to all persons born when the sign Leo was rising upon the ascendant, but when the time of birth is unknown in a general way it will answer to the individual characteristics of those born between the 23rd of July and the 23rd of the present month in any year, but it will be found to represent the personal characteristics of all those who were born at the time when the Moon was in the sign Leo. Persons born after the year 1850 will be able to find the Moon's place on the day of their birth, by reference to the table of the Moon's place in "Astrology for All."

**IMPORTANT** to all born between July 23rd and August 23rd inclusive in any year.

The sign Leo rises between 3 and 6 a.m. during August.

The **FATE** and **FORTUNE**, in a general sense, of all persons born under the influence of the sign Leo, governing the present month.

### LEO, THE LION

Leo is the fifth sign of the zodiac, the second of the fiery triplicity, a fixed and positive sign, the only sign of the Sun.

**QUALITIES.**—Constructiveness. Inventive tendencies. Contentment and love of philosophy. Unselfishness. Strong love nature.

**FAILINGS.**—Prevarication. A tendency to shirk responsibility to fight for right, except it be a principle, and cowardice. Self-indulgence where feeling is concerned.

**PERSONAL DESCRIPTION.**—When the sign Leo is rising upon the ascendant it describes a well-built person with broad shoulders; usually tall, and sometimes slender, wiry and muscular. The head is large and the face usually oval; large, full, round eyes; a florid, ruddy, or sanguine complexion. The hair often light brown, sometimes golden, and fine in texture.

**CHARACTER AND DISPOSITION.**—The sign Leo gives an elevated nature and a strong will; an open, frank and noble spirit; an ambitious and persevering nature. Those born under this influence will carry things to their end at all hazards, when it can be done honestly. Their mind will be just, firm, confident, generous, and perhaps highly gifted. At times, however, they will be presumptuous and proud, but always self-possessed and masterful, and always scorning mean and puny actions. They love the things of the daylight, and all that is big and noble in life. They usually have a hasty or quick temper when provoked, but their anger does not last long. Although they seldom think about going without their revenge, yet they take it in a generous and open way. They are patient in their work, and achieve their ends by solid endurance, though fond of display at times. The poetical instinct is strong within them, and they also love the drama. Whatever they do they try to do well,



and are very thorough in their aims and intentions. Their passions may be strong, yet under control. They are more or less inclined to be fixed and dogmatic in their opinions, and their undertakings they will carry to their end even at great personal risk. They often have numerous friends amongst literary and artistic people, and have secret enemies, chiefly amongst those of the opposite sex, but their power to hurt them will be really nothing.

FATE.—Losses are likely to occur through servants and by bad health or family troubles. Gain is shown by friends and by trading in commodities of life, such as food and clothing. Their father's influence may be inimical to their position, and they may be separated from him or survive him, producing reversal of fortune. Their father's actions may also become a source of strife at times. There may be legal disputes in regard to inheritance or in regard to long voyages and life in a foreign country. There are losses and troubles shown through servants, and they may have to go through much hardship and want at some period of their life. They or their children may gain by will or legacy. Some quarrels with their friends are shown, yet ultimate gain may follow. Wealth will come to them by personal merit and hard work, also by relations in good position or by favour of rich patrons.

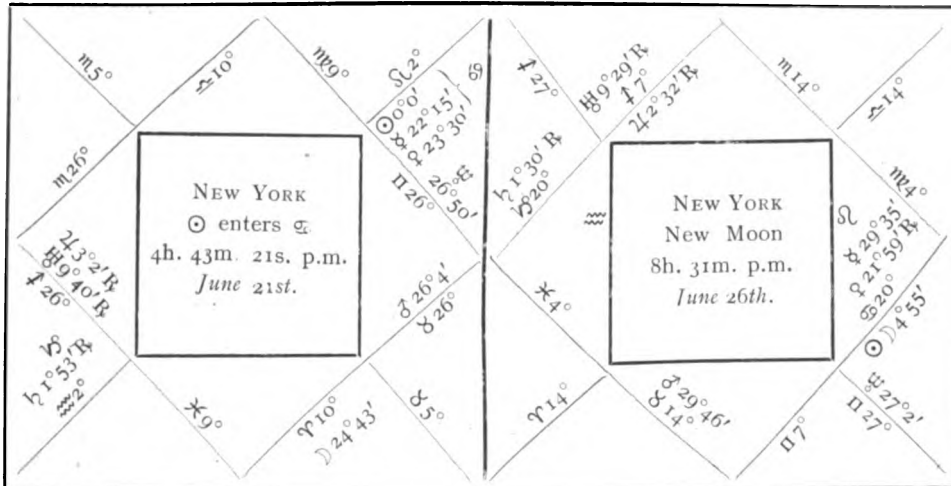
HEALTH.—They will be liable to accidents while travelling, but no serious harm will accrue. The chief ailments incident to the sign Leo are affections of the heart, spinal complaints, rheumatism, and chronic ailments of the bones and blood. The marriage partner may also suffer from long standing complaints.

MARRIAGE.—Marriage will not be easy for them. They are constant in their affections and endeavour to love truly. Their children may be numerous, but the death of the eldest is very likely to happen in childhood. It is probable that twins may be born to them. Differences may arise between them and their children when they grow up. The marriage life is likely to be marred by discords caused frequently by servants, friends or associates.

TRAVEL.—There are likely to be few, if any voyages, and such as they may undertake will not be advantageous, and may seriously affect their position and interests. There will be many journeys on land, however, and prosperity through them. Their occupation may necessitate a great deal of travelling.

FORTUNE.—They may rise to a position of honour through their own merits, and may be frequently associated with individuals in high life. Their capabilities are diverse, but they are capable of success in the fine arts and public offices. Honours may come to them without their seeking them.

## The New York Disaster



A DREADFUL calamity is reported from New York, involving terrible loss of life and destruction of property to the value of at least two millions sterling, probably much more. The North German Lloyd's dock at Hoboken, opposite New York City, was on Saturday afternoon, June 30th, the scene of a disastrous fire.

Early in the afternoon a carboy of acid exploded in the midst of piled-up cotton bales and merchandise. The blazing liquid scattered all about, and the bone-dry wood of the docks flared up like tinder. Before an alarm could be given, the flames were leaping from dock to dock, cutting off all escape. Almost in an instant the piers were peninsulas of fire, which spread to the ships. The people whose escape was shut off ran towards the pier ends to plunge into the Hudson ; scores failed to get thus far, and were overcome. The fire covered the upper decks of the liners so rapidly that the visitors and workmen found their escape cut off simultaneously with their discovery of the flames. Men toiled in the holds for some time, unconscious of the conflagration above. The fire department came with celerity, but could do little. So swift were the flames that when the

first engine arrived the driver was blinded by the heat, and fell from his seat, while the horses dashing ahead were overcome and roasted.

It would be hard indeed to find a parallel to the terrible fire at Hoboken; the burning of the Liverpool landing stage in July, 1874, was a small matter compared with Saturday's disaster. The destruction of the North German Lloyd Dock at Hoboken seems to have originated, like most of the great fires of history, from very trivial coincidences—a few bales of heated cotton, some barrels of whisky, and a strong wind. For us, the interest lies in the celestial evidences of the calamity. One of the above two maps bearing upon the matter, is that for the summer solstice, the other for the succeeding new Moon.

The fatal Scorpio rises in the first map, with the ruler Mars in Taurus exactly opposing the ascending point! In connection with the unfortunate affair we must note particularly the constitution of three mundane houses, *viz.*, fourth, eighth and ninth:—the fourth and ninth because of their rule over such places as docks, harbours, and shipping, and the latter since it exhibits the death rate of a country or state. In the solstitial scheme the Sun is lord of the ninth and posited in the eighth in a watery sign—Cancer—ruling New York, terribly afflicted by the opposition of ♄ in ♊. This of itself shows many deaths would ensue by drowning. But there are no less than four bodies in this house, which is unmistakably suggestive. Neptune is lord of the fourth on cusp of eighth.

The map for the new Moon shows Mars in fourth pointing to fires and calamities in docks, collieries, etc. The lunation occurs in Cancer too, which sign has been mentioned before as ruling New York. Mars is angular in both schemes, consequently powerfully malefic. Upon the day of the fire (Saturday, June 30th), Scorpio, the solstitial ascendant, was rising during the afternoon (when the fire broke out) and about 4 p.m. the exact degree would be on the Eastern cusp at New York. Mars was operating its opposition of Jupiter, Mercury was just transiting the cusp of solstitial ninth, while the ♃ also was in the same house in Leo, squaring Mars in seventh, which latter planet had progressed into America's ruling sign Gemini.

Comparing the ingressal figure with the map for the time of the *Albion* disaster at Blackwall Docks (3 p.m., June 21st, 1898) many

points of similarity will be remarked. The same sign, Scorpio, rises in both instances with its ruler ♄ in Taurus in the seventh, Neptune and Mercury are both in eighth, and ☾ and ♃ in Cancer. But the latter occupy ninth. Much more might be elucidated had the event not occurred too late for protracted study, unless we had held over the subject for a month.

HEINRICH DÄATH.

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### Inspiration

BY RICHARD DIMSDALE STOCKER

*Author of "The Human Face as Expressive of Disposition," etc., etc.*

"NUTTALL'S DICTIONARY" gives, as one of the definitions of *inspiration*, "supernatural influence." Turning for further enlightenment, to ascertain what "supernatural" may mean, we find "miraculous," "the unseen, mysterious, spiritual . . ." given. Evidently, "Nuttall" was not as advanced a thinker as Dr. Joseph Parker is, in whose recently-published *Autobiography*, p. 85, we find the illustrious preacher objects, and very rightly too, to the word "supernatural," as calculated to mislead and entrap the unwary.

Now if we reject "Nuttall's" definition of "inspiration," what shall we give in the place thereof? Obviously, if inspiration is not "*supernatural*," it follows that it must be *natural*—and after the order of all things. It was the custom with the ignorant of the Middle Ages, however (and their excellent example has been carefully followed, down even to the present "enlightened" age) to term anything "supernatural" if the laws which governed its existence were unknown. Hence it is, that what *was*, and what *was not* "supernatural" could not well be defined. The standard must necessarily have varied from age to age. Where some saw "inspiration" others detected "insanity," or the work of "the devil." But it has been the custom, generally speaking, to restrict "inspiration"—and the word in this connection is taken to mean the in-breathing of the Spirit of God—to "Bible-times" (whatever the phrase may imply), and to believe that, with the writing (of the "Authorised Version")

of the books which constitute the *Holy Bible*, inspiration once and for ever ceased.

The "orthodox" of our Western Church have mostly refused to listen to the revelations of such seers as Swedenborg; such poets as Shakespeare and Tennyson, Whittier or Keats; such philosophers as Newton and Humboldt; or such a painter as Blake.

As the Rev. Dr. Momerie has said, "God has nothing to do, they imagine, with the productions of art, with the discoveries of science, with the meditations of the philosopher, with the labours of the philanthropist . . . I cannot make out how they have come to the conclusion that all inspiration is at an end" (*Inspiration and other Sermons*, p. 3).

Now, as to the "inspired" or "non-inspired" character of the books of the *Bible* it is not my intention to enter upon; all I wish to observe is this: what is your reason for applying the word "inspired" to the *Bible* at all? Because, I think I hear someone answer, it tells us more about *righteousness* than any other book we know. Well, without venturing any further remark, we may take that word "righteousness" and look it up in the Dictionary. Here we meet with a far more satisfactory definition—"rectitude of life." It is noteworthy that this word comes to us from the Latin, *rectus*=right. Now, it stands to reason that, if we would carry out this *righteousness* in all we do, we must *rightly direct* our faculties. If we do so we are living in accordance with that aim which we instinctively recognise as constituting the supreme merit of the Scriptures—but is it not true also that *we are inspired*?

The only true *inspiration* is *life*—the legitimate exercise of the talents which are committed to our keeping. Every unselfish act—each honest word—all humble, consistent behaviour—is "inspired" in the *true*—nay, in the *only* sense of the word.

It is not in the tacit acceptance of creeds formulated by—*men*, not God; it is not by subscribing to an ancient and unscientific consensus of opinions held by a deluded priesthood—that renders us alive to the spirit which animates the biblical narratives. No; it is no use pouring oil on a table in order that it may shine—you have to rub it, to get something *out of it*, so to speak—if you would bring about the desired end. So it is with us. Inspiration is a "breathing in"—the very spirit of our beings.

## Numbers

BY H. S. GREEN

(Continued)

PLATO would have admitted wedding guests by fives, and in the marriage parable, Jesus classed the bridesmaids by fives.

It is curious how widespread are these ideas connected with the duad and triad as composing the pentad. The second sign Taurus is ruled by Venus, in Greek Aphrodite, the typical woman. The third sign Gemini is ruled by Mercury, Hermes, the typical male. The combination of these two gives us the word hermaphrodite, implying male-female. In Sepharial's account of Hindu Astrology after Parāshara, it will be noticed that, whenever Venus and Mercury combine by period and sub-period, some prediction concerning marriage or the wife or children is made. Thus in the Venus sub-period of Mercury period, it is written that "The native has good children born to him. Happiness in the married state. If not already married he will form an alliance at this time." And in the Mercury sub-period of Venus period, "Pleasure through the wife and children" is predicted.\* The point to notice is not so much that a combination of Venus and Mercury is fortunate for marriage, for that is well known to European astrologers; but that this influence is good for *children*, which distinctly relates it to the fifth house. In the *Brihat Jataka*, chapter 14, dealing with "Double Planetary Yogas," a remarkable statement is made as to the effect of a combination of these two planets in a horoscope of birth. The native, it is said, will be "A ruler over countries and over men." Here is an apparent reference to the pentad, as exemplified in both Leo and Capricorn, two signs of power and magistry; and it is all the more noticeable because the statement is, I think, not contained in the works of western writers. Whether this prognostication is correct literally and directly, or whether it may only apply indirectly through agreeable manners and a smooth tongue, I cannot say.

\* *New Manual of Astrology*, Book

Taurus and Gemini, the two signs the numbers of which make up the pentad, bear a curious relation to Cancer and Leo. Cancer is the second sign from Gemini and the third from Taurus; or substituting numbers, it is the second from the third and the third from the second. The duad and triad meet here in a kind of mutual reversal, which gives them special significance. Their combined influence, which is thrown in germ into Cancer, exists in the tetrad embryonically, like a child in the mother's womb; and it is subsequently born as the complete pentad in Leo, the child. This has a cosmic signification. Commenting on a passage from the *Bhagavad Gītā*, "I place the germ in the womb of Mahad Brahma," Mrs. Besant writes: "Mahad Brahma is the matter of the universe. . . . In that, brought into manifestation by Brahmā, or the Third Logos, the Second, the generating Father, Vishnu, places that germ of life that therein it may develop."\* Cancer represents the undifferentiated non-atomic matter in which the vivified germ is placed; and Leo stands for the highest manifestation of the universe born from the germ.

#### THE HEXAD

Number six is represented on a plane surface by the two interlaced triangles, and in solid figures by the cube. The higher the number the more difficult is its analysis and the more complicated does it become. The hexad can be regarded as  $5+1$ ,  $4+2$ , or  $3+3$ ; but all these analyses carry with them a strong suggestion of the duad, from which this number arises and to which it bears much resemblance. The duad is the second number in the circle, and the hexad is the second number within the cosmic egg,  $4+2$ ; the corresponding signs, Taurus and Virgo, belonging to the same triplicity. Again, because it is the sixth number it bears a strong relation to the sixth division of the cosmic egg, which appears to be represented by Aquarius, the eleventh sign; and number eleven again suggests duality. Mercury, ruler of Virgo, is strong in Aquarius and "Sepharial" suggests its exaltation therein.

Taking it as the second number or plane of the cosmic egg it is a manifested duad pure and simple,  $4+2$ , being the second or middle number of the manifested triangle of Leo, Virgo, Libra. If we take

\* *Evolution of Life and Form*, p. 90.

the Moon as number four and Venus as number two, the following prognostication in Hindu Astrology of the effects resulting during the Venus sub-period of the Moon's period has an interesting bearing upon number six.

"According to the position of Venus in regard to the Moon and rising sign, there will be sickness, pain, loss of property, enmity, and loss through enemies—or the reverse of this."<sup>\*</sup>

In its character of the manifested duad, Virgo corresponds to the second hypostasis of the triple Atma as well as to Buddhi; also to the second "concealed" god of the seven, to the second Nirvanic plane, Paranirvana, and to the second great hierarchy.

Of this second hierarchy we read:

"Having their potential being in the higher group, they now become distinct and separate entities. These are called the Virgins of Life, the Great Illusion, etc., etc., and collectively the six-pointed star. . . . .

"The First-Born are the *Life*, the Heart and Pulse of the Universe; the Second are its *Mind* or Consciousness."

"Here are the Hierarchies of the celestial Buddhas, or Bodhi-sattvas, who are said to emanate from the seven Dhyāni Buddhas."

"Abode of the Vairājas, the Pitri-Devas of the Sun." These "belong to, are the fiery Egos of, other manvantaras. They have already been purified in the fire of passions. It is they who refuse to create. They have reached the Seventh Portal, and have refused Nirvana, remaining for succeeding Manvantaras."<sup>†</sup>

We get here a glimpse of some of the meanings of the sixth house and sign. Those who refuse Nirvana are the servants of the One; they have reached the highest portal, leading into Leo, but have not entered it. The six-pointed star is associated with Vishnu in India, and this takes us back to the duad, the second hypostasis of the manifested Trinity. The star itself is dual, being composed of two triangles, which, taken as contrasted wholes, embody much the same ideas as those expressed in the duad, only in more detail. As a symbol, this "Solomon's Seal," as it is called, is of enormous significance; but it resembles the duad in being incomplete, in its being impossible to dwell upon it. Nearly every meaning the symbol

\* *New Manual of Astrology*, 238.

† *Secret Doctrine*, I. 235, III. 566.



possesses turns upon the presence of the central point in the two triangles, and this converts it into a significator of the Heptad, number seven. Thus the six forces, which are referred to the sign Kanyâ, or Virgo, by T. Subba Rao, in his article on the *Signs of the Zodiac*,\* are incomplete without the synthetic seventh.

“The six-pointed star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesised by the seventh, or the central point in the star. All these, the upper and lower Hierarchies included, emanate from the Heavenly or Celestial Virgin, the Great Mother in all religions, the Androgyne, the Sephira Adam Kadmon.”†

This “Virgin” is, in its highest application, Cancer, not Virgo.

What are these six Hierarchies and six Forces of Nature, and how come they to be associated with Virgo? A Hierarchy is a congeries of otherwise separate entities associated together, not arbitrarily or compulsorily, but voluntarily and in accordance with natural evolution, to carry out one common end. The analogy of the physical body affords a good illustration; it is composed of a multitude of cells, each with powers, activities of its own, and each with its own limited form of consciousness; but the whole are combined and co-ordinated together to subserve the purpose of one central consciousness greater than them all, *viz.*, the bi-une (animal), or tri-une (human) monad, the soul, which uses them as its vehicle for so long a period as they can cohere together in one whole. Just so a Hierarchy. It is composed of a great number of highly evolved self-conscious Egos who have, without losing their identities, merged themselves together to form one vast vehicle which shall be energised and guided by some one grand central consciousness, greater and sublimer than the sum of their own. This central consciousness is the “God,” and the Hierarchy is his “wife,” power, or Shakti; hence the six gods and their six consorts in various mythologies and religions. The God’s is the directive will and guiding spirit of the whole; the Hierarchy is his executive, his agents or servants, carrying out his behests on lower planes. Every living soul in the universe, human, superhuman, or sub-human, is evolving under the influence of one or other of these great groups, and is destined to con-

\* In *Five Years of Theosophy*.

† *Secret Doctrine*, I. 236.

scious union, sooner or later, with that to which he belongs. In Virgo we have not merely separate souls combining into Hierarchies, but much more than that; we have six otherwise separate Hierarchies, united to subserve the will of the One, expressed in Leo. These then are the six Forces of Nature signified by Virgo; and they are the servants, agents, or executives of the royal master-sign Leo. This throws light upon the meanings attributed in Astrology to the sixth sign and house. It is a tempting conjecture that one of those meanings, *viz.*, health and disease, otherwise very mysterious, is here accounted for. For carrying the analogy down to the physical body of man, the seven Hierarchies become seven nerve plexuses, the centres and physical vehicles of the astral "chakrams." The lower six of these are taken as one in Virgo. Leo represents the vitality which actuates and co-ordinates them. Upon their harmonious action and co-operation health and life depend; and hence a malefic position or evil aspect may produce ill-health. But the primary meaning of this sign and house, as indeed, of all of them, is good: and it is only when afflicted that evil shows itself. None of the signs, houses or planets are essentially malefic; everything is a question of harmony or disharmony, union or antagonism.

It has been pointed out that just as Capricorn is associated with Leo, so is Aquarius, the sixth element in the "egg," related to Virgo, the sixth sign. Aquarius and the eleventh house have to do with "friends," and really stand for people associated together for some common purpose. Hence we have Parliament coming under this house in mundane Astrology; for Parliament, in theory at least, is the "vehicle" or executive agent of the monarch; and hence also its meaning of societies, associations and companies. The analogy of this with the hierarchies and "shaktis" of Virgo is too obvious to need further comment. But it might be worth while investigating the question whether the sixth house has not more to do with Parliament than is supposed; it is already known that it signifies the army and navy, regarded as the executives of the nation.

The planet Uranus has, by modern astrologers, been closely associated with Aquarius, and there cannot be much doubt that it has great sympathy with matters signified by the eleventh sign and house. Whether its nature is more allied to a co-operative hierarchy than the indwelling and directing will is perhaps open to question.

Writing in the *Future* for March, 1892, "Nemo" claimed that Virgo was the nocturnal house of Mercury and the diurnal house of Uranus. Whether this actually is so, I cannot say, but the point has its bearing upon the present subject. "Sepharial" claims a synthetic influence for Uranus, and points out that its period of eighty-four years is the product of twelve (the signs) multiplied by seven (the planets).

In the Orphic system, Virgo seems to refer to the "Noëtic-noëric Triad," which is partly Noëtic and partly Noëric, but wholly neither; just as Virgo, a "common sign," is neither fixed nor movable, but intermediate between the two extremes; and just as ānanda is intermediate between sat and chit. By Orpheus, the god Uranus (Coelus, heaven) was placed in this order:

"Etherial, earthly, whose all-various frame,  
Azure and full of forms, no power can tame.  
All-seeing, source of Saturn and of time" . . . \*

Taylor writes, in his *Notes on the Orphic Hymns*:

"Every intellect either abides, and is then intelligible, as being better than motion; or it is moved, and is then intellectual; or it is both, and is then intelligible and at the same time intellectual. The first of these is Phanes; the second, which is alone moved, is Saturn; and the third, which is both moved and permanent, is Heaven."

Here we have again the fixed, movable and common influences; the latter being that of Virgo and Uranus, bringing out afresh the dualistic nature of sign and god.

<i>Number</i>	5 or 1	6 or 2	7 or 3
<i>Sign</i>	Leo	Virgo	Libra
<i>Quality</i>	Fixed	Both	Movable
<i>God</i>	Phanes	Uranus	Saturn
<i>Goddess</i>	Nox	Gæa	Rhea

T. Subba Rao says that the six forces signified by Kanyā "are in their unity represented by the astral light." • This has, of course, nothing to do with the astral *plane*, unless perchance by downward reflection through Aquarius. Virgo, also, as we have seen, represents "Shakti or Mahāmâyâ." The former is the female energy of the gods, and the "crown of the astral light" (*Theosophical Glossary*). The latter is the "great illusion of manifestation," and is also a title of Gautama Buddha's mother. Budha is the name of the planet

\* *Mystical Hymns of Orpheus*, Taylor's translation.

Mercury, which has its house in Virgo. This "astral light" is evidently comparable with Gœa, the "shakti" of Uranus, an aspect of mother Nature, as seen in Virgo. And Taylor (*Theoretic Arithmetic*, 199) informs us that the hexad was called Kosmos.

A word of caution is necessary on account of the name of the Greek god Uranus having been given to a planet recently discovered. Whether the god has his astrological representative in the physical planet, has yet to be proved; it may be so, but further information as to the true occult nature and evolution of the planet and its elemental essence is necessary. One point to be noted is that while the god, and especially his consort, may be associated with Virgo, the planet is to some extent nervous, mental and mercurial in its nature.

The hexad was also held to signify health, especially in its psychical aspect (*Theor. Arith.*, 193) and was called Panacea. The pentad also had to do with health, perhaps because of the vital energy implied by it. The hexad, being symbolised by two triangles, was regarded as belonging to Venus, because these may stand for the union of the sexes; but in Astrology this meaning is not so evident. The zodiac, however, is twelvefold, whereas numbers are tenfold only. If a cycle of ten be halved, the first part of the second half will be number six; and the first part of the second half of the zodiac is Libra, the house of Venus, corresponding to the descendant or seventh mundane house, marriage. It is worth noticing that the same planet, Mercury, is associated with Gemini, the triangle, and Virgo, the two triangles.

(To be continued)

**To be shortly published in these pages.**

## **THE PRINCIPLES OF PRIMARY DIRECTIONS**

By E. H. BAILEY

ILLUSTRATED BY DIAGRAMS

BEING AN INVESTIGATION OF THE METHODS OF SIMMONITE AND ZADKIEL, WITH A VIEW OF ASCERTAINING WHETHER THE SAID METHODS (1) ARE IN CONFORMITY WITH NATURE, (2) ARE MATHEMATICALLY CORRECT.